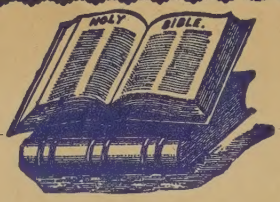

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THE TREASURY

AN EVANGELICAL MONTHLY

FOR

PASTOR AND PEOPLE.

Joseph Sanderson, D.D., LL.D., Editor.

"The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd."—Ec. xii., 11.

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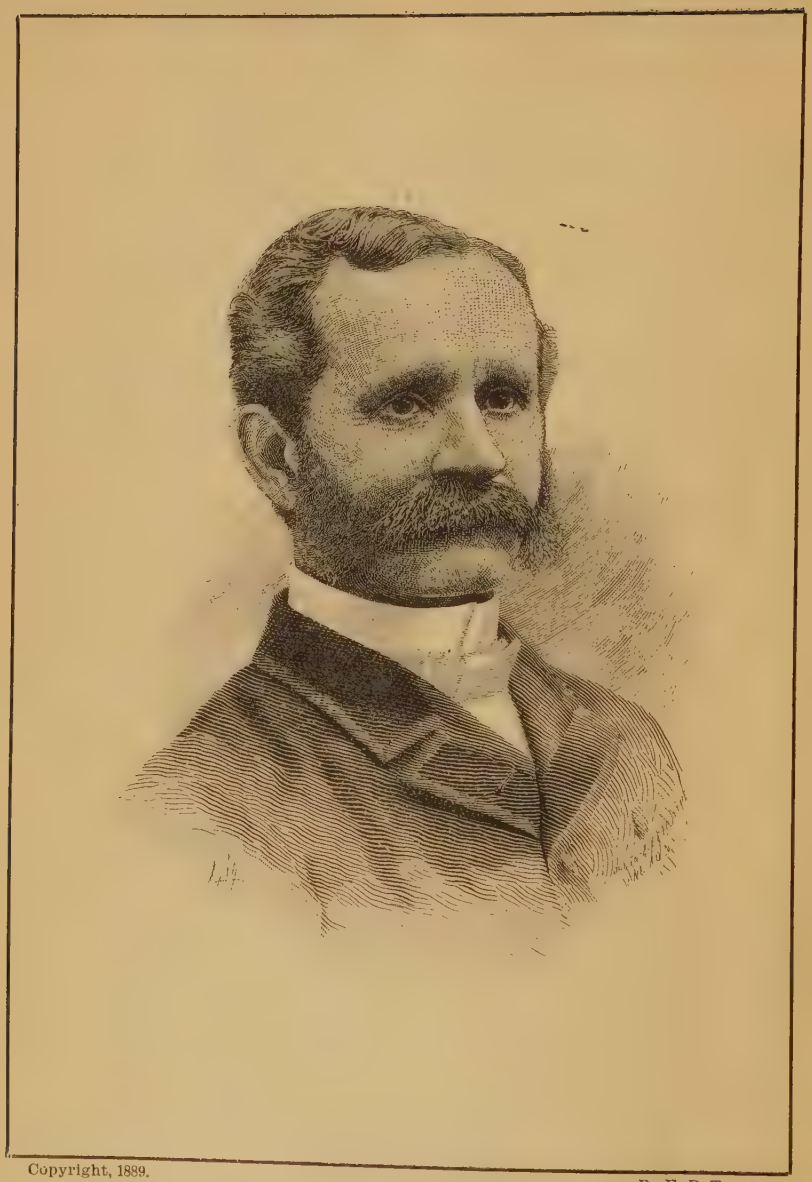

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Jos. W. Dickson

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SERMONS

A CONTRAST WITH A LESSON.

BY JAMES M. DICKSON, D.D., PILGRIM CONGREGATIONAL CHURCH, PROVIDENCE, R. I.

It is the glory of God to conceal a thing: but the honor of kings is to search out a matter. —PROV. xxv., 2.

WHEN Church painted his justly celebrated "Heart of the Andes" he placed in the foreground the figure of a man. It was but as a speck on the canvas, but it gave the eye a standard of measurement, and thus suggested the real altitude of the towering heights above.

We have something akin to this in divine revelation. We have man in the foreground, not in his physical only, but in his intellectual and moral constitution made in God's image, after His likeness, and above him towering in infinite grandeur and glory the eternal Jehovah. But mark the difference. The mountains have been scaled. The altitude of the highest of them has been measured. But go as far as we may in the study of the being and perfections of God, we hear a voice as from the Eternal, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as Heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea."

This is the antithesis in our text: "It is the glory of God to conceal a thing: but the honor of kings is to search out a matter." Let us first look at the man in the foreground—the king, the most favored of men. In common

with humanity at large he is born into the world in helpless infancy—a living, throbbing embodiment of possibilities. His royalty gives him no advantage here. Like all others he is thus ushered into a to him utterly unknown universe, and from the first, research and development go hand in hand. The strengthening vision and enlarging mind at length take in the nursery, the palace, the immediate environments, which simply means that the boy is growing. Through the aid of books and teachers the province of knowledge is widened. Literature and science are entered upon, and the advantage of royalty lies in the vastness of opportunity, through lack of which bright intellects often tug through life at chains of necessity which positively refuse to yield. With kings there need be no limit but that of ability. Telescopes with the strongest lenses and with most approved appliances for range of vision may peer constantly into the heavens. Explorers with every adaptation for success may be ever at work in the rocks beneath and throughout sea and land. It is the honor of kings thus to search out matters. Solomon "spake three thousand proverbs and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts and of fowl, and of creeping things, and of fishes." "God gave him wisdom and understanding exceeding much." But his processes were not peculiar; "he gave good heed, and sought out and set in order many proverbs;" and no doubt he sought out and set in order his knowledge of the material world. He was a student and all the more diligent because he was wise. And the wiser the man and the wiser the king anywhere the more will he seek to know of the powers and methods of nature. It is to his honor that thus it should be.

But the king has authority. Whence is it derived? What are his obligations towards Him who is its source? In whose interest is it to be exercised? and how? What are the rights of his subjects, even the lowliest of them? It opens up the vast field of civil government and with it of political economy. . . . It is the honor of the king, and in a land like this where any native boy has before him the possibility of the highest office in the gift of the people, where royalty is invested in the people themselves, it is the honor of each and all to search out this matter, and with it all detective prerogatives not merely in the interests of justice upon rogues, but of the government itself against all antagonistic theories and false and hence pernicious teachings.

Nowhere, indeed, has the last word been spoken; nowhere can we feel that investigation has reached its final limits. And even in science much that has been considered fixed data may yet be changed. It is not many years ago that a smile was produced at the paragraph that certain bones in the British Museum had been examined by as eminent scientists as Professors Owen and Huxley; that one on principles of comparative anatomy constructed from them a fowl of some pre-historic age, and that the other turned them over and made from them a quadruped; which would only prove that "great men are not always wise."

But such is man at his best estate and with most ample privileges, an investigator in fields not yet fully explored, and it is his honor to search out the hidden and to add to what is positively known.

Above him is the everlasting God whose glory it is to conceal a thing. This is an essential glory and an absolutely necessary concealment in so far as we are concerned. It is the infinite God and in all the infinitude of His perfections toward whom finite minds reach out, and in whom they rest as He draws them nigh to Him, but whom they can never fully comprehend. He will forever be infinite and they will continue finite, and in His kingdom they will be forever filled with adoration and will worship. Who that has entered into the divine love and the divine life does not adopt the language of the one hundred and thirty-ninth Psalm? "O Lord, Thou hast searched me and known me." "Thou compassest my path and my lying down, and art acquainted with all my ways." "Such knowledge is too wonderful for me; it is high—I cannot attain unto it." "How precious also are Thy thoughts unto me. O God! how great is the name of them!" It is related that when the Westminster divines came to give an answer to the question, "What is God?" they found themselves confronted with the necessary difficulty. As one of their members was called on to ask light and guidance, the language in substance which was afterwards adopted as the answer to the question was his language of address at the throne of grace. "O God, Thou art a Spirit infinite, eternal and unchangeable in Thy being, wisdom, power, holiness, justice, goodness and truth." It is as purely adoration as is the language of the Seraphim, "Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory." To angels and men He is the incomprehensible Jehovah. It is His glory.

Such being the case we are prepared to find that every revelation God has made of Himself to us His children has in it an unavoidable concealment.

The divine assumed human form. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life;" and of this Son given it was prophesied, "The government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." But in becoming man He somehow veiled His essential glory. "He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." He performed great works, but He attributed them to the Spirit of God and to the Father dwelling within Him; and great as were His works, there was in His whole life "the hiding of His power." We behold Him near the close of His humiliation. The shadow of the cross is already falling upon Him. He is on His way to dark Gethsemane when He utters that most pathetic, homesick cry, "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was;" and it seems to me that to the disciples there must have been a sense of distance between Him and them beyond what they had often experienced before. How vastly great was the concealment that characterized an incarnate God!

He has revealed Himself to us in His Word. "Holy men of God spake as they were moved by the Holy Ghost," and thereby was given unto us "the prophecy" that "came not in old time by the will of man." They were great teachers, those prophets. They were men of and for their times that through them Israel might know what to do. But there were revelations given by them at which they themselves were amazed and which can be understood only in their realization. From their high towers of prophetic vision they looked far into the future, but somewhat as we look from some elevation over a vast extent of country seeing the hill-tops and the serried mountain peaks, but not the deep and broad valleys that intervene. They have given us landmarks which are recognized in time's progress, as our Saviour recognized them when on earth: "Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day." Even Peter confesses that in the Epistles of Paul to the churches there were mysteries—"some things hard to be understood." And when Christ went home to glory, the Holy Spirit was sent to guide into truth. Because the Scriptures treat of God and of the things of God, and are on this very account able to make us wise unto salvation, they are like a ladder whose foot stands upon the earth, but whose top is lost in Heaven. In them are the deep things of God—things concealed, and to His glory.

God has revealed Himself to us in Creation, and in the preservation of the universe which has been styled a continued creation; certainly it is a continued exercise of His power in which in the beginning He spake and it was done. The heavens are the work of His fingers. The moon and the stars He ordained. In silent majesty the planets revolve in their orbits. The sun silently pours its rays upon the earth, giving light and heat and life and color; and the moon its gentler influence sheds. God is in, and with, and through them all, but so concealed that the fool says in his heart there is no God. Silently and secretly the processes of nature work their varied results. Silently and secretly but for the end accomplished, night yields to day and day to night. So the seasons succeed each other without jar or natural line of separation. The bud opens, the leaves expand, the fruit grows and ripens, and fruit and leaves unplucked fall and return to earth again. There are convulsions in nature and storms and tempests. The Lord is in them all, but His agency is not known. "He that planted the ear, shall He not hear? He that formed the eye, shall He not see? He that chastised the nations, shall He not correct? He that teacheth man knowledge, shall He not know?" The logic is irresistible and yet in their own selfish courses men say "The Lord shall not see, neither shall the God of Jacob regard it." We are touching Him in the whole field of nature and in space. He is within us and around us. But it is His glory to conceal a thing.

He works too in providence. There is no blind chance. "Known unto God are all His work." He sees the end from the beginning. In the final summing up, the web will be complete though the warp and the woof are many colored and to us seem to be strangely tangled. The patriarch Jacob

had passed through strange and checkered scenes. The climax of all seemed at length to be reached, as in utter despair he exclaimed, "Me have ye bereaved of my children. Joseph is not and Simeon is not, and ye will take Benjamin away. All these things are against me," and that at the very moment when all things were culminating for his good. As we have it in Cowper's familiar hymn:

God moves in a mysterious way
His wonders to perform,
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never failing skill,
He treasures up His bright designs,
And works His sovereign will.

"Thy way is in the sea and Thy path in the great waters and Thy footsteps are not known."

Having thus glanced at man's little growth and limited searchings out on the one hand, and at God's omniscience concealed in the infinitude of His being and perfections on the other, let us here note what could not be so well dwelt upon before, that man's noblest field of research is in the direction of God Himself. We have for this as for other fields the native powers, though dwarfed with sin. God offers us the renewal of our nature with the special help of the Spirit. "This is life eternal that they might know Thee the only true God and Jesus Christ whom Thou hast sent." With this, as in order to this, there is spiritual development. We "grow in grace and in knowledge of our Lord and Saviour Jesus Christ." Speaking the truth in love we grow up into Him in all things, which is the Head, even Christ. A fatal mistake this and so constantly made: to attain to some little knowledge of God's works and then to ignore God, the great Author, and attempt to magnify the knowledge. Let men go as far in natural research as they may, but let them do it devoutly and in the fear of God. Let them with telescopic aid range the heavens and weigh the stars, but when they have gone to their utmost limit, let them hear a voice from beyond them still: "Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion?" Let them go down and read the lessons of the rocks—God's writings there through ages past. But let them hear the voice of the Eternal, "Where wast thou when I laid the foundations of the earth? Declare if thou hadst understanding." "Or, who laid the corner-stone thereof?" The blade of grass or tiniest flower beneath our feet may challenge all the wisdom of philosophy. Whence and what the life within the grass or flowers? Proud intellect says in the weakness of powers, "I'll receive nothing but what I can understand, therefore I'll not believe in God." I'll ask the boasting one more questions about his little finger that he cannot answer, than he can ask about my God. Never shall I forget the towering grandeur of the Christian astronomer Mitchell when, dwelling on the wonders of the worlds in space and on the

distant star-dust of the galaxy, he paused and asked: "What holds each and all in order and in beauty? Some say the laws of nature, but I say the will of God." Great, noble man, though dead thou livest still! When the book of nature comes to be read in full and the book of divine revelation has its clear interpretation, both will be found in harmony. The more's the pity then that men should try to scorn the Word which guides their feet to realms of day. The Scriptures in their entirety will stand the test of time. Hold to the truth and rise towards God. "The path of the just is as the shining light that shineth more and more unto the perfect day." "I shall be satisfied when I awake with Thy likeness." In this spiritual development is the only cure for the scepticism of the day. I have a case in hand.* While absent from you the past few days, I had the privilege of saying some last words beside the remains of an army officer. In 1849, when not yet fifteen years of age, he went to California to mend the fortunes of the family, which were meagre. He went with his widowed mother's blessing and with his mother's Bible. His native refinement soon rebelled against the mining-camp, and he sought other occupation in the growing communities where cities flourish now. He taught, he superintended schools, and while thus engaged he studied law and was on the eve of a professional life when the War of the Rebellion induced him to enter the army in his country's defence. When volunteer service was ended he joined the regular army and died in the service, a man of letters while a man of war. His life was nobly pure and for his mother's sake apparently he reverently held his place among the worshippers of God. Often have I preached to him when he was home on leave of absence as he sat in his mother's pew. But with all he was strangely sceptical. The miracles were simply impossible. The sun could not stand still in the heavens. But a mother's prayers and a mother's sympathy held him up. They were more like lovers than like son and mother. While he was absent in the service we laid that mother's form away. His first letter was one of bitter anguish and of rebellion against high Heaven. How could God be so cruel as to strike him thus? It was the great struggle of the power of sin within him. Then all was calm and full of hope. He no longer questioned God's great power in miracles. Heaven was a reality and Christ the way. Beneath his mother's picture he placed the words "Say not good-night. But in my heavenly home bid me good-morning." God's grace had triumphed. He died the Christian's death! So may all who will see God's right—His glory—in divine concealment, and will search out toward the light—toward Heaven. It will be the eternal honor of kings; it will be the honor of all who participate therein.

* On April 2d, the Tuesday before this sermon was delivered at Providence, Dr. Dickson made the address at the memorial service in connection with the final interment at Newburgh, N. Y., of the remains of Capt. George F. Price, 5th Cavalry, U. S. A., brought from Fort Elliott, Texas.

Installation Services

CHARGE TO THE PASTOR.*

By Rev. E. O. Bartlett, Congregational Church, Kingston, R. I.

My Dear Brother: You have been called to be bishop, pastor, minister, servant, ruler of this people, and it is the custom of our Church, basing its rule not on the traditions of the elders nor the commands of men, but wholly on the Word of God and the practice of the Apostles, on such an occasion as this, to charge the incoming pastor, to instruct him not only in regard to the scope of his ministerial duties, but as touching his entire conduct and life, even to the kind of medicine he should take, if, like Timothy, he has many infirmities. And my embarrassment arises not alone in the seeming presumption of attempting to instruct one, who comes to this people abundantly furnished with special intellectual and spiritual graces, and who, in another field, has made good proof of his fitness for this sacred office, but in that I am to present, however faultily and feebly, the ideal of what a minister ought to be, and that too, when are here present members of my own flock, who will not fail to see a wide discrepancy between the ideal present and the actual fact living among them, and who, though they would not say in the language of Shakespeare, he

> "Shows us the thorny way to Heaven
> Whilst, . . .
> Himself the primrose path of dalliance treads,"

yet who will say, "If our minister has such a high ideal, why don't he make nearer approach to it?" And so, if I fail in this high argument and do not reach your own high estimate of this sacred office, please attribute my weakness not so much to my fear of the charge of presumption in attempting to instruct you, as to my fear of the inconsistency my friends will discover between my precept and practice.

However, seeking to divest myself of the fear of man, desiring only to abide under the fear of God and the guidance of His Spirit, I will try in an humble way to follow the Scriptures, especially the apostolic method, and describe how one called to be a pastor ought to behave himself in the house of God, the church of the living God, the pillar and ground of the Truth.

First, remember you are an ambassador of God. As such "salute no man by the way." Esteem no man your superior, or rather esteem no one as having a superior work to do. Yours is the highest office God has committed to earthen vessels. It is the most important as related to this world or the next. Important, because you bear the message of the King of kings, and herald the Gospel that saves souls. Says Robert Hall, "Your employment is

* Delivered at the installation of J. M. Dickson, D.D., as pastor of the Pilgrim Congregational Church, Providence, R. I.

that of the Son of God: it makes no great appearance before men, but it will finally arise in majesty to overshadow all created glory." Paul said, "We are ambassadors for Christ, as though God did beseech (preach) by us in Christ's stead." And he urges the Ephesians to pray for him, that though an ambassador in bonds, he might speak boldly as an ambassador of God ought to speak.

Speak boldly with the courage of one whose inspiration and authority come from Heaven. Fear no man—be under the dominion of no man or clique of men, for that bringeth a snare. Take council with God and then come into this pulpit unshamed to preach His Truth and His Truth only, whether men will hear, or whether they will forbear. Declare the whole counsel of God, the unpalatable truths of revelation, its stern declarations, as well as its sweet and joyous and gentle promises and incitements to virtuous and heavenly living. There is a tendency in these days to present only one side of the Gospel. The threatenings and penalties announced by Christ and His Apostles appeal to the lower and more ignoble elements of man's nature; and, while the terrors of the law may have been used with great effect in the dark ages and in childhood, they are altogether futile in influencing men in this later and nobler era of human nature. In our day humanity has been lifted into a richer and broader life, and men are not now to be driven by fear. They can only be led by love. We are therefore to hold up only one side of the Gospel, only one side of the shield of Truth. It will do no good to turn the dark and frowning side of law and penalty—of judgment and punishment—though found upon almost every page of the New Testament. And so the pulpit must give forth a monotone of love—a pathetic strain of music—a cradle song of lullaby with which to quiet anxious thoughts and dark forebodings. The preacher who would reach men and rouse them into action must preach only the gospel of humanity and magnify only the mercy and the love and holiness and beauty of the Divine Being. He must not degrade the source of all good, impugning His Fatherhood by dwelling upon His severity, immaculate justice, and eternal law. Now it must be admitted there is in all this a grain of truth, and the change that has taken place within the last twenty-five years in the religious taste or appetite of evangelical churches for the love rather than the law side of the New Testament is a real progress. But the pendulum swings to the other side. If our fathers dwelt too much upon the penalty of the law and did not give sufficient prominence to the tender and emotive side of Christianity, it cannot be denied that in our day we are verging toward the other extreme and presenting only a one-sided Gospel—a Gospel of salvation with nothing to be saved from. It is all love and no law, all mercy and no justice. Christ preached a Gospel of love and pardon, and mercy, clearly, beautifully, sweetly, and most tenderly, but He also preached a Gospel of law and penalty and retribution and judgment to come. I charge you to preach the whole Gospel, both sides of the Gospel, and the only way of escape through faith in Christ.

And do not preach any more than the Gospel. Accept the declaration of

John Robinson to our Pilgrim Fathers, "The Lord hath more truth and light yet to break forth out of His holy Word," for, however great the learning of our age, it has not yet penetrated all the depths of the Bible. But the point is, that as stewards of the mysteries of God we are not to go beyond and speculate upon unrevealed and possible dealings of God in another world. This world holds out salvation to those who repent now, in this present time, and it is neither ours to speculate nor preach upon any possible salvation in another state of existence. "To-day, if ye will hear My voice, harden not your hearts." There is no hope of reconciliation held out in the Bible for to-morrow, nor in eternity. It is now. "Now is the day of salvation." To this our commission as preachers of Christ's salvation is confined. And to this present duty of repentance and faith in Christ I charge you to hold all who look to you for instruction in the way of salvation.

Study the Word. Know it, believe it and preach it with your whole heart. It is not only the sword that can pierce all adversaries, it is the power that can draw all men. You are to stand in this pulpit not to preach philosophy and teach history, but to tell the everlasting Gospel of the Lord Jesus Christ. And you are not to seek to fill these seats and crowd aisles by any of those inventions that would substitute for the direct preaching of the Word of God what are sometimes called popular subjects. The most popular subject, that which every man needs to be told, and told time and again, is his utter sinfulness before God, and his immediate and absolute need of a divine and all-sufficient Saviour. It is the old, old story that can and will most intensely interest the masses of men. "The common people heard Him gladly." And the way to reach the masses to-day is to hold up Christ and Christ only. I care not how many "itching ears" there may be, nor how large the multitudes that will not endure sound doctrine, there is no doctrine that has such permanent interest for the common people as the doctrine of Christ. "And I, if I be lifted up, will draw all men unto Me." If you would hold this people and do them permanent good and multiply their numbers till there shall not be room enough in these walls to receive them, preach Christ and Him crucified. Determine to know nothing among this people—preach nothing to them save Christ and the glories of His salvation, and with the blessing of God's holy Spirit the multitude shall flock here to the standard of Christ as doves to their windows.

Be tender, sympathetic, with nothing of arrogance or assumption in your manner or matter, only that earnestness which comes from a hearty faith in the great truths you utter. Contend earnestly for the faith once delivered to the saints, but in a kind spirit, and with a mild temper, with entire candor, avoiding all that tends to provoke and irritate, seeking at all times to preserve "the bond of peace."

Do not become entangled overmuch with the secular affairs of the church, nor with society, nor politics, nor in writing for the papers. "It is not reason that we should leave the Word of God and serve tables." We have something better to do, something far more important, and if you meet the de-

mands of this pulpit, here making full proof of your ministry, it will tax all your energies and all your time. I know there is much said about the minister and scholar in politics and at the caucus, and the duty of our sacred calling to the state and to the great questions that agitate our law-makers, and, that we must get outside of our pulpit, if we would exert the full power of our influence upon the times in which we live; but, however this may be, there is no place where a minister can speak with such influence and with such authority as in the pulpit where Christ has placed him, and as leader of the hosts of Israel, in the Church of the living God, the pillar and ground of the Truth. And the great need of politics and of the state and of society and literature is the leavening power of the pure Gospel, and, if we preach that and live it, we need have no misgivings but that our personal influence, be it little or great, will be felt all through the body politic. What we need to do is not to strive to make men Republicans, nor third party men, nor caucus men, but Christians. Get the heart right and all the issues of life will become righteous and men will think right and vote right and act right and legislate right, and the state will become right, and we shall be that great and happy and peculiar people whose God is the Lord and whom He hath chosen for His inheritance.

My brother, the time is short, and I have hardly touched the hem of the garment with which this church and this council invests you to night. Be a Gospel preacher, a Bible preacher, a tender, sympathetic preacher, and only a Gospel preacher; be a praying preacher. Remember this people is your charge, and, as the high priest bore the names of the tribes of Israel into the holy of holies, you are to bear this people to the throne of grace. It will be a tender thought to them, if they know when you are absent from them you are still praying for them, and that like another Moses you stand as an intercessor between God and His people.

It is an infinitely precious truth that the Good Shepherd calleth His own sheep by name; so let the under shepherd know his flock. Let him be a frequent visitor in their homes, and, if possible, in these days of hurry when fashion is so apt to override the simplicity of the Gospel and dictate social laws to religion, pray in the homes of your people and talk familiarly with them on personal religion. There are some departments of industry, even in these days of multiform labor-saving inventions, where no machinery can do the work of human hands. It is so in religion. It is a personal work. Christ called His disciples one by one, and so He does to-day. Without diminishing one particle of the power of the pulpit, rather magnifying it a thousand-fold, as I fully believe it can be and ought to be, I still hold that to be effectual it must be supplemented by the personal work of both pastor and people.

But I must close, though as I dwell on one theme, the sphere of the ministry, I seem only to have begun, and so if I could embrace it all in one sentence, I would say, Be yourself the Gospel, the living Epistle known and read of all men. Silver and gold have I none, said Peter to the lame man as

he entered the temple, but such as I have give I unto thee. And that was all he could give. We can give to others only what we possess ourselves. See to it that it is the pure Gospel, the divine light, that you possess, that on walking before this people in the love of Christ, in hearing your voice they may hear Him, and in following you they shall follow Him who is able to keep you from falling, and finally present you and those He has and shall give you, faultless before the presence of His glory with exceeding joy.

RIGHT HAND OF FELLOWSHIP.*

By Rev. J. H. Lyon, Central Falls Congregational Church, R. I.

My dear Brother:

It is a pleasant duty that has been assigned to me. I have been commissioned to present to you the Christian salutation of the churches, bidding you welcome among us in the name of Christ, and assuring you of our cordial fellowship.

We salute you as a fellow-believer in the Lord Jesus Christ, and pledge ourselves to you for His sake. Because you belong to Him we open our hearts to you, and because you come to speak for Him we shall hear your message.

We greet you also as coming to us from another denomination, and not less acceptable on that account. It is an honorable communion from which you have come. We have great respect for it. And we are glad that ministers of Christ can pass so freely from one denomination to another in these days, showing thus the unity of all true believers. It is our wish that you may find it pleasant to work in the Congregational fold and among churches that embody in their peculiar organization the principles of simplicity and freedom and strength.

We welcome you because we perceive the grace that has been given unto you to preach the glorious Gospel, and because we recognize in the action of this church the call of God to do that work here in the midst of the churches composing this council. We believe that we are obeying our Master, the head of the Church, in thus welcoming you, and we rejoice with this church in the evident token of the Lord's goodness to them, believing that they were guided by the Holy Spirit in choosing you as their pastor and teacher, and that you by the same heavenly leading have been persuaded to yield to their call.

Therefore we heartily welcome you to Pilgrim Church in the city of Providence. Here you will find loyal followers of the earlier pilgrims, who will hold up your hands. Good foundations have been laid here. It is an exceedingly interesting and hopeful field. Pilgrim Church has a warm place in the hearts of the churches in Rhode Island, and we shall make room for the

* Delivered at the installation of J. M. Dickson, D.D., as pastor of the Pilgrim Congregational Church, Providence, R. I.

new pastor too. We congratulate you also on coming to a church which has a flourishing Young People's Society of Christian Endeavor. It will make your heart glad, and keep you from running against "the dead line." We congratulate you on coming to a church which is honored with the presence of a retired pastor whose genial and holy fellowship will cheer your soul, and whose prayers and influence will greatly help your work. And we welcome you to all our churches, and to our various organizations for denominational benefit and general work. We welcome you to our homes, and to social intercourse with us in the various walks of life. We are glad that you have come. To you and your household we present sincere greetings of Christian fellowship and hospitality.

And as a token that we mean what we say I give you this living and warm right hand. You see that it is warm, brother, that it has blood in it, and that it has a grip. Accept it as the sign and assurance of our Christian fellowship. Grace be unto you and peace from God our Father and from the Lord Jesus Christ. May you be filled with the Spirit. In everything may you be enriched by Him, in all utterance and in all knowledge, so that you come behind in no gift. God is faithful, by whom ye were called into the fellowship of His Son, Jesus Christ our Lord, and into fellowship with us His servants.

CHARGE TO THE PEOPLE.*

By Rev. Alex. McGregor, Pawtucket Congregational Church, R. I.

My dear Friends:

I have been requested to address you briefly, in view of the new relationship into which you have, as pastor and people, this day publicly entered.

Paul's charge to the Thessalonians furnishes a good digest of what such a relationship postulates. "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love, for their work's sake. And be at peace among yourselves." I will not attempt any formal exposition of these words, but simply content myself with the presentation of a few informal thoughts, which I hope will prove germane to the occasion. *First*, however, let me congratulate you as a church, upon the gift you receive this day, in the person of your pastor, from the Great Head of the Church Himself. Such a gift the New Testament characterizes as an Ascension gift, and therefore is both precious and reasonable. In the Epistle to the Ephesians, we read, "He *gave* some, apostles; some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Princely gifts these! What a stir is made among men, when so-called princely gifts are made to some good cause.

* Delivered at the installation of the Rev. J. M. Dickson, D.D., in the Pilgrim Congregational Church, Providence, March 6th, 1889.

Not many months ago, in this very city, in one of our sister churches, the announcement of the "Hand Legacy" to the treasury of the American Missionary Association produced no small sensation. Enthusiasm ran high, and very properly so, for behind the money loomed up to the vision of faith and hope the activities of the sowing and the reaping, which the vista of the second century of our national existence under organized government so auspiciously presents. Were our eyes opened to see fully what the gift of a pastor *from* the Lord carries in its train, we would promptly break forth into singing and rejoice together. David could not be restrained in the moment of his conscious blessing from rejoicing before the Lord, but broke forth into demonstrations of joy far from agreeable to those who could not participate in the same. Indeed, prophets and holy men and women of old, moved with a sense of divine favors, again and again rejoiced before the Lord, to the cadence of the Magnificat, as for substance they sung, "My soul doth magnify the Lord, and my spirit rejoices in God my Saviour. He hath holpen His servants, in remembrance of His mercy." For myself also, I was brought up to regard services such as we have been sharers in here today, as partaking largely of the *nuptial* element, and so a time of rejoicing, when it is in order for the friends of the bridegroom to lift up their voice together and say, "How beautiful upon the mountains are the feet of Him that bringeth good tidings; that publisheth peace." But alas! alas! a change has come over the spirit of this dream, for changed times have brought, very largely, changed manners. "Tell it not in Gath! publish it not in the streets of Askelon!" that in our own "Little Rhody" it is seemingly as easy to secure a ministerial divorce as a matrimonial one, which in all good conscience is saying a great deal. "Pity 'tis, 'tis true," that such a state of things is not confined to Rhode Island alone. Of the pastoral tie, as of the matrimonial, it behooves us to repeat—it is sacred, and "therefore is not by any to be entered into unadvisedly, or lightly, but reverently, discreetly, advisedly, and in the fear of God." It is truly lamentable to see how unceremoniously, how wantonly what we declare as "joined together of God" is "put asunder" by man. In this matter I fear the Spirit in our day loudly speaks to the churches saying, "I have somewhat against thee because thou hast left thy *first* love." Peradventure the special "reason why" for such laxity of conduct may be found in the comparatively low estimate set, in some religions, upon the gift of the ministry, and which ignores the fact that a pastor sought *of* the Lord is a gift *from* the Lord. When the Church in any day, or in any place, instead of receiving its teachers as called, qualified and ordained of God to this service, assumes to be as Master to servant, offering its "penny," which may be continued or withdrawn at pleasure, then it introduces what will infallibly poison all spiritual life, and reduce the fellowship of the Church, with its teachers, from the spiritual to a mercantile basis. But, brethren, we are persuaded better things of you, as we know your willingness to suffer the word of exhortation, which covers the ground we have sought to go over, "See that he may be with you *without fear*."

But again, may I not presume that I commend myself to you when I say, that the essential part of your pastor's power to teach and guide *must* be derived from your consent and desire to submit to his guidance? It is only as you have life and health, that you can bear a ministry of life. When you are in good condition, you will call for strong meat, for the very nourishment which your dyspeptic mood may loathe. Covet then, my brethren, to be thus prosperous in soul, and so our desire on your behalf will have special significance as with the Apostle we say—"I wish above all things that you may prosper and be in health, even as your souls prosper." It is no light burden which is placed to-day upon your pastor's shoulders—to feed and guide this flock. It is not a burden for the shoulders of a child, and yet, if the recent deliverances of sections of the religious press of the land are worthy to be put in evidence, we are to conclude that the spirit of the times says that it does *not* desire that "days should speak, and multitude of years should teach wisdom." Were it not so serious a matter, it would be amusing to make a study of the capricious taste, which is ostensibly on the increase in the churches, which resolves the dead line of usefulness in the ministry of the Word to so variable and compressible a quantity. But a truce to this, for, with open Bible in hand, "Days will speak," and that with the wisdom which is pure and peaceable, and declare without fear of gainsaying that "Woe is to thee O land, when thy king is a child." Thank God, your pastor is no novice, but comes to you prepared to shoulder his burden, having made proof of his ministry elsewhere. As a scribe well instructed unto the kingdom of Heaven, he will, for your profit, bring forth out of his treasure things new and old. In this capacity, beloved, you will "receive him in the Lord with all joy, and hold such in honor." There is no call to enter, in detail, upon the duties you owe your pastor, seeing the hints I venture to give are less with the view to instruct than to "stir up your pure minds by way of remembrance."

It will then be borne in mind that your pastor's success depends upon the extent to which you will sustain him by your prayers and practical co-operation. He has not yet to learn that personally he must see God's face before he undertakes any duty, but when he has prayed the most, his spirit will yet the more turn to you with these words, "Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf." Such an appeal will surely not be made by him, to you, in vain. If ye stand fast in this grace, your pastor will live, and the pleasure of the Lord will prosper in his hand. Not alone to prayer must your pastor give himself, but he must likewise "give heed to reading, to exhortation to doctrine . . . to be diligent in these things, that his progress may be manifest unto all." This will require both time and opportunity, neither of which, I am persuaded, you will be disposed to deny him, seeing you well know that when he ceases to learn he will become unfit to teach. It is an open secret that well fed people, as a rule, can be easily gotten along with, and so it *will pay* not to muzzle the mouth of the

ox that treadeth the corn. In helping to furnish his library with the smelting and the moulding tools, depend upon it, your eyes will be gladdened with the legend stamped upon the knowledge gleaned from every field, cunningly devised by his hand, "Holiness unto the Lord."

When you thus discover that in his workshop the God who filled Bezaleel of old with "the spirit of God, in wisdom, in understanding and in knowledge," has similarly blessed your pastor, you will not fear to tell him so. You have not received the spirit of bondage to the idea that commending him may lead to his thinking too highly of himself, "but the spirit of power, and of love and of a sound mind," which can have "compassion on some, making a difference."

In your pastor's plans and methods of Christian work you will cultivate the spirit of unquestioning confidence. If, indeed, you should differ somewhat in judgment concerning these, you will at least "endeavor to keep the unity of the Spirit in the bond of peace." Rest assured that in the effect of every church life, what the church *is* in this respect, as well as in every respect, goes for more than what *it does*. The work of the ministry is *his* life work, and he will live in it and for it intensely. Of you, from day to day, he will say, "What is our hope, or joy, or crown of rejoicing? Are not even ye? Ye are our glory and joy." Moved with such motives, impelled with such a spirit, what deference is due to his feelings and judgment, when he pursues earnestly after accomplishing grander things than have ever been wrought among you, towards crowning His Master with many crowns. Finally then, in the words of Moses to the people concerning Joshua, let me say to you, "Encourage him."

This, among many other ways, you can do by regular and constant attendance upon his ministry, and always in the spirit, voicing itself thus, "Now therefore are we all here present before God, to hear all things that are commanded thee of God"; by such interest in his family as will lead you to cluster round it, in times of sorrow and of joy; as well as by a jealous regard for his good name at home and abroad. *So do*, and with God's blessing, both he and you, in the day of Christ, shall have occasion "to joy before God, according to the joy in harvest." The grace of our Lord Jesus Christ be with you all. Amen.

THE PASTOR'S SABBATH NIGHT.

Rest him, O Father! Thou didst send him forth
With great and gracious messages of love;
But Thy embassador is weary now,
Worn with the weight of his high embassy.
Now care for him as Thou hast cared for us
In sending him; and cause him to lie down
In Thy fresh pastures, by Thy streams of peace,
Let Thy left hand be now beneath his head,
And Thine upholding right encircle him,
And, underneath, the everlasting arms
Be felt in full support. So let him rest,
Hushed like a child, without one care;
And so give Thy beloved sleep to-night.

—*Frances Ridley Havergal.*

Talks to Business Men.

CONVERTS MUST BE MISSIONARIES.

By Robert R. Meredith, D.D. (Congregationalist), Brooklyn, N. Y.

Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed and began to publish in Decapolis how great things Jesus had done for him; and all men did marvel.—Mark v., 19, 20.

You will recognize these words as forming the close of what was the Sunday-school lesson of last Sunday in all the schools of the world that study the International Series. You recognize them as standing at the close of one of the most striking and suggestive incidents in the unique life of Christ upon the earth; and doubtless as we have studied them in connection with our Sunday-school study, many very significant and valued lessons have been suggested and applied. I want in the little time at our disposal this afternoon to hold your attention to the principle suggested by our Lord's command to the man whose gratitude prompted him to desire to be always with Christ. That principle, if I do not misunderstand it, may be stated in these words: It is the Master's idea that every converted man is to become a missionary to his unconverted fellow-men.

Jesus had landed on the morning of this day on the eastern shore of the Sea of Gadarenes, and had met this man possessed of the legion of devils—a man whose case illustrated the last extremity of degradation and ruin, and by Christ's might He has cast out the devils. The astonished multitude find the demoniac clothed and in his right mind sitting at the feet of Jesus. They, thinking of their property destroyed, and perhaps afraid of the mysterious power that thus commands even the demon, are urging Him to depart. He is about to get into His boat and go to the other side, and it is natural that this man should desire to go with Him. All the memories and associations of this man where he now is are such as he wants to bury forever. Here is the Master by whose power he is saved, and he says, Lord, let me go with Thee, let me follow Thee whithersoever Thou goest. Howbeit Jesus suffered him not. What a strange thing—our attention is arrested at once. The movement of the story up to that point is along the line we would anticipate, but here is a break—a man wants to follow Jesus; he has the desire to be with his deliverer—that is beautiful, that is glorious. Howbeit Jesus suffered him not, and that arrests our attention and leads us to ask the question why? Out of the question and the Master's answer comes this principle: I have better business for you than that; there is a way in which thou canst express gratitude deeper than by always accompanying Me. Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed and told all the people of that section of

Decapolis of the things that Jesus had done, and they marvelled. And so I think I am not wrong in saying that the principle, that the truth suggested to us is this: that every converted man is to be a missionary to his unconverted fellow-men. In other words, it is the law of the kingdom of God that life, and light, and salvation are to be brought to unconverted men by the ministry of their fellow-men, and there is no provision in the universe for bringing these blessings to unconverted men in any other way. I want to get at the law of personal work in the work, and if I am right in that conclusion, then it must rest in weight upon every man's conscience that he do his duty to bring these blessings of the Gospel to those who are without. So I take this principle as the theme of what I have to say in this hour, in which I feel it to be a very great privilege to speak here in the name of the Lord Jesus Christ. And I want to sustain the fact, vindicate the fitness, and urge the application of this law. Just those three things, perfectly simple. To ascertain the fact is not a difficult thing to do. In the first place, when I take Jesus' principle, that it is God's way to bring life and salvation to men by their saved fellow-men, that the world is to be saved by them, I enforce a principle that is in perfect harmony with all history. We are living in a world where everything that is done toward the solution of the problems of humanity is the result of the co-operation of man with God. He who thinks a little about it sees at once that there is only a very little that is done by man that is good, and that very little is done by God alone, but almost everything is accomplished by God and man combined. God owns the lightning, and that is all there is to be said about it. If man will make that lightning conveyer of his thought, he must construct the battery, and arrange the wires, and raise the poles. And when God in the battery and the wire joins hands with man, then you have the telegraph, and you can flash your thoughts under seas and across continents. It is not man alone, nor God alone: it is the combination. God owns the fertile hillside and valley, the rain, the sunshine, and the dew, but these may lie forever and bring no harvest until man puts in the plow and turns the soil and scatters the seed, and locks hands with God. What is the result? The golden glory of the harvests. God owns the sea, He holds it in the hollow of His hand. Man builds a ship and erects a mast, and trims her rigging and spreads her sail, and when God and man get together the ocean becomes the pathway of the world.

Neither one of them will do it alone. And so I might go on for the rest of the afternoon and all night talking about it. Everything that propels human progress is done by the joining of the divine hand with the human—the co-operation of God with man.

Now that being so, we proceed with an assumption of what I desire to impress upon your mind. Finding things so about us in the natural world, we would be surprised if it were not so in the spiritual. So I proceed to notice that this principle is not only in harmony with all the effulgence of nature, but it is imbedded in the institution of the Gospel. It is a divine-human system from beginning to end. It pleased God when He would save this

world to take into the great scheme the help of humanity. He might have reached a divine hand down and picked men up one by one, but He didn't; He came down among us; and so in its very fundamental thought it is a divine-human system. I say its first prophecy contains that germ—the seed of the woman and no other seed. The seed of the woman shall bruise the head of the serpent, and so, seven hundred years before He was born, Isaiah sang, "A child is born, a virgin shall conceive, and His name shall be called Wonderful, Councillor, Mighty God, Everlasting Father, Prince of Peace." And so, when you come down to the record of the Incarnation, the central fact of it all is that Jesus Christ is born of a woman, and when Paul comes to sum it up after all his years of study, he puts it in this form: "In the fulness of time God sent His Son forth, His Son born of a woman"—born under the law, and so it is ingrafted on to the whole stock of humanity, and is in its root a divine-human system. Grant that when this redemption becomes actual in any case, provisional redemption is made for the human race. That is done, and it becomes actual just as fast as we reach out our hands and take it; but it will never become actual until we do it. You can sit down before a table groaning with luxuries and starve to death. You can sit under the Gospel and your soul be lost unless you put yourself into co-operation with God. You cannot get personal salvation without putting yourself in co-operation with God. "Now we are ambassadors for Christ, and we pray you in Christ's stead, be ye reconciled to God." There is the trouble. It is a system of co-operation with God.

Let us follow on. What is this religious life, anyway? I think we have very inadequate views of it sometimes. I think we sometimes view it as if it were getting to some place and escaping another place—as if the great business of the Lord Jesus Christ was getting men out of hell and getting them into Heaven. But that is not it; that is not religion. Until you get the likeness of God into your life it does not make any difference where you are. God is in hell, He is everywhere, and He is not miserable, either. You put God in the man, and he could walk the dark caverns of salvation and be unmoved. You take God out of a man, and the golden streets of heavenly Jerusalem would burn his feet and he would have to get out. Now, salvation is not connected with place at all. I want to get that out of your mind, because it is necessary to what I am going to say. I want to get an idea from the Bible that will impress it. Now, what is religion? I said this principle was imbedded in the institution of the Gospel. Where does the Gospel begin—where did it originate? We sometimes raise that question about evil. We do not know. You can lose yourself there. No man knows about that, but I can tell you the exact spot where the Gospel started, and it is in the 16th verse of the 3d chapter of John. I don't mean it started there, but that tells you where it did start: "God so loved the world that He gave His only begotten Son"—that is the start of the Gospel,—in the love of the infinite Father for His lost and wandering children. That is where it started: "God so loved the world that He gave His only begotten Son, that whosoever be-

lieveth on Him might be saved." Love then was the motive. I want you to get hold of that. Love moved God to begin the Gospel. Jesus Christ, His Son, came to this earth sent of the Father, but with the greatest voluntariness, for He loved as the Father loved, and when it was the Father's will, the Son said, "Lo I come; a body Thou hast prepared Me; I delight to do Thy will." Jesus Christ loved us, and love prompted the Father to give Him—love moved Jesus Christ to come. That is the motive; hold on to that. Jesus Christ came to this earth—He was born of Mary—He was God incarnate. And, now, what did He do? He waited until He was about thirty years old and then entered upon a public ministry. What did He do? He wrote no book. You have no knowledge that He ever wrote a line, except what He wrote in the dust. What did He do? Found a school? No, He did not. Organize a society? Never. All we know of organization is that Judas was secretary for the twelve. No organization, not even a church. What did He do? He gathered a few men such as were willing to leave their fishing-nets and boats and seats of custom; He gathered them about Him, and He said, "*I am the Life*," and then He put the life into them. And then He kept them about Him for three years to instruct them a little, and then He ascended into Heaven, leaving them to put that life into others. And the seed multiplies itself and has reached down to our day. Brought *Life*—that is what Christ did. No school, no book, but a life that was to be communicated by human instrumentality. So, when He ascended, Luke wrote, "The former treatise have I made, O Theophilus, of all that Jesus began to do and teach." *Life*. Let us see where we will come out. Just before the Master ascended He got His disciples into the upper room and said to them a great many very precious things, and then He prayed to His Father. Among the things He said was this, "I am the vine, ye are the branches. If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you, and ye shall bring forth much fruit." I am the vine. The same life, remember, and sap is in the branch that is in the root; they come from a common source and cannot be divided.

What is religion? It is identity of life with Jesus Christ. Identity of life with Christ—that is religion. What else? Before that scene closed He made His great prayer to the Father, and He said, "And I have declared unto them Thy name, and will declare it." Why? Why? I have declared unto them Thy name, and will declare it. Why? That the love wherewith Thou lovest Me may be in them and I in them. The love wherewith God loved the Son be in us. Not a different love—the same in kind, different only in degree—according to our measure. For the love wherewith Thou hast loved Me may be in them. Well, it was that love that started redemption, and that love is to be in the believer. Then I have got, not only identity of life with Christ, but the very love that moved God moves me. That is religion. Then religion is identity of motive with Christ. God loved, Christ loved, I love. There it is. Identity of life, identity of motive—what else? As the Father sent Me into the world, even so have I sent them into the world: identity of

mission. Identity of life, identity of motive, identity of mission with God in Jesus Christ. That is religion. That is the Gospel of the Son of God. Let us think deep, brethren, into these things. Identity of mission. As the Master sent Me into the world, even so have I sent them into the world. How is this mission to be performed? "Whosoever will be My disciple, let him deny himself and take up his cross daily and follow Me." Identity of experience with Christ. Don't back down now; bring your faith up. Identity of experience with Jesus Christ, but the glorious experience of self-sacrifice. A lady who had buried her beautiful boy wrote me a letter the other day saying, "My heart is almost broken. I feel as if my life-work had been taken out of my hands; for surely a mother's life-work must be for her child." I wrote this back to her: "Sister, you and I, poor little disciples of Jesus Christ, are not permitted to choose our own life-work. God is ruler of our lives." And I said, "Perhaps it is the rule that it is the life-work of the mother to care for her child, and as you intimate in your letter, it is a magnificent life-work to give any woman; but while that is the rule, you must remember that it has exceptions, and that sometimes God takes children out of the mother's arms and leaves them empty, and then gives them somebody else's child that otherwise would be helpless, and that must be grander business, because it is nearer to Jesus Christ, and though the way may be rough, go that way. If you look close you will see the print of His footsteps all along." Identity of experience with Jesus Christ—that is religion. A religion of self-sacrifice. Deny thyself and take up thy cross and follow Me daily. That is the religion of Christ. And so we must go on, and even when like Christ we feel prostrated and cry, "Father, if it be possible, let this cup pass from me," we must push on after Jesus and cry, nevertheless, not my will, but Thine be done. And when the cross seems to be too much for us, angels will come and strengthen us, as they did our Elder Brother.

There is one thing more to be noticed. Religion is identity of life, identity of motive, identity of mission and identity of experience with Jesus Christ. Dare we go any further? Yes, my faith sometimes staggers now, but I dare go a step further and say, identity of destiny. The Spirit itself beareth witness that we are children of God, and joint heirs with Jesus Christ; if so be that we suffer with Him we shall reign with Him. Identity of destiny with Jesus Christ. Now do you understand what I meant when I said God came down and incarnated Himself with us? Now, there is no use in your praying for that salvation unless you are willing to take Christ's life and in His love enter on His mission, and with self-denial work for the salvation of your fellow-men. There is no other way to get religion but to work like Jesus Christ. Pray from morning till night and from night till morning, but you will hear the voice of God saying, Get up and go to work and save some poor soul. What is the use of your praying here? Get to work. There is no other way to be Christlike than that. I have tried very hard to make it perfectly clear to every soul here that they must work. Now let us get hold of that. It is God's motive to save men; or, first to be saved is to be Christlike. God's method of making us Christlike is to put Christ's life in us,

Christ's love in us, and then give us Christ's mission to do just as Christ did, and anticipate Christ's destiny. In other words, our salvation is God's taking us into the scheme of redemption and making us lift the world to God, and you find your perfection there. Now, it is not necessary, is it, to vindicate the fitness of that arrangement? If I ought to do it, I should do it on this line: First, God has chosen it, and man needs it. Always the best way was known to God. He chose the just way as sure as He is God. He chose this way, so it is best. Man needs it. You cannot be made Christlike by simply praying. Christ was too busy to pray in the day-time; He worked then and prayed at midnight. You and I do not lose many hours' sleep praying. No man can be Christlike only as he gets selfishness out of him. Like the great Salt Lake in Utah, so this greed and selfishness always contrives to display itself. How is that to be gotten out of humanity? Preach about it? No. How can I be unselfish? By being unselfish, by trampling it under foot and going on and denying myself, and then it will be a part of my life. Go to work for others and make their salvation dependent upon you.

There is no use of my taking your time, only let me say this: Every once in a while we have a convention. We get our eye on these masses of people passing down the streets, and by and by we get disturbed and our consciences begin to trouble us, and we call a convention. That is about all they are for. Now, I have attended all the conventions I am going to. Life is too short. Somebody has said that the priest and the Levite could not stop to see the half-dead man because they were in such a hurry to get down to a convention. Horace Greeley said a great many wise things, and one was when the question of resuming specie payment was before this country. He blasted out and said, "The way to resume is to resume," and the way to reach the masses is to reach them. Don't stop to talk about it all. God placed you here to work.

Arbor Day Service

"AN ACT TO ENCOURAGE ARBORICULTURE."

Approved, April 30th, 1888.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. The Friday following the first day of May in each year shall hereafter be known throughout this State as Arbor Day.

§ 2. It shall be the duty of the authorities of every public school in this State, to assemble the scholars in their charge on that day in the school building, or elsewhere, as they may deem proper, and to provide for and conduct, under the general supervision of the city superintendent or the school commissioner, or other chief officers having the general oversight of the public schools in each city or district, such exercises as shall tend to en-

courage the planting, protection and preservation of trees and shrubs, and an acquaintance with the best methods to be adopted to accomplish such results.

§ 3. The State Superintendent of Public Instruction shall have power to prescribe from time to time, in writing, a course of exercises and instruction in the subjects hereinbefore mentioned, which shall be adopted and observed by the public school authorities on Arbor Day, and upon receipt of copies of such course, sufficient in number to supply all the schools under their supervision, the school commissioner or city superintendent aforesaid, shall promptly provide each of the schools under his or their charge with a copy, and cause it to be adopted and observed.

SUGGESTIONS FOR ARBOR DAY'S OBSERVANCE.*

By A. S. Draper, Superintendent of Public Schools, Albany, N. Y.

The primary purpose of the Legislature in establishing "Arbor Day," was to develop and stimulate in the children of the Commonwealth a love and reverence for Nature as revealed in trees and shrubs and flowers. In the language of the statute, "to encourage the planting, protection and preservation of trees and shrubs" was believed to be the most effectual way in which to lead our children to love Nature and reverence Nature's God, and to see the uses to which these natural objects may be put in making our school grounds more healthful and attractive.

The object sought may well command the most thoughtful consideration and the painstaking efforts of school officers, teachers and pupils in every school district, and in every educational institution, and of all others who are interested in beautifying the schools and the homes of the State.

It will be well not only to plant trees and shrubs and vines and flowers where they may contribute to pleasure and comfort, but also to provide for their perpetual care, and to supplement such work by exercises which will lead all to a contemplation of the subject in its varied relations and resultant influences. It is fitting that trees should be dedicated to eminent scholars, educators, statesmen, soldiers, historians or poets, or to favorite teachers or pupils in the different localities. On this occasion, however, it would be especially appropriate to dedicate one tree in each district to Washington.

The opportunity should not be lost, which is afforded by the occasion, for illustrating and enforcing the thought that the universe, its creation, its arrangement, and all of its developing processes, are not due to human planning or oversight, but to the infinite wisdom and power of God.

Our school exercises, and particularly those of an unusual character, should be interspersed with selections, songs and acts which will inspire patriotism. Upon the same week in which Arbor Day first occurs, the nation will celebrate the Inauguration of Washington, the completion of "the more perfect union" and the full organization of the national government. It will be a great and magnificent outburst of praise and song and exultation appro-

* We are under obligations to Mr. Draper for several documents respecting Arbor Day.—Ed.

priate to the successful rounding out of the first hundred years of the nation's life. Let this fact have some place and exert some influence in our Arbor Day exercises.

SCRIPTURE SELECTIONS.

AND God said let the earth bring forth the fruit tree yielding fruit after its kind; and the earth brought forth the tree yielding fruit: and God saw that it was good. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food.

And Abraham said to the three angels: "Rest yourselves under the tree;" and he stood by them under the tree, and they did eat.

The tree of the field is man's life. Then shall the trees of the wood sing out at the presence of the Lord; then shall all the trees of the wood rejoice before the Lord. The trees of the Lord are full of sap, the cedars of Lebanon which he hath planted; where the birds make their nests; as for the stork, the fir trees are her house.

Blessed is the man whose delight is in the law of the Lord; he shall be like a tree planted by the rivers of water that bringeth forth its fruit in due season; his leaf shall not wither; and whatsoever he doeth shall prosper.

Of Wisdom, the wise man saith: She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her. And again, the fruit of the righteous is a tree of life; while Hope deferred maketh the heart sick, when the desire cometh it is a tree of life; and a wholesome tongue is a tree of life.

And the angel carried me away in the spirit, and showed me that great city the New Jerusalem: in the midst of the street of it, and on either side of the river was the tree of life which bare twelve manner of fruits, and yielded its fruit every month; and the leaves of the tree were for the healing of the nations. And he said: To him that overcometh, I will give to eat of the tree of life which is in the midst of the Paradise of God.

TRIBUTE TO NATURE.

Tune—"America."

Of nature broad and free,
Of grass and flower and tree,
Sing we to-day.
God hath pronounced it good,
So we, His creatures would
Offer to field and wood
Our heartfelt lay.

To all that meets the eye,
In earth, or air, or sky,
Tribute we bring.
Barren this world would be,
Bereft of shrub and tree;
Now gracious Lord to Thee
Praises we sing.

May we Thy hand behold,
As bud and leaf unfold,
See but Thy thought;
Nor heedlessly destroy,
Nor pass unnoticed by;
But be our constant joy
All Thou hast wrought.

As each small bud and flower
Speaks of the Maker's power,
Tells of His love;
So we, Thy children dear,
Would live from year to year,
Show forth Thy goodness here,
And then above.

—*Mary A. Heermans, Elmira, N. Y.*

DECORATION DAY SERVICE.

FORGET AND FORGIVE.

By Major Jonathan W. Gordon.

I.

What, comrades, shall I sing to-day,
To you who know the story well,
Of that sublime, transcendent fray
In which these silent heroes fell?
You shared their toils, you saw them die,
And know that self defiled them never
They died to keep yon flag on high,
And make the nation one forever.

II.

If there was fault, be it forgot;
While Union, Freedom, Peace abide
We'll share the good their blood has brought
And cease to hate, malign and chide.
No matter how the strife befell,
To yon dear flag the day was given;
And all again with rapture swell
To see it float supreme in heaven.

III.

'Tis quite enough for grief and shame,
That such a strife e'er smote the land;
And quite enough for praise and fame,
That Union, Law and Freedom stand.
Forgive the strife, wash out the shame
In Lethe's unrevealing river;
But build a monument to fame,
And glorify these dead forever.

DECORATION ORATION—THE LESSONS OF THE CONFLICT.

By Colonel Samuel Merrill.

It is a strange scene upon which we look to-day. It is a picture, a tableau, a panorama all combined. In the foreground veterans move slowly, with bent forms and dim eyes, their hair streaked with gray, their faces wrinkled with years. This is no picture; it is reality. But far away, as in dreamland, march the quick-stepping, bright-eyed, rosy-faced lads who sprang to arms nearly a quarter of a century ago. This, with its matchless mingling of light and shadow, is a wonderful picture. It comes to the front and becomes a reality, while the old men sink into the background.

The past is more real than the present. The sad pageant before our eyes goes back into the distance like a vanishing vision. Outside the army of gallant youth is a different scene. The statesmen, the Union-savers, the compromisers are there. They brace their feet, they hold back hard, for the avalanche threatens. But all their strain and struggle is useless. A question of morals will not down. Shut a drop of water in the centre of the earth, and, under certain circumstances, it will split the globe. Put a lid over the crater of a volcano, girdle the earth with iron hoops, to quiet its quakings, but do not crib, cabin or confine the right. The voice of the first gun at Sumter taught what statesmen did not know and what libraries had failed to inculcate. It scattered the clouds of despondency that had gathered over the land. The stirring of patriotism lifted each man out of himself into a realm not known before. It gave him a new feeling of responsibility. It made him strangely rich. To the farmer who forsook his plow, to the mechanic who dropped his tools, to the professional man who abandoned his books, it gave feeling of ownership for the whole country. It inspired the day-laborer with the heroic desire to suppress the mightiest of rebellions. It showed him that native land embraced all—mother, wife, children—and that if the country was gone, then all was gone—if country and honor were safe, then all was safe. It assured him of his divine parentage, and gave a wonderful meaning to the words, "He that loseth his life shall find it."

The burial of the first comrade was something never to be forgotten. The company marched with arms reversed to the grave, following the wailing fife and muffled drum, as the wild melody of Pleyel's Hymn trembled on the air. In a few days, when the order came "No more funeral dirges, no more volleys over the sleeping dust, because of their depressing effect on those who tremblingly tread the border-land of life and death," we began to learn the stern nature of war. No place for the delicate attentions of affection, no place for sighs, no place for tears. Let the dead bury their dead. To-day I recall a strange grave, by which some of us stood just twenty years ago, on the hillside of Resaca. It was six feet long and forty feet wide. Into this, side by side, wrapped in their blankets, we lowered the forms of those who had just died for their country. We tenderly dropped evergreen branches on these sleeping patriots, to break the fall of the clods, and as a token that their sacrifice would ever be green in our memory. With heads uncovered we gathered about the grave; the captains of the companies cast in the first earth; the chaplain prayed that the sad tidings might not crush the hearts of the mothers, the widows and the orphans; the sinking sun closed the mournful day, and the dead were left to sleep in their glory, while to the living remained the stern duty of pursuing through the night the retreating battalions of the enemy. Shall our chaplain go unmentioned? Not the chaplain so often scornfully named in newspaper columns, but the man who was found where reporters failed to appear. His venerable form, his head crowned with snow-white locks, his benignant countenance impressed his youthful flock when he passed by with the feeling that a benediction had been pronounced. At his kindly approach the flask disappeared, the pack of cards dropped out

of sight, and the half-uttered oath died unspoken. Man of God, thou too hast fallen asleep, but a remnant of thy little church militant still lingers to bless thy sacred memory.

The years add to the number of those we mourn, for the war was far-reaching in its effects, and still claims its victims. The commander-in-chief of the Indiana forces, whose call was answered by 200,000 men, heard a summons the mightiest must heed. The powerful frame, crushed by the weight of anxiety, sank wearily to rest. The earnest, convincing voice is still; the soft, dark eye thrills no more. The soldiers' friend is with those whom he loved. We are the sentinels that stand guard about the slumbering host. It will not be long. The relief will soon come.

Your speaker can but faintly echo the thoughts that rise in your hearts, for your memories bear you over mountain and plain, and river, and gulf and ocean. Friends dropped from your side in thicket and swamp, or in cane-brake, or on the deep, where they will slumber till the sea shall give up its dead. Happy the exit when the supremest gift is offered for the right. While we journey in the treadmill, in the dust, in the turmoil, the care, the temptations and the risk of moral failure, they at least are safe. Do you say the graves are marked, or marked only with the word "Unknown"? That Unknown was a numerous family. No danger of their being gazetted with their name mispelled. Happy the country that can boast among her children such precious jewels. They flung their lives and their names away with careless abandon, as incense to their fatherland, but the fragrance of the offering has filled the earth. Their lives seem to have passed into the country, cementing hearts that were torn asunder by envy, jealousy and bitterest hatred. They have disappeared, their names have been obliterated, but the good they wrought lives on forevermore. Many of those whose forms have turned to dust used to play in their boyhood by the river that flows beyond that hill—the river that still flows on and will flow on long ages after the wide-eyed wondering child yonder has ceased to look on earthly scenes. Yet the dead are not dead! From this spot bursts forth a fountain of gracious influences, an ever-flowing stream of spiritual beauty, surpassing all earthly streamlets, a branch of the crystal river of life. What can be spoken to those whose hopes were buried with the fallen? Their staff lies broken and they go trembling down the rugged road into the shadows of evening. Grief lives on long after sympathy of friends has ceased, poignant as on the day when the iron entered the soul. We are helpless. We have no words of comfort, and can only bow in reverential awe. This earth is holy ground, hallowed by the precious dust it contains, and by the footsteps of the aged pilgrims who continue life's journey alone. Yet this is not a day for sadness, but one for solemn, elevated joy. Our coming shall have been in vain unless we hear these silent orators.

Henceforth patriotism and loyalty and respect for law should have a deeper significance. The government for which these men died is looked upon by many as an institution from which to wring a support, as a sleeping car into whose beds of ease the lazy passenger is to climb and rest. Such regard

home as a spot where, three times a day, their mouths may be filled; as a kennel into which they can creep for slumber. Is that not a hideous burlesque on patriotism, that leads men greedily to beg, and bargain, and plot, through years, for office; that stimulates the youth to scheme to become delegates to nominating conventions, in hope that contract or appointment may sometime fall to them? When old men sulk at home because their hopes for office have been disappointed, and business men refuse to leave their stores and factories, in utter indifference as to the management of the primaries—nothing of patriotism is left.

They died for the brotherhood of man; but there can be no such brotherhood as long as the poor look upon the rich with envy and hatred, and the wealthy glance with contempt upon the lowly. Holy religion comes through her representatives to-day, and claims, these died for me. O religion, command the followers of the Carpenter of Nazareth to go among the poor—the outcast—the neglected—and bring them to their homes and their churches. There may come a time when the gulf—daily widening—between poverty and wealth will be filled with blood. Let us beware, for the citizenship we enjoy was purchased for us by these men at a great price. In thanklessly appropriating this costly inheritance we are treading pearls under foot. Were we to examine minutely, we might discover that the warp and the woof upon which we walk received its beautiful crimson dyes from patriots' blood. The stream of progress seems, just now, to have become a circling eddy.

In this generation the youth care more for fun than for law. The spindle-shanked, crop-haired young man, as he smokes his Sunday afternoon cigarette and gazes at the base ball players, comforts himself with the query, "Do not even the hypocrites the same?" To-day he softly sighs his regret at not having been with Sherman or Hancock twenty years ago. Mourn not, my dear young friend, nor rail at destiny. With your disloyalty to the laws of your native land, and your disregard for the religious feelings of the mother who bore you, if you had lived then, you would either have been found hid away among the stuff at home, or fighting against your country.

These peaceful sleepers ask for no showy recognition of their services; their parting wish was that long after they were forgotten the good they had done might continue to live. But to receive their bounteous munificence without appropriate response is disastrous to ourselves and to our posterity. On every hand wealthy men have erected monuments to mark their chosen resting places, but two million people look in vain, from the Ohio river to Lake Michigan, for a monumental recognition of our sleeping heroes.

From year to year we have built airy mausoleums, idle whispers cast upon the wind, but no granite foundation has been laid, no capstone has been lifted with shouting to its pinnacle. Amazing that human hearts can be so parched and paved by cares, and anxieties, and worldliness, as to manifest no responsive throb of gratitude. The mellow sunlight, the soft showers, the gently descending dews meet a grateful response in the springing up of forest

temples, with lofty pillars and wide arching roof, save where the thrice dead desert takes all and gives nothing. Can we wonder there is so little loyalty to right when the youth see no memorial shaft, and receive no instructions in regard to the principles for which these men died? Verily, my comrades, we "do remember our faults this day." Let not the sun go down till we have gathered our long-neglected children about us and told them of the wondrous sacrifices of these silent heroes and of the eternal principles underlying the struggle. The command of the great lawgiver, emancipator, foe to tyrants and leader of the hosts of liberty, though three thousand years old, is still binding: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest down in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up, lest the anger of the Lord thy God be kindled against thee and destroy thee from off the face of the earth."

The struggle was the crucial test that gave value to the past, that showed the ring of true gold in the Declaration of Independence, which before had been called a barren ideality, sounding brass and a tinkling cymbal. Blot those four years out, make the result otherwise, and 'twould have been better that this child of the western world had never been born. Give the biography of Washington, without mention of his voluntary retirement from power, the very act that crowns him prince of warriors, statesmen and patriots; write of Florence Nightingale and omit her Crimean labors; tell the story of Arnold of Winkelried without a word of his gathering the spears into his bosom, or of his thrilling cry, "Make way for liberty," but do not teach the history of our country without the story of two million men, who, knowing more at the end of the war than Grant and Sherman knew at the beginning, sank without a murmur or a ripple into the stream of civil life, as heroic in their retirement to farm or shop as they had been in the hungry, weary march, in the desperate defeat and glorious victory. The war proved that a government "for the people and by the people" could stand; and made this country the city set upon a hill, the Jerusalem toward which the eyes of the tribes of all the earth turn in hope. Let others forget thee; let others look only at one section of thy territory, but as for me and mine, not one foot of thy soil, not one line of thy fair record shall be forgotten. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth."

Silence will follow the boom of the cannon, the mournful music will die away, the mementoes that cover these green mounds will fade. All such offerings are fleeting. Alas, alas, what flower immortelle can we find worthy to garland these graves! There is but one. Departed brothers, in this sacred presence we make the high resolve, that as the circling years return this holy day, each surviving comrade will bring, as token of his never-dying remembrance "the white flower of a blameless life."

INHERENT NOBILITY.*

By Senator Benjamin Harrison.

I have listened with pleasure and profit to the eloquent words of prose and poetry which have been given utterance. I have felt lifted up by the occasion. Memories, precious and sad, have thronged in upon me a I have listened. All the surroundings are hallowed. God has smiled on this day. Nature speaks to us in tones so still as to reach every breathing heart. It would be good for us, as a people, if there could be more such days, when the chains that bind men to toil can be broken and they may come up on a higher plane of thought; days when they may feed the better part of man—the spiritual part; days when we may think of our country not as so many square miles, when we may think of it not as producing so many bushels of wheat, but of the country as she stands, the representative of freedom—a country that puts a crown on every man's brow. I rejoice to think that not only in civil concerns, but in the stress of war we have not laid the keeping of our priceless treasures in the hands of any favorite few, but on every citizen rests his share of responsibility. How hopeless would we have been when the South rebelled if the people in every rank of life had not met this responsibility with a heroism that none could defy. It is occasion that makes men great. It is when the opportunity for a noble sacrifice comes that the hero makes himself known. Bless God, the country was full of such men in 1861. It is inherent nobility that makes the soldier great. If the government had gone into the business of hiring soldiers, how many would she have had? You were not hired to fight. Eleven dollars was no temptation to you. The springs from which these men drew their inspiration were in the high hills of duty. When the war was over, as the last snow of the spring melts into the earth only to come forth again in a few days in the beauty of the flowers, so these men came forth from war to resume the duties of the world. As I look about this beautiful cemetery and see the many noble shafts, and as I think of the dead buried here, I feel that there are none nobler than the modest stones that mark the places where our comrades lie. I live in the hope that in this State shall be builded a monument to their memory lifting its shaft into the azure blue. I am surprised that any one should suggest that the erection of such a monument to the dead is indelicate. Who ever thinks of himself in contributing to such a monument? No soldier thinks of it as a monument to himself, but as a monument to his comrades and to his country. Those who did not share in the glory of the victory should share in the building of a monument to the memory of the men who fought for the country. There is testimony in this gathering that there is that in the hearts of the people that will yet consummate the proposed erection of a monument to the memory of the soldiers of Indiana. May there always be found in this country as valiant and noble a band of defenders as those who marched to its defence in 1861.—*Indianapolis Journal.*

* Impromptu address delivered May 30th, 1884, by Senator, now President, Harrison.

A NEW EVANGELICAL MONTHLY.

The Treasury
PASTOR & PEOPLE

Conducted by a corps of eminent Clergymen.

J. SANDERSON, D.D., MANAGING EDITOR.

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Sermonic Aid.—If some sermonizers are so original, prolific and independent in their preparation for preaching, as to need no aid apart from their Bible, Concordance and Hebrew and Greek lexicons, there are other less gifted brethren, who are exceedingly useful members of the preaching fraternity, whom God richly blesses in the conversion of souls and in the upbuilding of His children, who require hints of various kinds from the productions of their ten-talented brethren which the press has placed within their reach. Nor, if these one-talented brethren use these hints aright, as fagots to be kindled with holy fire brought down by prayer by these brethren themselves, are they to be considered plagiarists, or less worthy of esteem in their work, than one, who, however apparently original, must in the ultimate analysis of his preparation, confess his obligation to his books.

However earnestly and dependently a man may wait upon God for his subject and for divine aid in its treatment, he is most likely to find the assistance which he is seeking, come to him, not directly from the mouth of God, but through the medium of the writings of others. God did not drop food directly into Elijah's mouth when he was at the brook Cherith on a divine commission, but He commanded ravens to feed him night and morning with just the food the prophet needed. And so may those who are on a commission from God now and whose minds at times may be as a wilderness, expect that God will send the necessary mental and spiritual pabulum, and thus prepare them for their work, though the instrumentality God may use in doing so, may seem to some cynical sermonizers no better than the thievish food supplied by a raven.

"'The Treasury' is such indeed. I welcome it as a great helper. I hunger for it. Rev. H. L. Drag."

Love of Mother.—What is more beautiful than to see a son or daughter show, under all circumstances, devoted affection for mother? The child who does this, foregoing pleasure for the sake of attending to a mother's care, or ministering to her feebleness, or attending her on her journeys, and suffering no earthly duty to take precedence of her sacred rights, and estimating mother "the holiest thing alive," gives a testimony to the genuine kindness of a heart, that the world has not engrossed, that has survived the temptations of an alluring companionship, and if it has not entered it already, is not far from the Kingdom of God.

See advertising pages. Special offer of "The Treasury," $1.00 to new subscribers.

See advertising pages. Special offer of "The Treasury," $1.00 to new subscribers.

Family Worship in the White House.—The example of the President in continuing his habit of family worship since he entered upon the occupancy of the nation's Executive Mansion ought to have a very excellent influence upon all the families of the Commonwealth. There is a great imitative tendency in human nature, and especially manifested in copying the habits of those in exalted station, and it will be a blessed thing if many households are brought to follow the example of the one towards which all eyes are turned, and to recognize in concerted action, day by day, the God of all the families of the earth.

"'The Treasury' is well filled with richest thought and rarest gems of truth.
"A. G. Jepon, Vice-Pres't."

Unction.—Though so difficult to define, there is no requisite more important for the speaker who desires to win his fellow-men for Christ than this. It does not consist in what is usually styled eloquence, although true gospel eloquence is greatly lacking without it. It does not consist in cultured speech, although it gives a persuasiveness to the address which man's teaching cannot impart. It is truly a gift of the Holy Spirit, which pervades the thoughts, words, tones, manner and whole demeanor of him who has received it. There is no quality of speech that can compare with it in exciting the best qualities of a religious nature. It rouses, constrains, melts and leads the captive willingly to consecrate all to Christ. Surely every one who would speak a word for Jesus ought to covet earnestly this gift.

See advertising pages. Special offer of "The Treasury," $1.00 to new subscribers.

"'The Treasury' is wonderfully suggestive.
"Rev. M. H. Bixley."

An Invigorating Tonic.—"A word spoken in season, how good is it." No one but a person to whom such a word is spoken can estimate at its full value its goodness. A preacher often needs and expects such a word, but it is not always spoken. He may be a stranger to the people to whom he has just preached with all fidelity and love, the Word of life, and may be exhausted at the close of the service both by the mental and nervous strain to which he has been subjected, and may be departing from the edifice, with a depression of spirits, caused by the reaction of his mental excitement, and yet not one word is spoken to him by anyone that might tend to ward off the depression, invigorate his spirits and cheer him in the faithful discharge of his duties. Any people who thus acts are guilty of a grave fault toward the ambassador of Christ, do an injury to their own reputation as a Church of Christ, and lose the pleasure and profit of doing good, when it was in the power of their lips to do it. Brethren of the Churches of every name, remember that your own pastor, and he who may preach to you at any time the Word of life, needs this invigorating tonic at the close of his service. "A word spoken in season, how good is it." "Let the redeemed of the Lord, say so."

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Protection from Hindrances.—This, at least, the State owes to the Church. And yet there is no earthly hindrance to Church work greater than the drinking saloon which is licensed and coddled by statute law, and whose keepers and patrons are fawned upon by legislators.

PILGRIM CONGREGATIONAL CHURCH,
Corner of Harrison and Miller Streets, Providence, R. I.

Church organized, June 2d, 1869; Present church edifice dedicated, Nov. 22d, 1874; Size of church, 100 x 70 feet; cost, $72,000; Seating capacity, 900; Present membership, 367; Seating capacity of chapel, 400.

THOMAS LAURIE, D.D., Pastor *Emeritus*.
JAMES M. DICKSON, D.D., Pastor.

NOTED PREACHERS

Rev. James M. Dickson, D.D.

By Editor.

Rev. James M. Dickson, D.D., whose likeness appears in this number with the parts taken by others in his installation as pastor of the Pilgrim Congregational Church, Providence, R. I., on the 6th of March last, is a native of Ryegate, Caledonia Co., Vt. His parents were natives of Scotland. His father, a successful farmer and a public-spirited citizen, was for years an elder in the Reformed Presbyterian Church. His mother was a woman of great refinement from the city of Glasgow, and was unusually versed in the Scriptures. Dr. Dickson is a graduate of Dartmouth College and of the Union Theological Seminary in New York. He is thoroughly orthodox in his theology, but broad—almost latitudinarian in his views of Church government. He is consequently an advanced advocate of Church union, not only in the foreign mission fields but also at home. He has served churches in Brooklyn, Newark, N. J., Montgomery, N. Y., and New York City. To his church here—the 34th Street Reformed—he was called on the ground of his ability as a preacher and his previous success in the ministry, and for nearly six years he held the church in its down-town west-side location, and left it stronger than he found it, notwithstanding the up-town tendency of population, and the lack of any local constituency for a Reformed Church. To his credit be it said, that his most devoted friends are among the people to whom he has ministered. When he came to New York our attention was called to him as a remarkable preacher, and as we have once and again listened to him we have approved the judgment expressed. More than once we have sought to have him appear in our magazine, but his own shrinking opposition has prevented. We now simply improve our opportunity. We predict for him a pastorate of great success in Providence, where he has been most enthusiastically received. We learn that already his evening service, which on his entering this field a few weeks ago, but half filled the chapel, has been taken into the spacious audience-room with but little left. We append his statement before the council which installed him.

Dear Brethren of the Council:

You expect to-day a brief statement of my theological views, with a few words on personal experience and motives for entering and continuing in the ministry. The backbone of my theological system was formed early. Like Timothy of old I knew something of the Scriptures from a child, having been brought up on the Bible and the Westminster Standards in an old-style Christian family, where morning and evening worship, and special religious instruction on the Sabbath were as much a matter of course as was the family board. My after study of theology under the learned, devout and now sainted Prof. Henry B. Smith, at the Union Theology Seminary in New York, modified what some would call the asperities of the Westminster theology, and years of Bible study, of heart experiences and of practical presentation of truth have wrought in the same direction. Every man indeed, to be effective in the ministry, must have his own independent ideas of truth, from whatever source he may have gained them —not independent of the Bible, but of all other props and leadings. The Bible has all along been to me the only infallible rule of faith and practice. I take it as the Word of God given by divine inspiration, and as containing the history of the development of God's plan of redemption for a lost world,—rich in counsel, command, promise and prophecy, and of wonderful fulfilments. None can understand it to satisfaction who have not some spiritual enlightenment, and hence much of the foolish twaddle that we hear and read respecting it, on the part of such as seek to oppose it. "Father forgive them; they know not what they do."

The Bible teaches us of God and His attributes, and without it no clear knowl-

edge of Him can be attained to by sinful man. With the Bible, arguments for Deity from His works and from the light of nature become important in meeting scepticism, and in magnifying Him in creation and in providence in our own estimation as Christians; but the only sure cure for scepticism, or atheism, if such really exists, or for infidelity, is God's converting grace through the Truth. "The fool hath said in his heart, no God," and he will continue to say so in heart till he becomes a wise man in Christ Jesus.

The triune existence of God is so revealed in and interwoven with the Scriptures that I can only compare them in this regard with the fabled shield upon which the name of the owner was so curiously engraved that it could in no wise be obliterated except in the complete destruction of the shield itself. It is wholly a doctrine of revelation, and yet right reason concurs therein. Put it thus if you choose: God is love; love is ever active; it must have an object on which to exercise itself; infinite love must also have an infinite object; back of creation and from eternity the love of God has this in the threefold personality of His being. If any still object that a threefold personality in one being or essence is hard to understand, the question may be raised in effectual defence: What is there in heaven or earth, in creation or providence that has not its arcanum—its secret place of mystery which cannot be entered? And if this is true in created things, why should we wonder at finding it when with our finite minds we reach out after the infinite?

The Bible reveals the lost state of man. God made man in His own image and after His likeness. Man fallen begat in his fallen image and after his likeness, and this has been the law of descent. Philosophize as we may regarding the origin of evil and the connection of progenitors and descendents, the record stands: "By one man sin entered into the world and death by sin, and so death hath passed upon all for that all have sinned."

Over against this is redemption by the Godman, Mediator, who made an atonement adequate for the whole race, but really participated in only by such as are found in Christ. Hence the great commission to go into all the world and preach the Gospel to every creature, with the added declaration of salvation or condemnation according as men believe or remain in unbelief, as "there is none other name under heaven given among men, whereby we must be saved."

The Bible reveals God's sovereignty and man's accountability in his free moral agency; God's power in renewing the soul by the Spirit's operation in connection with the Word and man's free choice of Christ in this renewal—a willing people in the day of God's power; and the Bible demands of us that we shall work out our salvation with fear and trembling, for it is God that worketh in us both to will and to do of His good pleasure. In the renewal of our souls we are justified, which is an act of God's free grace. Sanctification, which is the continuous work of the Spirit, follows. And in both God calls upon us to exercise our powers, which we do. In matters pertaining to eschatology I have ever stood by what seems to me to be the clearest teachings of the Word. For believers to depart is to be with Jesus; absence from the body is to them presence with the Lord. On the other hand to depart out of Christ is to die without hope. There is also to be a resurrection both of the just and of the unjust and a final judgment.

The province of the pulpit in this as in other things, is wide and comprehensive and definite, and yet I would in no wise limit God's mercy in Christ except as God Himself has set the limits. If I have a share in the final triumphs of the Gospel, as I hope to have, I am sure I shall acquiesce fully in whatever is there revealed of His salvation. In the meantime and "forever" "secret things belong unto the Lord, but those things that are revealed belong to us and to our children."

I believe in the sanctity of the Lord's day, and that even aside from considerations of religion, man needs his day of rest which should be sacred to him by law, while the worshipper should be protected in his worship. I believe in the holy Catholic Church—the communion of

Saints—with which all true believers should be openly connected; and in the oneness of the Church notwithstanding all present divisions; and furthermore that no existing denomination has a monopoly as to complete divinely-appointed Church government. In the Church of the future there will probably be conserved distinctive features of all the denominations. For the present then there should be the greatest tolerance of other men's honest opinions, and the broadest charity in consideration of accidents of birth and education and environment. "Behold how good and how pleasant it is for brethren to dwell together in unity; for them the Lord commandeth the blessing, even life forevermore."

No one respects science more highly than I do, and in the triumphs of science I rejoice. And when science becomes sufficiently exact it will be apparent that God's two books of Nature and Revelation are in full accord. The attempt of infidelity to fling inexact science, with its present imperfect deductions, in the face of clearly revealed truth can best be met with the more emphatic presentations of truth. In a word, I believe in the Gospel faithfully preached in love and trust, and incorporated in men's lives, as the great remedial agent. It is thus that I endeavor to preach it and to commit it, as seed sown, to the Spirit's operation in men's hearts and lives; and I trust the Lord to enable me to preach it with the confidence of a believer.

As to mode of preaching, for some seven years of my ministry I wrote and read everything, with carefully prepared periods and with some good degree of pride in diction. I was a slave to my manuscript. For a much longer period I have preached wholly without notes, but with careful preparation, and with much more comfort to myself, and, I think, profit to my hearers.

I entered the ministry because I could not do otherwise. I was consecrated to the work before I was born, by a pious mother who kept her hand on my early life in view of results. I planned lots of other courses, and yet years after she had gone to her reward, which occurred while I was yet in college, I marched as straight into the service as though there had been no possible alternative, and I have been happy in it.

As for personal experience, I cannot remember the time when I was not quickly susceptible to religious influences, and I was probably a Christian long before I was considered old enough to unite with the Church — perhaps from my birth. You will not be surprised then that I emphasize God's covenant faithfulness and the blessed privilege of bringing our children early to Christ in the ordinance of holy baptism; nor that I favor an early realization of an interest in Christ. My own spiritual life developed with my growth physically and intellectually, and I have through life been a cheerful Christian—never a doubter; and I think my ministry, in which I have ever worked up to the full extent of my physical ability, has been calculated to lift men up in faith and hope. Pray for me, my brethren, that God's Spirit may rest upon me in this my new field—upon us as a Church of the Lord Jesus Christ. "We will rejoice in Thy salvation, and in the name of our God we will set up our banners; the Lord fulfil all thy petitions."

LEADING THOUGHTS OF SERMONS

The Christian's Loving Wish.

REV. H. L. DRAY (DISCIPLE), OHIO.

Except these bonds.—ACTS xxvi., 29.

This response was a master-stroke of eloquence, pathos, and Christian nobleness. Too bright a jewel to be lost. It is so Christic. It moved a king. Agrippa shaped the course toward the haven of the lost. He could have done otherwise. He would not. Man possesses much of sovereignty. The Gospel is either the savor of life or death. Of Paul's preaching in Acts xxviii., 24, it is said, "Some believed the things which were spoken, and some believed not." The same wind will drive two ships in opposite directions, if

their sails are set favorably. At the crucifixion, one thief turned to Christ, the other from Him. One died "in the good hope," the other without it. The process goes on still. God is not responsible. Man is. Brother man, look to your sails! Behold Paul again in Agrippa's court. See, he lifts his chained arms, and wishes them only the bonds of love.

Life-work.

Rev. E. Hutchinson (Congregationalist), Windsor, Vt.

Lord, what wilt Thou have me to do?—Acts ix., 6.

"1. There is something for *me* to do—*individual responsibility.*

"2. *God* marks out our specific duty—'What wilt *Thou* have me to do?'

"3. Duty is to be ascertained by special prayer—'Lord, what wilt Thou have me to do?'

"4. A willingness to do what God directs is implied in this prayer—'For as many as are led by the Spirit of God, they are the sons of God'" (Rom. viii., 14).

The Great Salvation.

By Rev. W. Crosbie, LL.B., Congregationalist Church, Brighton, England.

How shall we escape if we neglect so great salvation?—Heb. ii., 3.

I. Why is it called a "great salvation"? Its authorship entitles it to the designation "great." It is not a human invention; philosophers the profoundest grappled in ancient times with the problem of sin, but found no solution. It is a divine invention, it is the grandest impulse of the heart of God.

II. It is great because of Him by whom it was carried out; also because it saves from great sin, great misery, great degradation.

III. The salvation is "great" because there is power to keep those that are saved, because of the spiritual transformation they undergo, and because of the final issues in eternity. You need not be notorious sinners, you need not be openly wicked to be lost; you need only neglect this great salvation. Answer this question if you can, for I cannot, "How shall we escape if we neglect so great salvation?" It is like that other question to which there is no answer, "What shall it profit a man?" Some talk optimistically in these days, as if God were simply omnipotent love, and not justice also. I never dogmatize myself, I don't like to hear others dogmatize on this awful theme, but I ask, I press the question, "How shall we escape?" and convinced that the answer must be something fearful, something dreadful, I urge men to flee from the wrath to come.

Great Possessions.

John Ker, D.D., Reformed Presbyterian Church, Glasgow, Scotland.

For he had great possessions.—Matt. xix., 22.

The rich young ruler was a ruler, but he was ruled. He possessed "great possessions," but the "great possessions" possessed him. He was none the less a slave though the task-master was gold. Property and money were his god, and they were his lord also. Judas and Ananias (with the help of Sapphira) and this young ruler would have made able directors of a commercial syndicate, a member of the Legislature, an apostle, and a charitable layman! What an excellent combination of capacities! Capital and social position, and character and management. They could have bought the market, controlled all the "rings," starved all the smaller investors, and crushed all competitors. But in the moment of anticipated success, one disappears from public life, the second commits suicide and the third passes away mysteriously. "He shall leave his riches in the midst of his days, and at his end shall be a fool."

The Spirit the Power of God.

By Rev. A. G. Brown, Baptist Tabernacle, East London.

That your faith should not stand in the wisdom of men but in the power of God.—I. Cor. ii., 5.

Paul was anxious that the saints at Corinth should place their faith, not in the wisdom of men's words, but in the power of God. Christ was subject to the power of the Spirit, for He said, "I cast

out devils by the Spirit of God." If we wish to bring glory to God's great name, we must let the Spirit work in us. It is not the strength of argument, or the excellency of words that saves men, but the Spirit of God. The grandest sentences may not have more power in them than the roughest. Christ seldom used argument. He said, "Follow Me," and there was just the same power behind those two words as when He said, "Young man, I say unto thee arise." Brethren and sisters, where is your faith finding its home? The Lord open your eyes if you are thinking that any style of preaching has any power in it to bless. I may stand upon this platform, I may seem to be in earnest, but if the Spirit of God rest not upon me, not a soul will be saved or a saint strengthened. The churches to-day are trusting to men of strong individuality, to human rhetoric, to human eloquence, and too little heed is given to the Spirit of God.

CHRISTIAN INTEGRITY.

By A. J. F. Behrends, D.D. (Congregationalist), Brooklyn.

A strange law is that which fell from the lips of our Lord: "Seek ye first the kingdom of God and His righteousness." This is the whole duty of life; yet, in obeying that law all other things will be added unto us. There is nothing that has so powerful an influence upon the prosperity of any community and the material wealth of any nation as the outcome of that invisible, intangible thing that we call integrity. All your great enterprises are built upon credit, and the very backbone of credit is integrity, fancied or real. Honesty is the best policy, and in proportion as your affairs become complicated honesty becomes all the more necessary. It is necessary in some industries, in some secular lines of traffic, that a man's word should be as good as his bond, and if his word fails once, it fails forever, discredited forever after. Honesty comes to be an absolute necessity. There must be mercantile honor, and mercantile integrity, or there can be no success. Some years ago the alarm was raised in England that the English people were losing their preeminence in manufactures; that her trade was slipping from her fingers; not because her coal mines were being exhausted, not by reason of any depletion of her natural wealth, but because her workmen were degenerating; because they were falling into the vices of ignorance and indifference, and because of it were losing their skill in workmanship and their steadiness of nerve. I do not propose to inquire what truth there was in this claim, but it is a pertinent remark that character has value in the markets of the world, and the only path to success, for young and old alike, is to do the very best work that we can do. Follow the example of Hugh Miller's Scotch employer, who, you remember, was a master mason, and of whom Miller said afterward, "Uncle John's walls never bulged, because he put his conscience into every brick he laid."

When we consider that the enjoyment of everything we have depends quite as much on the quality as on the quantity, we know that the sweetest bread a man can eat is that gained by honest though humble toil; and wealth never makes any man happy unless in its acquisition he has regard to the law of righteousness. Let it be secured in spite of that law and it will be a burning fire in his bones. Rightly secured it may enable him to scatter kindness to the right and to the left for many years; and he who in the formation and cultivation of his friendships has regard to the claims of righteousness, and confines himself to those only whose friendships shall be morally helpful to him, will find his friendships increasingly fruitful and helpful to himself. The lesson is learned over and over again, yet the world never seems to have

experience enough of it, that the friendships of sentiment and policy are just as shallow as they are insecure.

You may have on your calling list five hundred names, made out according to the conventionality of the times, and among them there may not be one true heart to whom you would turn in days of sorrow. If the walls had tongues and could speak to us, how many a sad story would come from the gilded and frescoed drawing-room, from its suffering inmates. Ah! those who pass enviously by on the sidewalk gazing upon it think it a palace, and it is nothing but a dungeon with its chains, its darkness, its damp of death. Men look at it with jealous eyes, and think it a paradise. It is nothing but a burning Sahara, with not a solitary flower to relieve the barren waste. Only the friendships that are grounded on moral respect are the friendships that are secure, that are blessed, that are fruitful.

And what shall I say of those friendships into which so many thoughtlessly rush? The friendships that by the common consent of theologians and statesmen alike constitute the foundation of our security, the source and spring of high virtue, the friendships that organize and cross our homes. Ah! the evidence multiplies only too rapidly every day that the marriages of mere sentiment and prudential policy bring with them very speedily a harvest of weariness and disappointment, if not of uncontrollable bitterness. It is only when the natural affinity is supplemented by mutual, moral self-respect, when in the glad fear of God the vows are exchanged and the troth plighted, that marriage becomes the high and holy sacrament which it should be. It is well for us to remember in the formation of our friendships that there is great need to have regard to righteousness. It is needed in order to preserve the life of the affections. And when we pass from the home to the state what shall we say? Who is the nation's best friend? Not the man who fans its pride, not the man who covers up its iniquities, not the man who shouts "The voice of the people is the voice of God," not the man who insists that there is no higher law than the will of the majority: but the man who insists that the moral law is invested with inviolable sanctity; that righteousness alone is the glory of the people. He is the best friend of the commonwealth who strips the mask from the face of the deceiver; who lays the axe at the root of public and private abuse; who insists that a nation's life can be strong and fruitful only when it is in obedience to the law of God. I wish that some of our politicans would make it a practice to read some of the books of the Old Testament. I know of no better works on political economy. They show us the dangers and safeguards of the nation's life. It was therein declared that if Israel kept the Sabbath of the Lord, she should ride on the high places of the earth; because the man who is conscientious in keeping that will be just as conscientious and careful in obeying every other requirement of the divine law. You will find that the man who treats lightly the Sabbath of the Lord, does not hold in high regard the other requirements of the moral law. Somehow or other, for some reason or other, this question of the treatment of the Sabbath is the index of the personal life—the index of the national life; and, beloved, it is only the nation that reveres the law of God, that serves Him and works righteousness, that He has promised the eating of the finest wheat, and of being held forever in grateful remembrance. The man who serves God simply for the sake of a reward, either in this life or in that which is to come, is a hireling and not a son; and no service is pleasing to God unless the filial spirit be present. But, on the other hand, he who serves God with gladness and filial devotion will find that the sacrifice he makes is a sacrament of enrichment. This is the one broad lesson I want to leave upon your minds and hearts: the service of God *pays*.

You think you must surrender something in becoming a Christian. Oh! the baubles you let slip from your hands and the gold that comes into your possession! Oh! how blind are they who imagine that by holding fast to the shadows they

are losing the substance! Friends, the service of God brings its enjoyment both in this life and in the life to come.

The cup of this world may be sweet at the first, but the bitterness soon comes, and the dregs—Oh! how unutterably bitter they are! Perhaps at first when the yoke of obedience is pressed on your shoulders it may chafe, but by and by it will grow more natural, till at last you will run with gladness the way of God's appointments, and you will find in the Christian life, light, blessedness, and joy. Yes, it is a thorny path, as we sing sometimes, yet after all, when it leads us over thorny ways righteousness has its rewards, even in this life, and they pass onward, enlarging forever. You are to be Christians not simply for the sake of something you are to have when you die, but because of that which shall come to you now, in the life that now is, that shall light up your faces as only the faces of the divine sons and daughters can be lighted up. He who serves God in the spirit of filial devotion and obedience, will find that every sacrifice turns into an enrichment and they who serve God faithfully will find their earthly lives bright, sweet, sunny and fruitful, and in the world to come they shall have life everlasting.

INVIOLABLENESS OF THE WORD OF GOD.

By Rev. Burdett Hart, D.D., New Haven, Conn.

The destructive criticism of our day is doing dangerous work. It is doing work which will need to be undone. It is undermining faith in the most important truths. Professedly eliminating error, it is really sowing the seeds of vaster error. It is fostering unfaith in place of the most sacred and vital of all beliefs.

Particularly now the attempt is made to discredit the Word of God. Not only is there a new meaning given to its language, a toning down of its mighty doctrines, a frittering away of the tremendous facts which it plainly announces; but a general suspicion is suggested as to its verity and authenticity and authority. It is treated as though it were unreliable, as though its composition were in doubt, its authors unknown, its statements vague and without support, and as though there were no divine warrant for it. We are asked, Who made the Bible? as though it were an unauthenticated Book. We are told that there are no original Scriptures, as though our volume of the Book were a mass of guess-work. We are taunted with the impossibility of arriving as its meanings, as though it were fixed up to tantalize the race; and it is thrown out as a fault of the Scriptures that men have not agreed in their interpretation of them. It is laboriously argued that we have not a word as Christ spoke it, and that if we had, it would be of itself a dead word. Under the specious plea of honoring the Spirit, the Spirit is audaciously reproached as the one Author of the Word, as the Agent who works through the Word.

The doubtfulness of translations, the inaccuracy of copyists, the contradictions of interpretations, are largely magnified, and all that is great and glorious and converting and sanctifying in the Holy Word is minimized. The effect of such disparaging criticism on the popular mind is already seen to be distressful and ruinous. It creates a pervasive atmosphere of doubt. It antagonizes preaching and teaching and all efforts to entrance and success and power in the saving of souls. It displaces the Bible in the thought and reverence and controlling authority of men. They are like men at sea without reckoning or compass or chart.

Just here we must be on guard. Just here the Church must reassert itself. At this point we need to raise again the old war-cry of the Reformation: The Bible! the Bible alone! Now, for the Truth and for the imperilled Cause we must demand "Inviolableness" for the Sacred Book. By that we stand or fall. By that, in the Name of Him who gave it, we set up our unretreating banners. With St. Paul,

we hold that the Scriptures are "the oracles of God." With St. Peter, we claim that they are "the Word of God." With Zacharias, when he was filled with the Holy Spirit and prophesied, we maintain that in them "He spake by the mouth of His holy prophets that have been of old." We reassert the very first word that was spoken in the meeting of the brethren after the ascension of our Lord, that the events which had taken place were in fulfilment of the Scripture "which the Holy Spirit spake before by the mouth of David," and which was repeated in one of the first discourses of the Apostles, "The things which God foreshowed by the mouth of all the prophets, that His Christ should suffer, He thus fulfilled," and which St. Paul reiterated in his imprisonment at Rome, "Well spake the Holy Spirit through Isaiah the prophet unto your fathers."

The Spirit is in the Word. He uses the Word. These words are words "which the Spirit teacheth." Paul thanked God that the Thessalonian Christians "accepted the word of the message, even the Word of God, not as the word of man, but, as it is in truth, the Word of God, which also worketh in you that believe." He wrote to the Romans that "Belief cometh of hearing, and hearing by the Word of Christ." He charged the Ephesians to take "the sword of the Spirit, which is the Word of God." He put at the forefront of his letter to the Hebrews, "God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners." He wrote to his beloved child, Timothy, "Thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus." We plant ourselves, at this crisis, on the unchallenged testimony of our Lord Himself: "Ye search the Scriptures, and these are they which bear witness of Me," and upon His later word, "The Scripture cannot be broken;" and upon His tender prayer, "Sanctify them in the truth: Thy Word is truth."

Here we stand. No adverse criticism can move us. With our fathers we rest on the imperishable Word. We know what it has done for us. We know what a power of grace and salvation, of enlightenment, of liberty, of education, it has been in all our history. We owe our freedom, our culture, our rank among nations, to the Bible. Its *fruits* maintain the Word. If there were no internal evidence of its divinity, the external evidence would be enough. We forswear our manhood, our civilization, our victorious progress in the world, when we decline to give the Bible its sole place of authority. We reject salvation, our hope of Heaven, the whole work of our redeeming Christ, when we reject the revelation of Holy Scripture.

PRINCIPLES OF EXEGESIS.

Exegesis has to do with the application of the laws of interpretation. It is distinguished from hermeneutics in that the latter has to do with the laws of interpretation themselves.

Scholarship has recognized five of such laws, viz.: (1) Words should be interpreted according to their common usage. (2) Words as they are modified by other words in the sentence. (3) Words as they are modified by the context. (4) Words as they are modified by the scope of the book. (5) Words in harmony with the analogy of faith.

Exegesis then has to do with the application of these rules.

1. The first principle of exegesis is, a book or document should be interpreted in harmony with its claims. The Bible claims to be a unit, in that it is a revelation from God to man on the subject of salvation from sin. Its central fact is the death of the Lord Jesus Christ. All other facts mentioned in the Bible are mentioned in relation to that, and are thus to be understood. The central thought of the Bible is that of the redemption of the human race from sin and its conse-

quences by the atonement of Jesus. All other thoughts in the Bible are in more or less close relation to that. This principle covers the whole range of the Bible. The story of the creation, of the fall, of the deluge, of the call of Abraham, the deliverance of his descendants from Egypt, the scenes of Mt. Sinai, the wilderness wanderings, the crossing of the Jordan, the taking of the promised land, the various vicissitudes of the nation, their captivity and restoration, the ceremonial law, the laws of separation, the form of civil government, the poetry, the biography, and the philosophy, recorded in the Old Testament—all is preparatory to the advent of the Christ. While the Gospels and Acts of the Apostles describe the advent, the manifestation, and the sacrifice of the Christ and the founding of His Church, the epistles reveal and conserve its doctrines and usages; and Revelation, in a grand panorama, gives the conflict of the ages, and the final triumph of this King of kings and Lord of lords, the Word of God.

All interpretation that destroys this unity of the Bible, whether applied to the Pentateuch, the wars of Joshua and the Judges, the love songs of Solomon, the story of the beautiful Esther, the moral grandeur of Moses, Job, and Daniel, or the slips and falls of Abraham, Jacob and David, is contrary to the scientific method, and unworthy of credence. This is the mistake of skeptical thinkers, and sometimes of those not skeptical. For this reason we are not to disregard any portion of the Scriptures.

2. The second principle of exegesis is, all rules of interpretation are to be derived from the Bible itself. The question of usage respecting the meaning of words is not to be settled by the dictionary and the lexicon, but as they are used in the Bible. That this is fair and right may be seen from the following facts: (1) The author used the word to convey a certain idea, the question is what did he understand the word to mean? His use, gathered by an examination of all passages in which the word is found, must answer that question. (2) In none but dead languages is he meaning of words fixed. (3) The meaning of words has changed from their original signification, in some instances before the language was dead. Hence root meanings may not be the true meaning. The Greek word rendered baptize is an illustration of this. John the Baptist and Jesus both used the same word in speaking of water baptism and the baptism of the Holy Ghost. We are told that when the baptism of the Holy Ghost takes place it is shed forth and poured out. But the root meaning of the word is to dip. Some Greek words are used in the New Testament to express what classic Greek does not recognize, and the Greeks never knew. The words rendered humility and virtue are illustrations of this. The word rendered humility, in classic Greek means the feelings and spirit of a slave, the opposite of what is noble. The Christian meaning is, it is the mark of the highest nobility. (See Matt. xviii.) The classic meaning of the word virtue is fortitude; the capability of endurance of fatigue and suffering and that without murmuring. The Greeks, it is said, had no word for what the New Testament means by virtue. From these facts it will be seen that the lexicon is of but little authority in interpreting the Greek Testament.

Again, some English words have changed their meaning since the translation of the Scriptures into that language. The word prevent is one illustration of this. It now means to stop, to hinder; yet David in the Psalms, says, "I prevented the morning with my tears." But of course he did not mean that his tears kept the sun from rising. (4) Some words have more than one meaning. The word law is one of them. It sometimes means the whole five books of Moses, as, "whom Moses in the law and the prophets did write." It sometimes means the Ten Commandments, as in Deut. v., 22. It sometimes means the Mosiac ritual, the ceremonies of the altar (Heb. x., 1). Sometimes it means the moral law (Romans vii.).

The word flesh is another illustration. It sometimes means the race of mankind, as, "and all flesh perished." It sometimes means kindred as, "I conferred not

with flesh and blood." It sometimes means the carnal appetites, "who walk not after the flesh," etc. It sometimes means the Mosiac ceremonies, as "having begun in the Spirit, are ye now made perfect in the flesh?" etc., etc. The words repent, faith, spirit are other illustrations. Hence the dictionary cannot always help us out of biblical difficulties.

To arrive at the meaning of a word when a difficulty arises, the best manner of settling it is: (1) to take a concordance and find all the passages in which the word occurs, and as far as possible arrive at the author's use of the word. If still more than one meaning appears, (2) carefully examine the sentence in which the word stands, and take its meaning as modified by the other words of the sentence. If still there is more than one meaning, (3) examine the context, the whole paragraph or subject, to get the author's line of thought. If still more than one meaning appears, (4) examine the entire book, to ascertain its scope and the aim of the author. If this does not make the matter clear, if still more than one meaning appears, consider the analogy of faith, the general system of Christian doctrine; and if still more than one meaning appears, and neither of them yields to the five foregoing tests, it is safe to take the word in either of such meanings. But if an interpretation conflicts with any of them, and especially the last, the interpretation must be wrong and should be discarded.

These principles are to be applied to historical narratives, parables, figures of speech, and, in short, to every department of the Word of God. — *Free Methodist.*

CHURCH MUSIC.

By Rev. W. H. Black, A.M. (Cumberland Presbyterian).

The impressions which are made upon the minds of saints and sinners by modern church music are almost identical. The impressions are, as a rule, confined to the æsthetic sense. Nor is the whole of this sense affected, for it has a rational as well as an emotional side. Church music almost entirely sacrifices sense to sound. This is not said of hymn books, but of the actual service of praise as it is conducted in most churches. The average anthem is composed upon a principle which makes it almost impossible to use it as a means of instruction. Moreover, the prevailing notions of singing give articulation quite a subordinate place in the rendition of songs, so that all effort to understand is vain. Then, again, in the formation of church choirs the spiritual fitness of the choristers is almost totally disregarded; Jews and Gentiles, believers and unbelievers, being indiscriminately taken. It is not an unheard of thing for the choir to spend the time of the sermon in reading the Sunday paper! And yet the music in such churches is "exquisite."

In view of these things it is proper to inquire, What is the purpose of church music? What is the end which music is to serve in the public assemblies of Christians?

Will any body seriously contend that the object of church music is to draw a crowd? Let it be conceded that the music should be first-class, and that the musicians should be of a high order, can it be sincerely claimed that praise to the Almighty can be properly mixed with bait for worldly applause? In other words, can a man worship with one eye on God and the other on an irreverent crowd? Of course it is urged that one must somehow reach the unsanctified mass in order that the Gospel may prove itself the power of God unto salvation; but is it not a striking fact that the crowd was just the thing that Jesus avoided? Or, more exactly, it was the *curious* crowd that He turned from. Jesus wrought miracles to confirm His Messianic mission, and not to draw an audience. When He saw the multitudes massing through curiosity, He withdrew

until the excitement about His works might subside and the people be better fitted to hear His teaching. Miracles were the evidence of His authority to teach. Nothing, not even miracles, was allowed to divert attention from His teaching. Is the music which draws of such a nature as to divert attention from the true object of praise? That is the question; does it give prominence to Christ or to the artist?

I have somewhere obtained the following definition, though I am not now able to identify it: "A hymn is a spiritual composition in rhythmic prose or verse intended to be sung." This definition will probably be accepted as satisfactory in its main features, which are three—rhythm, spirituality, adaptedness to singing. In this connection Paul's teaching concerning the object of singing in church might be considered. He says, "Teach and admonish one another in psalms and hymns and spiritual songs."

To "teach" is to communicate truth, to make use of ideas for the sake of informing others, to expound doctrines. It may be said to the credit of our standard hymns that they are full of sound doctrine, milk for babes and meat for the mature. Who has not been fed when in public worship "Old Hundred," "Antioch," or "Coronation" have been sung with the spirit and with the understanding? Who, that is spiritual himself, has not felt starved when, without book to follow and without being able to distinguish the sense in the multitude of sound, some religious sentiment or verse of psalm has been dissolved into thin air by the musical persiflage and gyration of an artistic choir?

To "admonish" is to use truth in such a way as to reprove sin and exhort the sinner. Hymns are to be used for this purpose in public worship. A certain congregation, Albert Barnes' perhaps, sang "There is a fountain filled with blood" in such a way that an infidel, who happened to be passing the church, had his attention arrested, was admonished of his sin, was won to the Saviour. Frederick Saunders tells of a Jewess who was converted from Judaism by the old hymn,

> "Not all the blood of beasts
> On Jewish altars slain."

Instruction and admonition are the two forms of edification which the church receives through music. Religious growth can not be symmetrical apart from the singing of rhythmic spiritual compositions. They furnish a means and a method of co-operation in teaching the great doctrines of religion and in warning sinners and the slothful of the consequences of their ungodliness.

But this is not all. The Pauline teaching concerning church music reaches further than that which terminates on humanity, as teaching and admonition do. He says: "Singing with grace in your hearts unto God," and "singing and making melody in your heart to the Lord." This is the element of praise, of singing to the glory of God. It is the harmonious and effective expression of adoration, of thanksgiving, of confession, of pleading. There are some hymns which are almost pure praise, such as Watts' "Great God! how infinite art Thou!" Montgomery's "Mighty God! while angels bless Thee!" and Ray Palmer's "O Christ, the Lord of Heaven, to Thee."

Any one who will take the pains to review the hymns in common use in most of the churches will not fail to observe that songs of adoration are conspicuously lacking. In this respect the "Gospel Hymns" is a sign of the times. Nearly all the songs in that book (embracing Nos. 1, 2, 3, and 4) express sentiments of experience and duty. Comparatively few are didactic; most of them fall under the head of admonition. This may be sufficiently explained by the circumstance that they were originally intended for evangelistic services where hymns of admonition are chiefly in demand, but this does not satisfactorily explain why the Sunday school and prayer-meeting should find "Gospel Hymns" better adapted to their tastes than the regular church hymnals.

The thought of the Church is revolving

around the word duty. This is no doubt providential, since the result is an unusual development of religious activity. Applied Christianity in the Sunday-school, missions, education, charities, young folks' societies, and other forms of organized religious life, are the phenomena which distinguish the Church of the present from the Church of the past. And yet is there not a defect in the spirituality of the Church? Congregations which give thousands of dollars every year to benevolences are as cold as icebergs. The members attend public worship and give liberally from pure sense of duty. There is no life, no spontaneity, no enthusiasm, no real heartiness either in the public worship or in the sacrifice of alms. It is nothing but stern, cold, severe righteousness. Conscience is sovereign. Religious fervor and spiritual demonstrations are almost entirely wanting. Men's thoughts are kept on man. Our religion is a religion of humanity We are moved by the doctrine of the brotherhood of man, failing to see that this very doctrine is absurd apart from the Fatherhood of God. Of course we believe in God and desire His glory, but this does not come into the foreground of our religious life. Men want "practical" sermons. Discourses on the being and attributes of God are effete. Prayer is notoriously lacking in the element of adoration and praise. It is all confession and petition. It is not strange, therefore, that singing should be similarly wanting.

The result is serious. God, whose glory is the chief end of man, is being overlooked—not ignored exactly, but thoughtlessly, unintentionally overlooked. The Church must be taught to look up more frequently, to consider Him who made the heavens and the earth, to meditate upon the person of the eternal God. Duty! It is our duty to stop sometimes and commune with our Heavenly Father—not simply to crave pardon and to seek favors of Him, but to enter into fellowship and correspondence with Him, to cultivate confidential and intimate relations with Him, to perform in deed and in truth the duties of a *child* to our Heavenly Father. The Church should sing much in the spirit of the eighth Psalm, "O Lord, our Lord, how excellent is Thy name in all the earth," and in the spirit of the forty-second Psalm, "As the hart panteth after the water brooks so panteth my soul after Thee, O God," and in the spirit of the sixty-third Psalm, "O God, Thou art my God; early will I seek Thee; my soul thirsteth for Thee in a dry and thirsty land where no water is; to see Thy power and Thy glory, so as I have seen Thee in the sanctuary," or in the spirit of the last five Psalms, which are all hallelujah choruses, "Praise ye the Lord." Not that God's people should neglect to teach and admonish one another in spiritual songs, but that they should cease to neglect singing and making melody in their hearts unto the Lord. —*Cumberland Presbyterian.*

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

May 5, The Command to Watch.—Mark xiii., 24-37. **1889.**

I. The coming of Christ to every man. Vs. 24-27. (1) The first part of this chapter has to do with the destruction of Jerusalem by the Romans (vs. 1-23). (2) Our lesson does not refer to the end of the world and the second coming of Christ in judgment; but to the preaching of the Gospel with power throughout the whole world, and the establishment of God's kingdom upon the earth. (3) Great changes shall take place as are indicated in vs. 24, 25, but in the midst of darkness resting upon the nations, Jesus Christ shall make His power felt and acknowledged: He shall come, as it were, in clouds with great power and glory (v. 26).

(4) The work of building up His Church and kingdom shall commence (v. 27). (5) This is the glorious work now in progress. To every person the responsibility of acknowledging the regal claims of the world's Saviour comes. In short, the time is when each soul must accept Christ as a Prince and Saviour. Such a time when not embraced may for ever pass away.

II. The certainty of Christ gloriously asserting and manifesting His regal claims to every man. Vs. 28–31. (1) As we can tell from the appearance of nature what season is at hand, so also have we the same clear evidence of the presence of Jesus Christ and our obligation to serve Him (vs. 28, 29). (2) Every generation has a like experience as to Christ. He will leave no age or people with excuse in the sins (v. 30). (3) What God's Word declares must come to pass (v. 31). Hence the profound obligation to search and believe the Scriptures.

III. The command to watch. Vs. 32–37. (1) As no one can tell the exact time when all hope of salvation may have passed, therefore vigilance is man's first duty (vs. 32, 33). (2) It is the uncertainties of life that make men in all callings the more anxious, careful and business like. Such is the illustration of verses 34–37. (3) Watchfulness implies the whole round of Christian duty, especially that duty in an active sense. (4) Prayer, here added to the watching, would take in all the devotional element of the Christian life. (5) In Matthew we have two excellent illustrations of the vigilance God requires of every man: the parables of the Virgins and the Talents.

May 12, The Anointing at Bethany.—MARK xiv., 1–9. **1889.**

I. Mary's alabaster box. (1) It represented quite a large amount of money, say nearly $50; hence, we find in the act self-sacrifice. It was not a worthless thing she bestowed upon her Master, but a gift which had cost much. (2) What she did was an evident token of her attachment to Jesus. The ointment poured out was the form her love assumed: it was Christian-love materialized. What we do and what we sacrifice in doing show the true state of the heart. True love can withhold nothing from the Saviour; nothing is too great or costly to give Him. We ought to question our Christianity when our feelings prompt us to keep all for self except what is of little value. (3) There were those who criticised Mary's act, counting it as waste. This is the spirit that always seeks to put a commercial value upon every thing, not thinking that love cannot be so estimated. (4) Jesus had a different judgment, saying "she hath wrought a good work upon Me." Some works are good in the sense of being *useful* and others as being *beautiful.* In the latter there are more sympathy, tenderness and love than in the former. This alabaster box represents a beautiful act, and in this sense it was good. (5) Those who, Judas-like, condemn every thing that does not seem to be useful, as, for example, feeding the poor, are too often the least liberal in their gifts to the poor. Such murmuring as we find here is apt to come from selfish hearts (John xii., 6). (6) The grandeur of Mary's act is stated in v. 8: "She hath done what she could." This is the highest testimony that can be paid to man or angel. (7) Not least in the thing done was the fact that Jesus received the anointing while He was yet living and not after He was dead. He calls attention to this in v. 8. It is not uncommon to hear grand things said about one when he was passed away, and see tender care bestowed upon the lifeless body; while, perhaps, in life the same person heard not one loving word spoken to him or of him and received but little of the ministrations of tender hands. The anointing at Bethany teaches this, among many precious lessons, to care for the living with love and self-sacrifice. (8) There is one thing that can never perish —the influence of a true loving deed (v. 9). The imperishable memorials of earth are all reared to the actions of men who have lived that others might be encouraged, and made strong and inspired with joy and hopefulness.

May 19, The Lord's Supper.—MARK xiv., 12–26. **1889.**

I. The preparation for the Lord's supper. Vs. 12–16. (1) We find four persons acting their necessary parts in this preparation: the two disciples, "the man bearing the pitcher of water," and "the good man of the house." Learn that Christ is ever carrying forward His work by the use of human instrumentality. Learn, too, that

such may act consciously or unconsciously. The man here with this water pitcher did not know he was serving Jesus Christ and doing a part in a work that was to last till the end of time. He did it, however, all the same. We learn also that men in very insignificant walks of life may greatly aid in the highest and best of purposes. Think of the little maid in the house of Naaman; of Rahab the harlot and this man with his burden of water. (2) The special preparation we find here was made that every thing might be done secretly. Away from all public knowledge and from all fear of being molested by the enemy, Jesus desired to eat with His disciples the last Passover, institute the Supper of Holy Communion whereby He was to be kept in perpetual and loving remembrance; and deliver to them that profound communion charge concluded with that marvellous prayer, all of which is told in John xiv., xv., xvi , xvii. The very preparation leading up to the Lord's Supper impresses us with its solemnity. And at all times should we approach the Table of our Lord with earnest and *secret* preparation. It is a great privilege to commune thus with Christ and His people: it is also a great responsibility.

II. Jesus and the twelve at the last Passover. Vs. 17–21. (1) He announces the awful fact that one of their own number would betray Him (v. 18). So we find that instead of this great Jewish feast being a time of joy with that little company, it was one of deepest sorrow. Every heart was ready to break. (2) Mark how each one was personally anxious lest he should be the traitor. Verse 19 speaks well for the disciples. Those who thus spoke were not likely to do the awful deed. (3) From v. 21 learn the fate of the betrayer.

III. The Lord's supper. Vs. 22–26. (1) As we read the simple words used by Christ when He took the bread and the wine and gave them to His disciples, we see at once that the ordinance had reference not to the birth or teaching or example or miracles of Jesus Christ but to His death. It is, therefore, His atonement for sin that must be specially remembered when we sit at the Lord's Table. (2) In both the bread and the wine we have physical life. This, too, teaches that as Christians we must have Christ's life (Gal. ii., 20). Having been redeemed from sin by the precious blood of the Saviour, we must go on to live by His life. (3) The Supper is a Holy Communion with God by those who are saved, through the Lord Jesus Christ. That is, in Christ, the Father is fully satisfied; so in Him, also, the believing soul is satisfied; hence the Father and the believer are one, at peace and love with each other. This is the real purport of the Sacrament of the Lord's Supper. (4) No one feeling His sins forgiven should stay away from the Communion Table. It is both a privilege and a duty for all Christians to do this in remembrance of Him whose blood has saved them.

May 26, **Jesus Betrayed.**—MARK xiv., 43–54. **1889.**

I. Jesus betrayed by Judas. Vs. 43–45. (1) The betrayal took place in Gethsemane and after our Lord's agony. It was at night. He had just finished talking with His disciples, when the multitude led on by Judas made their appearance in the garden. (2) That Judas could do what is here recorded of him can only be accounted for on the ground of him entering into the apostleship with a purely selfish motive and having been disappointed, he sought revenge against Jesus by betraying Him into the hands of His foe. (3) We find but little recorded of him, but what is said shows him to have been a complete hypocrite. From his awful act against his Master, all should learn the danger of false profession or the taking up with religious things from selfish motives.

II. Peter's defence of Jesus when arrested. Vs. 46, 47. (1) This shows the disciple's false idea of Christ's mission. It was the culmination of Peter's conduct at Cesarea Philippi (Matt. xvi., 21–23), showing that he believed Christ would by a mighty display of power set up His kingdom. He could not take in the sacrificial element in the work of Jesus Christ; hence when he saw his Master getting into the hands of the mob, he believed it was his duty to use his sword to defend Him. (2) In John, we read that Jesus rebuked him for what he had done. Then it was that Peter lost his faith in Christ and in a few hours began to deny Him. The whole career of this great disciple shows that during his entire association with Christ, he never understood Him, nor had correct theological views of His mission. He fully believed in His divinity, but not in the necessity

of His sacrificial death. Having drawn His sword to prevent His death and being reproved, he had faith no longer even in Him being the true Christ, hence his three denials. (3) When we build our enthusiasm upon false theological views, we are sure to fail. The truth alone can support us in every trial.

III. Jesus in the hands of His enemies. Vs. 48–54. (1) He is this for the first time because the hour when He must be offered has fully come. Though the Jews were treating Him as a victim, yet there was perfect willingness on His part. (2) He protests against the treatment He was receiving at the hands of His enemies, virtually charging them with being miserable cowards (vs. 48, 49). (3) He declares, however, that their conduct was the fulfilment of Scripture. (4) He is forsaken by His professed friends (v. 50). Even this young man, Mark, or, perhaps, Lazarus, though determined to stand by Him, yet fled when the enemy charged upon Him (51).

The story of our Lord's betrayal is the saddest in history. The disciples are cowardly. Peter has lost his faith. Judas acts his true hypocritical part. The chief priests, elders and scribes are His murderers. Behold sin here in all its forms. Yet mark the composure, the dignity and the grandeur of Christ in the midst of all.

Christian Edification.

Consecration and Conformity.

By Rev. E. P. Marvin, Lockport, N. Y.

Abraham and Lot were godly men in widely different degrees. They present all the lights and shades of godliness. One lives a life of separation and consecration, and leaves a legacy of untold blessing to mankind.

The other lives a life of conformity and unfaithfulness, and leaves a legacy of untold evils behind. One stands out in history as an illustrious example for imitation, and the other as a beacon for our warning. The two men present about as strong contrasts as are possible within the range of godliness.

1. There was a great difference between them in strength of character.

In Heb. xi., 8, Abraham is held up as an example of great faith and faithfulness. His unquestioning and obedient faith would even sacrifice his only son whom he so dearly loved, at the command of an unseen God. He believed God emphatically, and was called the friend of God, and the father of the faithful.

His positive, strong, influential character controlled his household, and made him a fit channel of blessing to a godly seed (Gen. xviii., 19). He obeyed God's first call when in the distant and idolatrous land of Ur, "not knowing whither he went."

Lot, on the other hand, was weak and pliable in godliness, and shrewd and politic in worldliness. He owes his bad pre eminence and merciful salvation to his connection with his uncle Abraham. He follows him to Canaan, and then to Egypt (Gen. xii., 41, and xiii., 1). He lacked character, decisive and independent integrity, and promptitude in obedience to God and conscience. He even lingered "when fire was falling upon Sodom" (Gen. xix., 16).

When with Abraham he may have lived a fair life, but outside he evidently conformed easily to surrounding examples and circumstances.

How many characterless successors he has—men and women who, chameleon-like, take their color from surrounding objects; goodish people, especially when with the good, but "cannot be singular," and have no more backbone than an angle worm.

They practise, and perhaps vindicate the maxim, "That men in Rome should do as Romans do."

2. There was a great difference in their domestic piety. Whenever Abraham's caravan halted, at Shechem, Bethel or Hebron, he built an altar and called on the name of the Lord (Gen. xii., 7, 8, and

xiii., 18). He was a pilgrim saint; a man of the tent and the altar. He maintained domestic piety with great fidelity.

But it is nowhere mentioned that Lot ever erected an altar or maintained domestic worship. When with Abraham he doubtless observed the religious proprieties of the household, and lived a fair life, but apart from Abraham he was doubtless like many of our church members who "go west," and fail to carry their religion with them. Both men have their representatives everywhere to-day.

3. There was a difference in their choice when a quarrel arose among the herdsmen. Probably Lot's servants were uncontrolled and lawless, but Abraham gave Lot the first choice of locality (Gen. xiii., 6–12).

He knew Lot was shrewd and worldly, and that a natural man does not choose like a spiritual man. According to this world, Lot was wise, and Abraham a kind of supernatural fool. Lot chose after the flesh and the sight of the eyes, the fertile valley of Jordan bordering on Sodom. Abraham would rather dwell on the most barren hills of Judea and lose his riches, than to "pitch his tent toward Sodom." The herdsmen's strife was only a providential occasion of the separation of two men who were not in real fellowship, just as trifling offences in our churches now often separate those from us who are not of us. They stumble at a straw, but the removal of the straw does not pacify them. They go out into the world as Judas went to his own place. Their choice differs from ours, as Lot's did from Abraham's. They do not give the real radical reason for leaving the church.

4. But, more briefly, mark the different tendencies of their lives. Abraham obeys the Divine call (Gen. xiii., 14–18), seeks a tent and a tomb in the promised land, and dwells in sweet fellowship at Hebron, "under the oaks of Mamre" (Heb. xi., 8). He lived in hope of resurrection, and "a better country, that is a heavenly."

Where is Lot (Gen. xiii., 12)? He dwells in the cities of the plain and pitched his tent toward Sodom. He was "good for a living," grasping and worldly-minded. Sodom repelled Abraham, but drew Lot like a magnet.

Abraham would not live there for all it was worth; but Lot was ambitious of its social, business and political advantages. So to-day the world has two magnetic poles, one of moral repulsion for the spiritual man, and one of moral attraction for the natural man and the backslider.

5. There was a difference in their relations to wordly conflicts.

In Gen. xiv. we read of the expedition of the kings in which Lot was involved and taken prisoner. It is a sad thing when the Church gets mixed up with the world, and rent by civil feuds; Abraham dwelt apart in peace and safety at Mamre. He let the "potsherds of the earth strive with the potsherds thereof."

Abraham might have said, "Served him right. Let him take the consequences and learn better." But no; he pities his nephew, arms his trained servants, pursues the enemy, and recovers the captives and the spoils. "A brother is born for adversity." Melchizedec here meets him and blesses him (Gen. xiv., 18–24).

Backsliders cannot always prosper in their worldly ways. God will find some scourge to reach and reclaim them. Then Abraham gives us a lesson against begging or even taking help from the world for the Church. He refused to take anything from the King of Sodom, even from a thread to a shoelatchet (Gen. xiv., 23).

6. And how different the positions of these two men.

One was separated and in holy fellowship with God under the oaks of Mamre. Jehovah with two judgment angels, visits him at evening and reveals his purpose to destroy Sodom (Gen., 18th chapter). He did not visit Lot, and even the judgment angels shrank from even the fellowship of his hospitality. The vile character of the Sodomites was soon revealed in the brutal mob. Lot himself had righteousness enough to be vexed from day to day with their unlawful deeds (II. Pet. ii., 7, 8)

But what could he do? He had conformed to them, identified himself with their institutions, and lost his witnessing power. The Sodomites, and even his

own kindred, despised his character and warnings (Gen. xix., 9–14). He could neither warn or pray, any more than modern backsliders can.

But Abraham, dwelling apart, could intercede and prevail as long as he prayed (Gen. xviii., 23–33). So ever, the path of separation is the path of usefulness. The whole history of the Church shows that when she has been holy, separate and radical, she has had most power, both with God and man, and when she has conformed to worldly policy, to "make religion attractive," her power and glory have departed from her. O let us follow Abraham and not Lot.

7. And finally, there is a great difference in the end of these two men. Abraham lived and died peacefully in fellowship and friendship with God, and left a legacy of infinite blessings to all the kindreds of the earth. He was the channel of the fullest and richest blessings ever bestowed by God upon mankind. Lot was saved only for Abraham's sake (Gen. xix., 29). Lot on the judgment night was warned to flee, hastened by the angels, and he barely escaped with his life and his two daughters. Property, wife and two children all perished. What a dreadful failure! Better indeed had he himself perished in Sodom than to have become the incestuous ancestor of the wicked Amorites and Moabites. Which one then shall we follow, Abraham or Lot?—*Episcopal Recorder.*

HELPS IN PASTORAL WORK

Illustration in the Sermon.

All popular speakers abound in imagery and illustrative incidents. A figure of speech lends animation, clearness, elevation and force to style. Dr. Guthrie found, upon inquiry among his people, that they remembered best those points in his sermon which had been illumined by some historical fact, or picture of the imagination. He says: "I discovered that the illustration was the feather on the arrow of truth that sent it straight and piercing to its mark; and so I determined to feather my arrows whenever it was possible." Our Lord Himself was in the habit not only of using the parable, but of likening the kingdom of Heaven to various things in nature, to the daily transactions of human life. Under the direction of divine wisdom He avoided the dry, abstract, didactic style; and by pictorial representation made truth attractive, interesting, and instructive. Indeed, no man, as Herbert Spencer in his admirable article on style points out, can be a good teacher either in the pulpit or class room, unless he first excites interest, and then is able to hold it; and this interest depends quite as much upon "the art of putting things," as upon the subject matter itself. The thoughts of one man may not be superior to those of another, but his manner of presenting them may in the one case fail to arrest the attention, while in the other it is racy, captivating, and impressive. Mr. Beecher thrilled his audience many a time simply by the aptness and energy of his illustrations. His exuberant and wonderful imagination was one of the principal sources of the apparent freshness and vitality of his ideas and their commanding influence over men. The same may be said of Spurgeon, Gough, and other orators whose words exercise a singular and potent charm over vast multitudes.

While, however, the value of happy illustrations is thus conceded, and the cultivation of them advocated, yet care must be taken not to introduce them too frequently, or to allow them to be too painfully simple and commonplace. Just now it seems to be the fashion to indulge in excessive ebullitions of fancy and the narration of personal incidents. Our preachers do not indeed crowd their sermons, as Jeremy Taylor did, with classic allusions and accounts of Minerva and Jupiter and Pan, and Juno and all the gods and goddesses, to say nothing

of heroic and imaginary characters like Medea, and Antigone and Œdipus, and the rest. Nor do they run quite so much as they formerly did, to long explanations of scientific principles first, and then to their application of them as resemblances to some spiritual truth. The prevailing habit now seems to be for the speaker to draw upon what he has seen in Europe, or Egypt, or to recall his personal experiences, critical or trivial, at some time in his past life, to his aid, or to describe what happened to one of his relatives or friends, and especially to quote some bright saying, or saying supposed to be bright, of his supposed precocious little one at home.

Now too much of this kind of illustration soon becomes very flat, weary and unprofitable. What the poet Pope says of words will apply even more aptly here,

> "Words are like leaves, and where they most abound,
> Much fruit of sense beneath is rarely found."

And here we may allude briefly to a very faulty and quite too common use of illustrations; we mean those in which the analogy is imperfect, a fault which writers, from Quintillian down to Blair, have condemned. For example, a preacher speaking of the death of Christ compares the flowing wounds to the flowing sap from wounding a tree—such illustrations have been met with—or speaking of unwillingness to do a duty he says: "it is as if the trees should refuse to grow," and so on. Now, trees do not suffer as man does; they have not the volition that man has; and any illustration in which analogy or faulty reasoning are sought to be drawn outside the realm in which the truth lies are not only rhetorical faults, but they weaken the sermon, they cause disappointment on the part of the intelligent hearer. Such faults should be carefully shunned in the use of illustrations.

Passing this, however, let us say that all such illustrations are sometimes trivial and undignified, sometimes pointless, sometimes flavored with conceit and egotism, and sometimes offensive to good taste and a delicate sense of propriety. The habit of turning one's private affairs and sacred home relationships inside out for the sake of an illustration, when once formed grows with a perilous facility, leading the speaker often to say things that excite in his hearers internal ridicule, or pity, or scorn, or disgust, and generally all four combined. Thus it happens that exactly the opposite emotions to those intended may be awakened, and the mind, instead of being increasingly concentrated upon the subject under discussion, is sent wandering off into very undesirable channels of thought and feeling.

It would seem, therefore, to be a good rule for the speakers not to employ any and every illustration that may suggest itself, but to narrowly forecast as nearly as possible just what the effect of it may be, and to admit only those that will quite certainly help rather than hinder the purpose in view. And it is wiser always to throw a doubtful illustration out than to take the chances of its being considered frivolous, or impertinent, or far-fetched, or pedantic, or vulgar, or disagreeable from its personal associations.—*Christian at Work.*

The Personality of a Preacher.

By Prof. Austin Phelps, D.D.

1. One element exists in all powerful preaching, to which criticism has given no name. Hearers describe it, but do not define it. They say, "We do not know what it is, but it is something individual and peculiar to the man." Jeffrey, the editor of the *Edinburgh Review*, said thus, on his first hearing of Dr. Chalmers: "I do not know what it is, but there is something altogether remarkable about that man." Singularly, this subtle quality has found expression in other languages in corresponding words. French audiences have so often thus described it that French critics have appropriated their description as a lame attempt at definition. They call it the *Je ne sais quoi.*

2. Preaching may have every other quality of powerful discourse, and yet fall short of superlative energy, for the want of this indefinable *Je ne sais*

quoi. Without this occult inspiration, a sermon which is thoughtful, logical, ornate, practical, and not perceptibly deficient in spirituality, may achieve no more than to elicit some one of the commonplace criticisms by which hearers express the fact that they are pleased, but not swayed. They say: "A good sermon that for a fine morning! What is the news?"

Men who are profoundly impressed by preaching do not ask for the news, nor comment on the weather. The most significant token of the spiritual power of a sermon in the mood of a retiring audience is—silence. Radical change of character or conduct is rarely produced by the faultless discourse here described, unless the hearer, by the spring of his own receptive and responsive sensibility, puts into it an electric force of his own, which thrills him again by a rebound. Such preaching is heard from cultivated pulpits in times when society prattles of itself and about itself, and does not touch bottom in its convictions about anything. At such times, like people, like priest!

3. Other things being equal, a pastor's success will be proportioned to the incisive tact with which he probes the secret life of his hearers. So far as they become to him what they are to their own live consciences, his voice will have the authority of a live conscience. Sir James Mackintosh once said of William Wilberforce: "I never knew another man who touched real life at so many points. This is the more remarkable in a man who is supposed to live in the contemplation of a future state." It was this blending of insight with foresight which made Wilberforce in his prime the authoritative conscience of the House of Commons. In questions affecting public morals, he was recognized as a public censor whose judgment it was not safe to dissent from or to disobey. He represented the ideal of a successful preacher—a man who has such an insight into life here, and such a foresight of the life beyond, that he can use both as allied forces in the ministrations of the pulpit.

4. The divine blessing upon a pastor's work is bestowed under a law of benign and magnanimous condescension. It elects and consecrates the lines of usefulness intimated by his mental structure. The hand which made him lays down the grooves of his life's work. Often it adjusts circumstances and events to his infirmities. Even sins of which he is not remorsefully conscious do not thwart its benignant decrees. If through innate deficit or acquired disabilities, or even unconquerable distastes, he cannot achieve one thing, he is considerately permitted to achieve another thing.

5. To some men some clerical duties are significantly *unconstitutional.* The faculty for them is wanting. Or it exists in such infirm degree that the effort to master them is wasteful of time and mental force. Such duties are not required of such a man. Other things being equal, a man's best work in life is that which he can *do* best—that is, by the use of the best faculty that is in him. Divine Providence is often condescendingly vigilant in its supervision of a pastor's search for his natural mission. It lifts him to his supreme possibilities of achievement. It inspires him with ideals which are natural to his individuality He is assisted to work in his own way. Grapes are not demanded of a fig tree, nor figs of a juniper. Antenatal prepossessions are often developed and used ingeniously for his advantage. Ancestral virtues reappear in him at critical junctures of his ministry. Ancestral prayers, venerable for their ages of repose in the divine silence, are answered in the successes, or in failures which are successes in disguise.

6. In a word, if the man is a docile child of God, the divine economy takes him as he is, with his reserves of undeveloped faculty, and, by secret impulsions and opportune surroundings, and congenial auxiliaries, makes the most of him and them. An eternal *plan* of benedictions ripens in his history. To a large extent it is not *his* plan. Ample sections of it are made up of disappointments and incompletions and retrogressions. Emerson has somewhere said: "The way into life often opens backward." A wiser seer has said: "Thou shalt hear a word *behind*

thee saying, 'This is the way.'" A profoundly consecrated ministry is packed full of these divine condescensions. God never crowds a man to ascetic self-discipline in a work which he was never made for, and which, in God's system of strategic decrees, his life was never planned for. Conscience is awry in its judgments if, from a remorseful sense of duty, a man crowds *himself* into such a discipline.

7. This law of divine adjustments often gives to a disappointed preacher his unexpected reward in the successes of other men. In every age the pulpit has contained some men who have achieved brilliant usefulness by proxy.

This was signally illustrated in the ministry of John Foster, the illustrious thinker, and *not* illustrious preacher, of Bristol. Late in life he lamented that he did not know of *one* man, *one* woman, *one* child, who had been visibly led to a Christian life by the elaborate persuasions of his pulpit. Apparently he was not created for the pulpit. Had his stock of self-knowledge been more abundant, or more discriminate, he would never have entered it. He had neither the temperament, nor the beliefs, nor the ideals, of a suasive preacher. His temperament was atrabilious; his ideal of Christian living was ascetic; his theology was fatalistic; his delivery was statuesque; and his person, not magnetic. His congregation dwindled patiently to a fraction. His ministry was conspicously an industrious and conscientious failure. He was one of the few sons of clergymen who misjudge and misuse themselves in choosing the profession of their fathers. I am unable to recall another really great and good man who has closed a life of ministerial service with such a disconsolate wail of disappointment.

8. Yet John Foster was by no means God-forsaken. He was well-known as one of the most suggestive thinkers of the century. His writings, though not voluminous, are a treasury of germinal ideas, which have been more prolific in their reproductive fertility in other minds than in his own. His power of microscopic thinking was unrivalled. The ministry of nearly two generations have been indebted to him for materials of more stimulant thinking than the majority of them could originate, yet which they have adapted to popular assimilation more deftly than he could. The secluded thinker of Bristol, who could not hold his own congregation, has preached in metropolitan pulpits to charmed audiences through the lips of men of the magnetic order and of suasive faculty. Like Aaron the Levite, they "could speak well"; but it was John Foster who roused and fructified their thinking power.

9. Young preachers, on the threshold of their life's work, when oppressed by a sense of their intellectual insufficiency for it, may take heart, in a merely professional outlook on the future, from the fact that the world receives the early efforts of young men with marvellous leniency. The popular patience with juvenile crudities in the pulpit amazes an old campaigner who has become sublimely oblivious of his own. The pulpit, in this respect, is an anomaly. Young men are the favorites there, as they are not at the bar or in the medical profession. A beardless face offsets an immensity of platitude. If a youthful preacher does not overrate himself, he may safely depend on a certain telescopic vision in his congregation to commit that folly for him. Seldom does it happen that they cease to magnify his stature till it has ceased to be important to him professionally whether they do so or not. Speaking in mundane phrase, he stands a fairer chance of being appreciated at his full worth than a young attorney or a young physician. They must prove their claim before they can assert it; he must disprove his before he can lose it.

10. No man accomplishes work of superlative excellence in the ministry who does not revere his office as one of unparalleled personal dignity. "Sometime minister of the Gospel" was the unpretending suffix which our clerical fathers used to append to their names in the title-pages of their publications. They knew no nobler insignia of rank. There was a worthy pride

in their humility. They were dignitaries of a kingdom to which this world contained no equal. Princes of the blood royal, as a class, were their inferiors. Their self-respect bordered on reverence. The world of to-day smiles at their lofty mien, but the world which knew them best bowed its uncovered head when they walked the streets, and reverently stood up when they came down the pulpit stairs. There was no sham beneath the old band and surplice. This profound consciousness of their life's work as a *calling*, a high calling, a calling of God, a calling which lifted them into sacred alliance with Jesus Christ, was one of the elements of that power of control which made them leaders of great men and builders of sovereign States.

11. An uplifting of a preacher from a lower to a higher plane of religious life is sure to declare itself in a re-enforcement of spiritual power. The vital force in the preacher becomes a vitalizing force to the hearer. In great awakenings the Holy Spirit makes use of the character of a pastor very much as He does of the character of the psalmist and the prophet and the apostle in the construction of the Scriptures. In both the personality of the man is a factor in the weight, and especially in the *aim*, of his message. The truth that is in him is the word which comes from him. His own experience of it as a living thing gives to it a momentum which carries it straight to the mark. Witness Mr. Chalmers in the rural homes and byways of Kilmany, and Dr. Chalmers in the "closes" of Edinburgh. Robert Hall tells us that, in the early years of his ministry, he "preached Johnson." When he became a new man he preached Christ. Then the Christian world found him out.

12. When personal holiness in a preacher rises to pre-eminence, it is apt to declare itself in an *expectant* faith. He is apt to look for grand and speedy advances of Christ's kingdom. In great revivals and reformations it is no uncommon thing for those who have felt in their own souls spiritual premonitions of their coming, and who have welcomed them with unintermittent sympathy, to expect a *rapid* conversion of the world. In some minds this *foreseeing* faith takes the form of an anticipation of the speedy coming of our Lord in person. Read prophecy as we may, we cannot but own how tenacious is the hold of this idea upon the faith of the Church in the periods of her intensest life and her most rapid growth.

13. Often the expectation of the near advent of Christ is not so much an opinion as a development of character. It does not spring from a reckoning of prophetic symbols, and the collocation of events in historic crises, but from an *identity* of the believer's personal aspirations with divine methods of achievement. Nearness to God awakens profounder sympathy with God. Thence come anticipatory visions of advances which shall be *like* God in the majestic sweep of their movement.

14. It is as if the man were lifted up into supramundane regions of space, where supernatural forces are in free play around him. His faith in the future takes on a recognition of those forces as being in the common way of God's working. To men like-minded they afford a prevision of conquests vast and swift. Changes which have the moral impressiveness of miracles seem to him to be in keeping with divine procedures. They are no longer exceptional. They are a revelation of occult decrees. Convulsions of nature are their most significant emblems. That the mountains and the seas should change places, appears, to such an expectant trust, a very natural phenomenon, as symbolizing the advancement of a spiritual kingdom.

15. Early failure in the ministry is not necessarily, not even probably, prophetic of a life's work. In the pulpit, as in the secular professions, there are some *late* men. They develop slowly, and reach their maturity after middle life. The growth of the clerical *tastes* is sometimes like the opening of a dilatory spring.

16. I have observed among students of theology a conspicuous difference between those born of clerical or diaconal stock, and those who had more secular antecedents. In the former, clerical aptitudes often seemed to run in the blood. Antenatal tendencies brought them early into

a restful sympathy with their life's work. In others, these auxiliary aptitudes and sympathies, were often the result of prolonged and tough self-discipline. Some young preachers have themselves to *make,* as laboriously as they construct their sermons. One of the most eminent pastors of the Presbyterian Church once lamented at the age of sixty years that he was not yet enfranchised from the bondage of skeptical ideas which had oppressed his youth. Yet some of the most useful preachers in the end belong to this class of late-maturing minds. They do not know themselves, and the world does not find them out, till they have passed their life's meridian.

17. A prime virtue in the pulpit is mental integrity. The absence of it is a subtle source of moral impotence. It concerns other things than the blunt antipodes between a truth and a lie. Argument which does not satisfy a preacher's logical instinct; illustration which does not commend itself to his æsthetic taste; a perspective of doctrine which is not true to the eye of his deepest insight; the use of borrowed materials which offend his sense of literary equity; an emotive intensity which exaggerates his conscious sensibility; an impetuosity of delivery which overworks his thought; gestures and looks put on for scenic effect; an eccentric elocution, which no *human* nature ever fashioned; even a shrug of the shoulder, thought of and planned for beforehand—these are causes of enervation in sermons which may be otherwise well framed and sound in stock. They sap a preacher's personality and neutralize his magnetism. They are not true, and he knows it. Hearers may know nothing of them theoretically, yet may feel the full brunt of their negative force, practically.

18. Dr. Philip Doddridge was an example of a preacher who owed his power in the pulpit chiefly to the impression which his sermons made of the personal integrity of the man. He had neither graces nor forces of elocution. His voice was unmelodious. A nervous affection destroyed the significance of such delivery as he had. His discourses were neither elegant nor profound. He often discoursed on a dead level. Not an undulation of genius broke up the wooden mechanism of his style. But these grave defects were so overbalanced by the evidences of uncompromising integrity of intellect and heart, that his preaching "attracted and enchained all classes of hearers, from those who could not read the alphabet, up to the poet Akenside." Men went from his public services saying: "He speaks what is true to his own soul."

19. The influence of the religion of a country upon its public men should be a subject of anxious vigilance to an educated ministry. Only an educated clergy can largely represent that influence. So far as the pulpit expresses it, it is preponderantly a moral rather than an intellectual force. The personality of the clergy is at the root of it. Their intellectual culture should be such as to command the respect of other cultivated men. But their personal character should be such as to command reverence. The ministry should justify the *title* by which, for centuries, the world has honored them as an order in society. Men of culture in the secular professions may not believe that the clergy, as a class, are more *able* men than themselves. But it is possible to convince them that, as a class, the clergy are more *reverend* men. If they are not, the religion which they preach will not long hold the faith of the educated classes to whom they minister.

20. The power of the personality of a preacher to disclose itself in the pulpit is often witnessed in the unconscious revelation which his prayers make of his secret beliefs. He may be ever so reticent respecting them in his sermons, yet, if he is in earnest, his prayers will scatter them broadcast. It is difficult for the most close-mouthed man in the pulpit to pray diplomatically. The more devout the man, the more truthfully will his prayers tell the story of his secret faith. That which is really *in* him will fly out, as through wide-open windows, on the wings of his devotions.—*Congregationalist.*

There are pleasures in approaching to God here, but at His right hand there are pleasures for evermore.

An Ideal Ministry.*

By Charles Parkhurst, D.D.

"My ideal for the ministry consists of three very simple conceptions: 1. Be true to your Bible. 2. Be true to yourselves. 3. Be true to your people."

"If you would be true to your Bible, you must know it. I think I might make a strictly accurate circular axiom here: The minister who would be true to his Bible, must know his Bible; the minister who knows his Bible will be true to it."

"The crying need in the ministry of to-day is for critical, intelligent, reverent and spiritual exegetes of the Sacred Word."

"Hitchcock's 'Eternal Atonement' is a wonderful volume, and seem to show consummately how the Sacred Word should be handled. Hitchcock quotes this in it: 'If God were to give me ten years more to work for Him, I would study His Word all the nine years to preach it most effectively in the tenth.'"

"Get into your souls the one thought—you are called to preach this Word, and this Word only, and only this Word!"

"James Freeman Clarke says that John Wesley led the greatest religious reform since the Apostle Paul, because he was a critical exegete of the Word. Frederick Robertson of Brighton—to whom I owe more perhaps than to any other man—was a thorough exegete. William M. Taylor is here a model. Bishop Simpson, the Chrysostom of our Church, was the prince of preachers, because his pictures—the truest and tenderest possible—were done with such profound and at the same time thoroughly critical touches. Coleridge knew the Word, especially that story of the prodigal son, until he broke forth with the cry, 'It's divine! It finds me!' Whitefield sobbed and prayed over his Bible. Wesley wrote: 'I am but a spirit come from God and returning to God, just hovering over the great gulf until a few years pass. Then, seen no more, I drop into an unchanging eternity. I want to reach the happy shore. God has written the way in a Book. Give me that Book. Here is knowledge enough for me. Let me be a student of that one Book.' Let us to-day clasp hands with the founder of Methodism, and swear to be true to the Book."

"Be true to yourself, your higher self, the self dominated by the Lord Jesus Christ."

"Be men. Show manliness—sympathetic, cheerful, helpful manliness. Dare to do anything that becomes a man. Be first a man, then a minister. Don't expect or accept considerations because you are ministers. Deal with men as a true man."

"Nothing is so uncongenial as the conventional and stereotyped minister. His picture haunts me. Like Cassius, he has a 'lean and hungry look.' He is a bloodless and dehumanized creature—as an anatomical subject he could be utilized at sight. He would make a good ascetic of the middle ages, or a pillar-saint. Children shun him. His voice has the 'Nevermore' croak of Poe's Raven. Brethren, don't pose as ministers. Be men."

"Be true to your people, frank with them, sincere. Carry your heart on your sleeve. Don't lay upon them burdens that you yourself cannot bear. Don't make believe that you understand all theological difficulties, if you don't. Be as candid as Paul was with his people. Learn to say honestly, 'I don't know,' when it is necessary. Let them know, too, that you are men of like passions with them. These little glimpses into your own soul that reveal a kindred humanity will be appreciated. They will be bonds of truest sympathy."

"Be courageous in your ministry. Call no man master, for one is your Master, even Christ. Let no clique of men silence your tongue. Denounce sin even if you find it in the very bosom of your church."

"Say what you mean. I felt my soul leap when recently I read in Dr. Warren's 'In the Footsteps of Arminius' this strong definition of Calvinism—'the blasphemous limitations which narrow dogmatists have placed on God's impartial

* Abstract of an address to the students of the School of Theology of Boston University.

and exhaustless love.' When your soul is stirred, then let your convictions pour forth, even though they are seething hot."—*Zion's Herald.*

Mission Fields

Papal Propaganda.

By Jean Paul.

1. Roman Catholicism has always displayed marvellous missionary zeal. In the Christianization of the Goths, Gauls, Saxons, Teutons, Britons, Celts, Scandinavians, etc., true devotion to the cause of our Master was manifested.

2. In 1542, Francis Xavier, a disciple of Loyola, an ardent Jesuit, undertook to evangelize Japan. Many missionaries came to his assistance. In less than fifty years about one-half of the entire Japanese population had become Christians. But soon this apparently glorious work came to naught. Two causes brought about the collapse: (1) The missionaries did not insist on entire abolishment of heathen error, being content with blending Chistianity with the same. (2) The missionaries, like wily intriguers, frequently joined the parties opposed to the emperor. They assisted the subaltern governors in repeated conspiracies against their superior. Finally the emperor was dethroned. Two rebels shared the imperial authority. The missionaries had rendered material assistance. But the new potentates having learned to despise them, knowing from experience of what villainies they were capable, were afraid of them and brought about their destruction. Thousands were slain. The majority of the laity relapsed into heathenism.

3. The mortification attending this disastrous defeat led in 1622 to the organization of the *Congregatio de Propaganda Fide*, *i.e.*, missionary society, for the purpose of carrying on missionary enterprise systematically, superintending all missionary work and workers and providing the necessary funds. It is composed of nineteen cardinals, appointed by the pope, one of them acting as prefect.

4. The Propaganda supports several large colleges, where young men are trained for missionary work. Native youths of heathen countries are sent there. The students are entirely supported by the Propaganda. Before securing admission the candidates pledge themselves by solemn oath to devote their entire lives to missionary work, and that in due time they will labor at such places as the authorities may select.

5. Roman Catholic missions entail less expense than those of Protestant churches. Their missionaries have no families. Besides, they have large numbers of monks and nuns at their disposal, who, without remuneration, conduct schools, orphanages and hospitals—institutions which soon yield a regular revenue. With all this the Propaganda is immensely endowed. So much of the real estate was in its possession that in 1874 the Italian government was compelled to have recourse to semi-sequestration of said property, selling it to business men, rendering it productive of profit to both State and Propaganda. So long as it was held by the latter the State derived no benefit from the property in the way of taxes. To call this robbery is base slander. The proceeds of the sale were invested in Italian State bonds. These bonds, bearing interest, were handed to the Propaganda in lieu of the real estate.

The Home Field and Regions Beyond.

By J. F. Avery, Pastor Mariner's Temple, New York.

The Macedonian cry still echoes from the Rock of Ages. "Come over and help us" is caught by every gospel breeze. In the stillness of the night the meditative saint hears the cry for help. The wheels of time move on night and day, and the hurry of time presses on the generation present towards the future, and in the dim line not far distant the multitude

seem to reach a vanishing point and pass away. Not far from the dwelling-places of the living, we note in every clime lies the city of the dead, and the inhabitants are many.

Evidences are not lacking that the young may and do die. None now dispute the fact the old must die. Yet it is passing strange that many, yea, very many, have no care for things spiritual. The selfishness of now hides the more spiritual and possible wants of to-morrow. Men count all men mortal but themselves. They lay up in storehouses perishable material for future soul wants. Alas! alas! — only in time can men satisfy themselves with carnal things. The hunger-bite, the soul thirst, which exerts its claim in eternity cannot feed on or be filled with the much goods gathered by the hand of selfishness. For we brought nothing into this world, and it is certain we can carry nothing out.

There is an urgent demand for a large and true consecration. The field is the world. The fields are white. The gray hairs we note here and there around us tell that soon the reaper whose name is Death will thrust in his sickle. "Go." Why stand idle? Work is the Master's order. In the home and foreign field there is large demand and opportunity for willing workers.

The promise is: Give and it shall be given unto you again good measure and running over. Sparing sowing means scantness at harvest tide. Sow liberally, it will keep the devil busy, picking up wayside seed, and give better chance for that which falls on good ground to get a fair start. Then he cannot pluck it up. He sowed tares, hoping the disciples in their confusion and haste might root up the wheat also. Hence Christ's caution to let both grow, watch development and the assured separation at the harvest.

PRAYER MEETING SERVICE

The Young Christian and the Prayer Meeting.

By Rev. Charles S. Holt, Baptist.

The young Christian owes a duty in respect to the prayer meeting, which may be conveniently spoken of in three respects—first, before the meeting; second, at the meeting; third, after meeting. The watchword before the meeting should be the preparation; at the meeting, co-operation; after the meeting, application.

Take these in their order: Before the meeting, preparation. When should it begin? As soon as it is known there is to be a meeting. Indeed, earlier. The young Christian should keep himself in such a condition of mind and heart that he can always enter a prayer meeting without feeling that he is going into a strange place. But more specifically, as early as he knows that a meeting is to be held for a particular object, or with a particular subject, he ought to begin to prepare himself, and as the time draws nearer, the earnestness of the preparation should increase. So where subjects are announced for a series of meetings, the whole series should be studied, more careful attention being paid to the one that is to occur the earliest. What should it be?

The answer to this question will vary in detail according to the circumstances of each person. But, in general, there should be preparation of mind and of heart. Of mind, by active, painstaking, prayerful study of the purpose of the meeting; getting acquainted with the Scripture passage, the missionary field, or the particular benevolent object that is to be considered. No one can come to a prayer meeting with a vacant mind, and do his duty after he gets there; much less with a mind full of all sorts of other considerations. The more one knows about the subject before he goes, the better he has fulfilled the duty of preparation of the mind.

Preparation of heart is of course absolutely necessary, and, indeed, cannot well be had without preparation of mind. It

can only come by prayer and obedience in one's self, coupled with active effort for others. Two or three scattered hints in this line may suggest what I cannot say more fully.

Pray before meeting. Remember that the Holy Spirit can help the leader to lead rightly; can help you to be in the right condition, and to get and do the greatest good; can make the word powerful to reach others.

Obey the Master. The deadest meetings are those at which the attendants are not in earnest about doing the will of Him to whom they are praying.

Try to interest others. Nothing else will so set your own interest on fire as to awaken an interest among others, whether Christians or not.

"With a pure heart, fervently," is a good motto for this part of the subject.

All this calls for honest work. It is easier to drift into a meeting and do nothing because we are not prepared; but I am talking about duty, not ease; and, after all, every effort put forth in preparation hath great recompense of reward.

At the meeting, co-operation. Coming with a prepared heart and mind, there will be no great trouble after you are there. One or two matters of detail may be worth mentioning.

Choose your seat—not with reference to your own convenience alone, but so that the meeting may be as little disturbed as possible by those who come late. The young Christian should seldom, if ever, be among the latter number.

Think of the subject—not so much of the peculiarities, for better or worse, of the leader or speakers, but of the reason why you are there, and of the power that lies behind the feeblest word that is spoken in the name of the Master.

Pray silently—the more constantly, the better. God only knows what feebleness has been changed into might by the power of secret prayer.

Think of and pray for particular persons—for those who are taking part, or for those who especially need the particular word that is spoken.

Finally, and most important, take part. It will not be hard if the previous conditions have been fulfilled.

Take part regularly. Sometimes you will feel such a stirring of the Spirit within, that the work will be like a fire, and you cannot keep silent. Blessed is the man who often speaks thus. But don't wait for these special and irresistible promptings. The sailor often has to sail with the wind unfavorable—sometimes when it is dead ahead. If he should not leave port until it blew perfectly fair, his vessel might rot at the wharf before he started. If you have the favoring breezes of the Spirit, thank God and launch forth; if the wind seems adverse, pray for a change, and launch forth; and God will send the wind as He sees good.

Take part often. Don't be afraid that people will tire of hearing you, if you prepare mind and heart as I have suggested. It is the rambling, unprepared talkers, whose frequent discourses thin out the attendance. If you are really tiresome, after conscientious effort, do not fear but some friend will tell you so.

As a rule, do the hardest thing you can do. If you have the possibility in you of offering prayer, don't try to quiet your conscience and fulfil your duty by giving out a hymn. Of course, there are times when the simplest contribution to the meeting does the most good; but contribute your best, or you have not done your part.

In most cases take part briefly, and in all cases promptly. The latter will only be easy when you come to the meeting prepared.

Take part fearlessly. Don't excuse yourself by the plea that others can speak or pray more acceptably than you. That plea would excuse all but the best speaker, and the whole meeting would become a monologue; the result being that, after a few experiments, he would have no one but himself to speak to. You cannot judge—God knows—whether the mere fact of your speaking—in weakness and trembling it may be—shall encourage some other trembling one to do what he has not dared to do before; or whether your words of prayer, though broken and incoherent, shall be the very words to reach some heart, that no eloquence can move.

After the meeting, application. I will only touch on this part of the subject by two or three catchwords.

Apply to your own heart the thought of the meeting, and practice it in your life.

Apply to your own soul the help of the Holy Spirit, which always comes in answer to prayer.

Apply to your future life the lessons which you may learn, even from the mistakes and failures—much more from the courage and self-denial and success—of yourself and others.—*Sunday School Times.*

Beautiful Thoughts

Do your individual duty. You cannot make a sky of sunshine, but you can shed one ray, and one ray is the sign of a new day breaking.—*Christian at Work.*

If a man's religion does not make him generous it is not worth preserving. We need to grow all round, not only in praying and praising, but in giving.—*Spurgeon.*

We cannot live on probabilities. The faith on which we can live bravely and die in peace must be a certainty, so far as it professes to be a faith at all, or it is nothing.—*Froude.*

What we need is not the blaze of a few powerful electric lights in certain conspicuous places, but the steady shining of every lamp in the whole Church of Christ over the land.

All the good things of this world are no farther good to us than they are of use, and whatever we may heap up to give to others; we enjoy only as much as we can use, and no more.—*Ex.*

God's will is so high above humanity that its goodness and perfectness cannot be scanned at a glance, and would be very terrible if it were not for His love, manifested in Jesus Christ. Only that holds our hearts together when He shatters the world.—*E. B. Browning.*

If I could be heard to-day by the people of the land, by the patriotic young men of this country, full of life, vigor, and hope, I would say that it is among the highest and the greatest duties which the country, God, and the love of humanity impose, to work for the cause of total abstinence.—*Henry Wilson.*

I stand upon the mount of God
With sunlight in my soul;
I hear the storms in vain bene th,
I hear the thunders roll.
But I am calm with Thee, my God,
Beneath these glorious skies;
And to the height on which I stand
Nor storms nor clouds can rise.

The peace of God not only passeth all natural understanding, but all understanding, even the supernatural understanding of those that enjoy it; and as the godly man cannot conceive it all, so that which he conceives, he cannot express it all; and that which he doth express, the carnal mind cannot conceive of by his expressions.—*Leighton.*

I stagger under a burden which seems to me unbearable. Just so my Saviour fell under the weight of the cross-beam, as He trod the way of tears. I see now that it is not in poetry—it is in living truth that I am now called to follow that Saviour in the work He took in hand. I, too, "am a fellow-workman together with God."—*E. E. Hale.*

Upon the valley's lap,
The dewy morning throws
A thousand pearly drops,
To wake a single rose.
So often in the course
Of life's few fleeting years,
A single pleasure costs
The soul a thousand tears.—*Bryant.*

As the violet rests in its little nook, receiving continually its daily portion, satisfied to let rains fall, and suns rise, and the earth to whirl, without one anxious pang, so must we repose in the present, as God gives it to us, accepting contentedly our daily portion, with no anxiety as to all that may be whirling around us, in His great creative and redemptive plan.—*Hannah Whitall Smith.*

Let us all wake up and go to work. There are in the private membership of our churches and in the ministry a great many men who are dead, but have never had the common decency to get buried. With the harvest white and "lodging" for lack of a sickle, instead of lying under the trees criticising the sweating reapers who are at work, let us throw off our own coat, and go out to see how good a swathe we can cut.—*Talmage.*

From the religion which sprung out of the great heart of Jesus, we gain a deep conviction of His intense personality, which no silence of Jew or Roman can shake. He does not shine upon us from the firmament of history as a sharply defined star whose course is measured and whose parallax determined, but rather as the sun through enshrouding mists, dimly seen indeed, but surely *there* behind all intervening clouds, giving warmth and light to the world.—*Rev. T. B. Forbush.*

Truly merchants themselves shall rise in judgment against the princes and nobles of Europe; for the merchants have made a great path in the seas, unto the ends of the world, and sent forth ships and fleets of Spanish, English, and Dutch, enough to make China tremble; and all this for pearl and stone and spices. But for the pearl of the Kingdom of Heaven, or the stone of the heavenly Jerusalem, or the spices of the Spouse's Garden, not a mast has been set up.—*Lord Bacon.*

True faith proves its truth by its willingness to use all the lights of modern science and all the eyes of modern criticism, that it may get the nearer to the historical Christ, convinced that it can look in His face without fear and without dismay. The men that best knew Him most loved Him, and to stand in His immediate presence is to be touched with a deeper reverence than can be awakened by the broken image reflected in the traditions or phantasies of men.—*A. M. Fairbairn.*

Illustrative Selections

By Rev. C. M. Hawkins.

1. Awaiting Execution.—John iii., 18.

The papers describe a very pitiful case of a murderer, confined in the jail in one of our States, awaiting the day of his execution. He seems to have a full realization of the terrible fate awaiting him. He has marked the day on the calendar, and as it constantly draws nearer, he paces nervously up and down his cell, manifestly oppressed with the dreadful thought that every moment the day of doom is hastening in its flight toward him.

And however forgetful of or indifferent to the fate, this is the condition of every unforgiven sinner. Could he but realize it, how eagerly would he rush to the Saviour who stands at the door, holding out to him pardon, escape, eternal life.

2. Unconscious Influence.—Gen. iv., 9.

A sad accident happened recently in Maryland, causing intense grief to the man who was the agent in it, when he afterward discovered what had resulted. The captain of a steam tug, while towing some barges up the James river, discharged his rifle at some wild geese. Hidden by the trees on the banks, was a house, at the window of which sat a little child. The bullet from the rifle thus fired, struck her, killing her instantly. When the captain was arrested on the charge of killing the child, he was deeply grieved, and wept bitterly, saying he had no idea of doing any such mischief.

There is a similar danger in spiritual things. Often the influence of some word or act going out from us, strikes against some soul with deadly effect. We may disclaim any such purpose in the word or act, but this does not arrest its influence. How earnestly careful we should be when such possibilities attend our lives.

3. The Nemesis of Sin.—Num. xxxii., 23.

Ten years ago, in Alabama, a man became involved in a quarrel with a neighbor, whom he murdered. He then fled to Arkansas, took an assumed name, married an estimable woman, and settled down to the life of an exemplary and respected citizen. The neighbors held him in high esteem, and no shadow of the crime ever fell across the threshold of his home during these years. But a few days ago, an Alabama sheriff arrived, arrested him, and carried him back to the scene of his former murder.

What a sad apprehension! But so we are taught is to be the final result in the case of all sin. Very, very often it finds us in this life. But it is certain that it will find us out in the world to come. However seemingly escaped here; however covered from all mortal eyes; at the judgment seat, the guilty will be pointed out and separated. How blessed is that Gospel that comes to us now, not to arrest us for our sins, but to give us blessed release from all condemnation.

4. Pitiful Hopelessness.—Eph. ii., 12.

One of the most pathetic scenes imaginable was to be witnessed in an Ohio town recently. A prominent citizen had defaulted and become a fugitive from justice. But his wife sickened unto death, and the fugitive stole back to see her, and nurse her till she died. While thus engaged, an officer entered the room, and placed him under arrest. At the prisoner's urgent pleading, the officer delayed taking him to the jail, but sat in the room and waited until the wife expired in her husband's arms. When she had breathed her last, he was transferred to prison.

But a picture far more pitiful is witnessed by the angels in the case of every unconverted man. He passes through all life's sorrows, enough in themselves to break the heart. He sees his loved ones taken away from him, in death. And after all this sorrow himself goes out from these scenes into a hopeless, eternal future. How sad! How blessed in contrast, those "who sorrow not as those having no hope."

5. No Escape.—Heb. ii., 3.

The account of a desperate but hopeless struggle is given in a recent Virginia paper. A man had been tried and sentenced to be hanged. When brought to the scaffold he tried in every way to prevent the officers of the law from carrying out the sentence of the court. He fought the sheriff with the desperation of a tiger. Four deputies had to be called on to assist in the execution. Finally the prisoner fell down and lay on the scaffold, clinging to the framework. The trap was finally sprung, and by main force the deputies pushed him off the scaffold, after the rope had been tied about his neck.

Reading such an account, we realize the hopelessness of the struggle of a condemned man to resist the sentence of an earthly court. Much more will it be in the day when the God of Heaven, with all the forces of the universe at His command, shall pronounce sentence against the moral offender. There is no escape, but in previously having accepted the pardon offered through the blood of the blessed Redeemer.

Monthly Survey

The Church Missionary Society has 333 missionaries, and received over 300 offers of service in one year, of which 46 were from women.

The Evangelical Alliance of Montreal have prepared a petition to the Queen, setting forth that the Federal Government has failed to do its duty in the Jesuit matter, and asking her Majesty to interpose on behalf of the Protestants of Canada.

Hitroivo, Russian minister at Bucharest, has been instructed to demand an explanation from the Roumanian Government concerning the expulsion of Russians from Roumania and the general Anti-Russian procedure of the Roumanian Cabinet.

The Protestant Churches of the United States contribute annually $11,250,000 for foreign missions, and, according to Dion Boucicault, "more than $200,000,000 are paid every year by the American people for their theatrical entertainment"—nearly $18 to support the theatre for one given to send the Gospel to heathen nations, and yet there are those who declaim against the cost of foreign missions.

The Young Men's Christian Associations of New York held their annual convention at Watertown, on February 21st–24th. There are in the State 145 associations with about 34,000 members. They employ 162 secretaries and other agents, their annual expenses being about $230,000. There are 28 association buildings, the total value of the real estate being given at $1,805,900. There is a State secretary with two assistants. The expenses of the State committee last year were $7,985.

According to Dr. Christlieb the Protestant churches raise five times as much money for missionary purposes as the Roman church. The income of the Association for the Propagation of the Faith, established at Lyons in 1822, amounted last year to 6,462,276 francs, 4,000,000 of which came from France alone. France still appears to be the most earnest champion of the Roman Catholic mission cause. No other country gave as much as 500,000 francs in 1887. Ireland contributed 165,305 francs.

Michael Dunn, an ex-convict, who spent thirty-five years of his life in various prisons, changed his course ten years ago and started a Home of Industry and Refuge for Discharged Convicts. At first he had to pawn the little effects he had to carry on his work. It prospered, and January 13 was its tenth anniversary, when a number of ex-convicts who had been benefited by it met with others in the chapel. There are forty ex-convicts at present cared for in the Home and the profit from the brush and broom industry carried on by it last year amounted to $2,500.

Among the causes of crime the saloon is foremost. In the year 1881 the Bureau of Statistics of the State of Massachusetts investigated all the criminal cases which were brought before the courts of Suffolk county in that State with this result. It was discovered that "of the 16,897 cases more than seventy-two per cent. were for the various grades of drunkenness, and in addition to these, more than twelve per cent. were offences committed by persons under the influence of liquor, leaving about fifteen per cent. of crimes to represent what would be the total but for the use of intoxicating liquors."

The British and Foreign Bible Society has issued the last year the largest number of copies of the Scriptures of any year within its history, reaching a total of Bibles, Testaments, and portions, of 4,206,032 copies. Between four and five thousand copies of the Gospels and Psalms were distributed to the exiles on their way to Siberia. In Southern Russia there is a slight decrease in circulation, while in Turkey, in spite of jealousies and opposition, the sales have more than doubled. Between three and four thousand copies were distributed among the pilgrims of Jerusalem. In Japan the sales by colporteurs have nearly quadrupled; in South Africa the sales have increased nearly seventy per cent. The total receipts of the society were $1,251,910, which is an advance over the preceding year, owing chiefly to large legacies.

There are nearly 16,000 churches in England, besides the great abbeys, cathedrals and ancient collegiate churches. There are about 23,000 clergymen. The church going population is trustworthily estimated at about 14,000,000, for whom about 6,200,000 sittings are available. There are thirty-three bishops, of whom twenty eight have cathedrals without deans and chapters; six have cathedrals without chapters, being newly created bishoprics within the last few years. The original number of twenty-four bishops sit in the house of lords as spiritual peers, the prevailing opinion being against any increase. There are about 13,700 parishes, with old or restored or rebuilt parish churches of which 8,467 were founded before A.D. 1550. The extent of the state patronage is shown by the striking fact that 8,023 of these parishes are in lay patronage, 4,257 in ecclesiastical patronage and only 1,050 in royal patronage.

Book Department, Etc.

SUNSHINE FOR DARK HOURS. By Charles F. Deems, D.D., LL.D. New York: Wilbur B. Ketcham. Price, 30 cents postpaid.

This is a sweet book of gems and extracts from many authors. Every invalid and sorrowing one will find in it a word in season to cheer, comfort and guide. Dr. Deems, its compiler, knows experimentally the meaning of every sentence it contains, and is therefore well qualified to recommend its truths to others. The type is clear and the page attractive.

THE TEN COMMANDMENTS. A Course of Lectures delivered before the University of Pennsylvania by George Dana Boardman. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

The lectures contained in this volume attracted large audiences during their delivery who were charmed with the scholastic exegesis, the spiritual insight, the scientific knowledge, breadth of view and graceful diction displayed by the pulpit orator. They are worthy of a place in their published form in every family, and should be carefully read by every one in Christendom.

THE GOSPEL ACCORDING TO ST. PAUL. Studies in the first eight chapters in the Epistle to the Romans, by the Rev. J. Oswald Dykes, M.A., D.D. New York: Robert Carter & Brothers, 530 Broadway. Price, $1.75.

The author has attempted no erudite exposition of the text, nor has he introduced any new-fangled notions that might excite curiosity or comment, but has aimed to place Paul's argument in these chapters before the reader in plain, earnest, untechnical language which can be easily comprehended. His aim has been successfully achieved and the book will amply repay every reader for all the time and attention given to it.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

LIPPINCOTT'S MAGAZINE, APRIL, 1889. The Witness of the Sun, *Amélie Rives*. Bayard Taylor, *Richard H. Stoddard*. What Pessimism is Not, *Edgar Saltus*.

THE PHRENOLOGICAL JOURNAL, FEBRUARY, 1889. The Notable People of the Day, Donald Grant Mitchell, Mary A. Ward, Margaret Deland, *Editor*. The Imagination of a Spiritual Sense, *W. H. Gardiner*. North American Aborigines, *Annie E. Cole*.

THE POPULAR SCIENCE MONTHLY, APRIL, 1889. The Psychology of Spiritualism, *Prof. J. Jastrow*. The Chemical Elements, *Prof. Josiah P. Cooke, LL D.* The Derivative Origin of the Human Mind, *G. J. Romanes*. Curiosities of Natural Gas, *Prof. J. F. James, M.S.*

METHODIST REVIEW, MAY-JUNE, 1889. Persistency of Ethnic Traits, *John C. Redpath, LL.D.* The Heathen: A Symposium. Salvation of the Heathen, *M. S. Terry, D.D.* The Second Probation Dogma, *W. G. T. Shedd, D.D.* The Mission of the Church, *J. M. King, D.D.* Count Lyof Tolstoï, *Ross G. Houghton, D.D.*

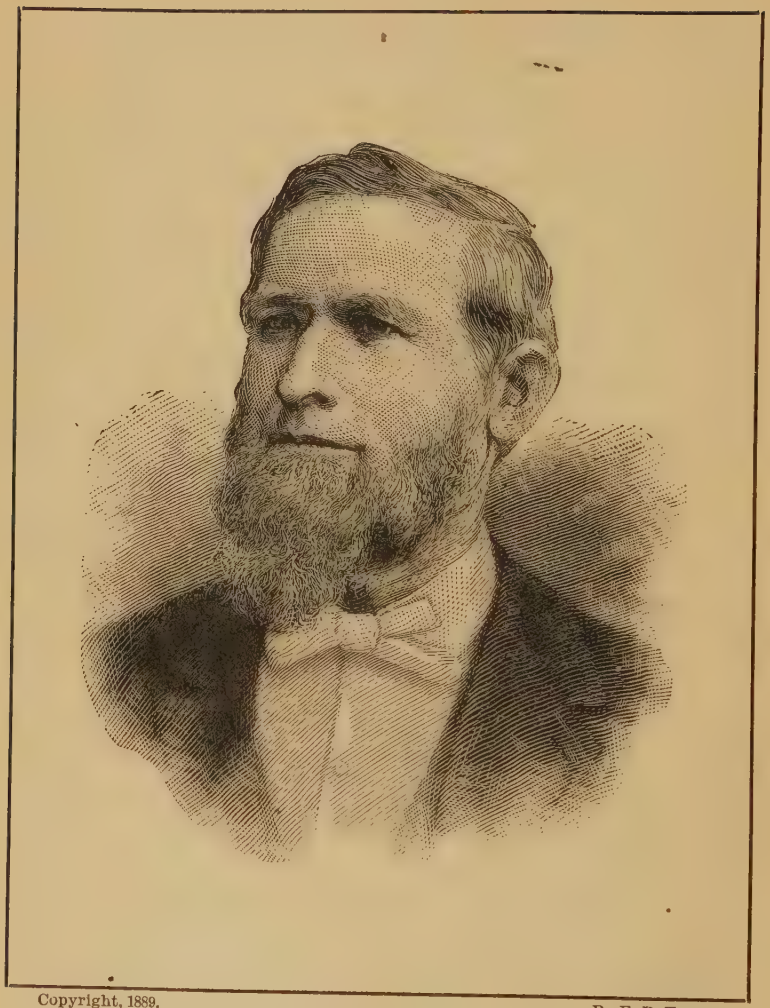
ATLANTIC MONTHLY, APRIL, 1889. The People in Government, *H. C. Merwin*. Why Our Students go to Germany, *Samuel Sheldon*. A French Bishop of the Fifteenth Century, *Francis C. Lowell*. Before the Assassination, *Harriet Waters Preston*. To James Russell Lowell on his Seventieth Birthday, *Oliver Wendell Holmes*.

MAGAZINE OF AMERICAN HISTORY, APRIL, 1889. The De Peyster Portrait of Washington, *Frontispiece*. Washington and Some of His Contemporaries, *Mrs. Martha Lamb* Reminiscences of Washington City, *Hon. Charles T. Tuckerman*. Washington, A Poem, *Edmund Smith Middleton*. Washington on Agriculture, Letters to Sir John Sinclair

SCRIBNER'S MAGAZINE, APRIL, 1889. Beyond Doubt He Now Recognized Himself for Lost, *Frontispiece*. Climbing Mount St. Elias, *William Williams*. The Prevention of Railroad Strikes, *Char'es Francis Adams*. The Building of an "Ocean Greyhound," *William H. Rideing*. A Second Shelf of Old Books, *Mrs. Fields*. The Anatomy of the Contortionist. *Thomas Dwight*.

HARPER'S NEW MONTHLY MAGAZINE, APRIL, 1889. Frontispiece, The Gibbs-Channing portrait of Washington, *Gilbert Stuart*. Washington's Inauguration, *John Bach McMaster*. Characteristic Parisian Cafés, *Theodore Child*. The Family Physician, *Andrew H. Smith, M.D.* Footprints in Washington Land, *Moncure D. Conway*. Tangier and Morocco, *Benjamin Constant*. Norway and its People, *Björnstjerne Björnson*.

THE CENTUTY MAGAZINE, APRIL, 1889. Washington Taking the Oath as President, *Frontispiece*. The Inauguration of Washington, *Clarence Winthrop Bowen*. Washington at Mount Vernon after the Revolution, *Constance Cary Harrison*. Washington in New York in 1789, *Constance Cary Harrison*. Original Portraits of Washington, *Charles Henry Hart*. A Century of Constitutional Interpretation, *John Bach McMaster*.



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By E. B. Treat.

H. W. Warren

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THE

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SERMONS

THE ANGELS' SONG.*

BY BISHOP H. W. WARREN, D.D. (METHODIST EPISCOPAL).

Glory to God in the highest; on earth peace and goodwill toward men.—LUKE ii., 14.

IT is not often that we take the word of an angel for a text, nor even the outburst of a whole choir of them in the gallery of the sky. It has not enough of authority to command men; not enough breadth of thought to enlarge them to their uttermost; nor any assurance of power that any promise shall be fulfilled. They are not at liberty to swear that heaven and earth shall pass away sooner than one jot or tittle of their word shall fail. When men can have the word of the great God, why should they content themselves with the word of an angel, much less of a man who has not the eternal years nor the universal experience to make his word perfect authority? It is not the word of the angel we consider, but the event which that word commemorated.

That event was new in history. There was once a creation of a solar system, but that had ceased to be unique by the creation of millions more. There has been but one incarnation of the Son of God. So far as we know there will never be another.

It is easy to account for most men. They are born of the influences and tendencies that precede them. The wild robber spirit of the East makes possible an Alexander. The devotion of a nation to the glories of war necessitates a Napoleon. The intellectual activity of the sixteenth century culminates

* Preached at the opening of Trinity Methodist Episcopal Church, Denver, Colorado.

in Shakespeare. And the restless reaching of the race after freedom of conscience and civil rights naturally made men burst into beauty, liberty and strength all over this continent under the whole dome of the sky. But no law of heredity, no conjunction of circumstances accounts for Christ. There were no antecedents in the visible earth large enough for His coming, no parentage lofty enough for such a son. Uncounted millions have been born, but the skies have been silent. All great heroes have appeared, philosophers have come upon this stage of being, the divine singers have poured the notes of joy into the air of earth, patriots have lived to bless their nations, and philanthropists have reached out their hands of help to the whole world, but never once at their coming have the angels gathered above their birthplace and turned midnight into glory and silence into song, that has rolled through the ages and over the continents as the sweetest song that ever mortals knew. This is the one case of all history. Let us study that character that is the surprise of history whose advent was thus celebrated.

This new man was such a person that His contemporaries did not understand Him. Not even the brothers who grew up with Him in the house nor the mother who watched His earliest life. In the midst of His great works His friends went out of their homes to rescue and seize Him, saying, "He is beside Himself." Christ's ordinary every-day life was beyond the reach of the minds of His friends in their greatest exaltation. Even the disciples, who walked with Him all the years of His ministry, sat at the same table, even leaned on the breast of His attractive affection, heard His discourses in public, had them explained in private, could ask Him questions at any time, never rose to a conception of the vastness of His plans. How sad the word of unappreciated affection. "Hast thou been so long time with Me, and yet hast not known Me, Philip?" Two of the best trained disciples came with their mother to ask a favor about His kingdom and He was obliged to say, "Ye know not what ye ask." The fulfilment of the declared purpose of His life was resisted, and Peter said this shall never be. His plain promise to rise again was neither comprehended nor believed by those who had heard Him say that heaven and earth shall pass away sooner than one jot or tittle of His word fail. Here was greatness that men could not grasp, love they could not fathom, plans they could not understand. And yet they were with Him daily for years.

Not only was this true of the common people among whom He moved, but was true of great men and learned men as well. Scribes and Pharisees skilled in casuistry concluded that He had a devil; the Roman rulers, skilled in knowing man, could only say, "He is a man risen from the dead and therefore mighty works do show themselves forth in Him," or "He is a king in whom I find no fault at all."

A civilized man standing in the midst of savages and talking of engines, chronometers, electricity, the ecliptic and the nebular theory could not more fail to be understood by their untutored minds than this new potent of humanity talking of the kingdom of love and power and everlasting life failed

to be understood by common and trained minds of the men of the acute age in which He stood.

Not only was Jesus an unsolved problem to those who lived with Him and studied His daily words and acts, but He is the unsolved problem of all subsequent ages. The keen intellects, the marvellous critical ability of this age of learning that dares any difficulty and goes to inscrutable perplexities as to a marriage feast, is still divided in its opinions. One cries: "Crush the wretch." Another says; "Nay, but He is a good man." Articles, tracts, books and ponderous tones "fall thick as autumnal leaves that strow the brooks in Vallombrosa." One cries, *Ecce homo*, behold the perfect man! Another, *Ecce Deus*, lo the God! Another, *Homo Deus.* And this last expresses the opinion of the vast and growing number of loving and believing hearts in all parts of the Christian world. He is the God-man and therefore beyond the grasp of any mind short of the infinite God.

Notice some respects in which He is the surprise of history. Christ was new in His announced object of life. Many objects were pursued by different men. Some sought power over men, were willing to slay a hundred that they might rule over a thousand. Some sought social standing, the beauty of art, excellence in music, and the vast mass of men grovelled for a bare living. But Christ declared that the end of His life was obedience. He became perfect through suffering. He became obedient unto death, even the death of the cross. Wherefore God hath highly exalted Him and given Him a name that is above every name, that at the name of Jesus every knee should bow in Heaven and earth, and under the earth, and every tongue confess that Christ is Lord. Christ has established the law of exaltation, even the highest in the universe, and it is the law of obedience. To have given men engines and telegraphs would have been like bestowing the frail toys of babyhood instead of developing and ability to discover the law of gravitation. The world has been saying, Let me get things. Christ said, It is your Father's good pleasure to give you even the kingdom, not the half but the whole of it, if you will so keep its laws as not to wreck it. There was a system of law that underlaid the universe. Disobey it and it would crush one; obey it and it serves one with all its infinite power. An engine, with its immense capacities, feebly typifies law. Stand before it and to crush and mangle your frail body requires not the little finger of its tremendous might; but mount it, conform to its conditions, and its immeasurable strength is obedient to your little finger's direction. Christ came to show men how to use the laws of the universe so that their incomprehensible force should serve men. He was obedient to His parents. He went about His Father's business. He kept in view the end for which He was born and the cause for which He came into the world. He might have invented the steam engine, dynamo and perpetual motion; but what men needed to know was not these things but obedience. That would bring them all these things and ability to master them. That was the only path toward greatness and sovereignty. Obedience is more important than life. It was nothing that He starved forty days. Men shall

live by every word that proceedeth out of the mouth of God. It was everything that He obeyed. It was nothing that He faced death and even died. He might have saved His life at any time before the final sigh. He had only to ask and more than twelve legions of angels had leaped to His rescue. Perhaps it was they who darkened the air in their intense desire to be near enough for instant help. But no, He said in all that last agony, "Not My will but Thine be done. I came down from Heaven not to do My own will but the will of Him that sent Me. My meat is to do the will of Him that sent Me."

Resulting from obedience came a new grade of knowledge. Heathenism had been a seeking religion. Men had felt after God in the dark. They said, "Where is God? Is He in this grove? Let us build an altar. Is He on this mountain? Let us kindle a sacrifice. Is He in the sky? Let us build a temple grand enough to draw Him from the heavens. What is His name? Let us invent every name the imagination of man can conceive, and when that is not enough we will build altars to the Unknown God." Christ comes to such knowledge that He says: "As the Father knoweth Me even so know I the Father." Oh blessed breadth of knowledge! The certainty and definiteness of God's knowledge is repeated in man. The hungry heart of man is filled. He knows God. And even a disciple of Christ can wander into a vast city of heathen and coming to one of those altars to the Unknown God can leap upon a hilltop and cry, "Him declare I unto you."

How much He knew. He knew Himself. He was never surprised at miracles, prophecy, or stilling a storm. He knew what was in man and needed not that any should tell Him. He perceived their thoughts. No plan laid to entrap Him in His words ever succeeded. No denunciation of the errors of the Pharisees ever allied Him with the Sadducees. Men could only gnash their teeth and not dare to ask Him any more questions.

He knew all worlds as well as this. Questions men hardly dared to guess about He knew with perfect certainty. The resurrection of the body, the life after death, the retributions of hell, the rewards of Heaven, are all as familiar to Him as America is to an American when abroad. He knows all about this life. God's care numbers the hairs of your head, His listening ear hears your feeblest prayer, His power answers it. His love provides redemption for the sinner, His mercy pardons sin, His grace gives power to be holy and fit for a Heaven of unutterable glory and His spirit in the heart makes men shout,

> Exults my rising soul
> Disburdened of her load,
> And swells unutterably full
> Of glory and of God.

Judaism was only a hoping religion. There was a star of promise, but the sun of fulfilment had not risen. They saw the promises afar off. There was a glory that kings and prophets waited for, and sought, but never found. Old Job said: "Behold I go forward, but He is not there; backward, but I cannot perceive Him; on the left hand, where He doth work, but I cannot

behold Him. Be bideth on the right hand, and I cannot see Him. Oh, that I knew where I might find Him."

But Christ brings a revealing religion. The morning star of Judah was lost in the glory of the risen sun of righteousness. Types and figures were all fulfilled. The thousands of years of symbolic sacrifices culminated in the one great sacrifice itself. John said, "Behold the Lamb of God." Men said, "This is the Messiah." Demons yelled, "I know Thee, who Thou art, the Holy One of God." Angels sang, "For unto you is born this day in the City of David, a Saviour which is Christ the Lord." And God thundered from the sky, "Thou art My beloved Son in whom I am well pleased." Let the whole world fall on its knees in adoring gratitude and cry out with the assurance of Thomas, "My Lord, my God." For Christ is not only a knower Himself, but a revealer to others. No man knoweth the Father, but the Son, and he to whomsoever the Son will reveal Him. The things hidden from the wise and prudent through the long ages are revealed even unto babes.

No more let learning be esoteric, imparted only to a chosen few in the dim cloister; let its glory illuminate every mind till even the babes are filled.

This world is to the wisest men as this organ is to a man fresh from the forest or desert. He looks over it, sees pipes, keys, engine, but has no glimmer of their designs, of their relation to each other, or to the great world of music. The perfect musician comes to the organ. He knows its every stop, key, combination and possibility. At his touch this vast creation breaks all the air into harmony, the whole world of music floods the ear, and the hallelujah chorus of the sky bursts upon the earth. So Christ comes to the earth. He knows its every use and relation, knows every chord of joy or sorrow, knows every law that can pour floods of healing through the sick, floods of pardon through the sinful. He knows all ranges of wisdom, can answer any question we are large enough to understand. He sits at its keys and all the possibilities of the world are in His hands. He touches all minor chords of sorrow, all major chords of triumph. He knows all depths of pain, all heights of ecstasy, and He can supplement all songs of earth with the songs of angels and the voice of God.

Oh, sons of men, yearning for knowledge amd dominion in this world, there is no way to that knowledge, there are no steps up to that throne but the way Jesus went.

Christ is perfectly unique in His sinlessness. There is an instinct in the race that yearns after this. It is the lofty ideal of humanity testifying that man is born of God. But he feels that he has not attained unto it. His conscience condemns, and he groans being burdened. He tries all ways to be rid of sin. He darkens the heavens with the smoke of his sacrifice. He seeks the costliest gifts, he tears his own child from his bosom, giving the fruit of his body for the sin of his soul. Nay, he even bruises and starves his own body, denies himself every comfort, every seeming necessity of life, or he gives up all hope, drowns his conscience and plunges into pleasure till he is dead while he liveth.

But Christ settled this question at once. He claimed to be sinless, yet was no ascetic. He mingled in the pleasant joys of life: "I do always the things that please God." He stood among the sharpest critics and bitterest enemies and said, "Which of you convinceth Me of sin?" That challenge is good yet. His life, written by those that companied with Him, reveals no point on which any man can hang a charge of sin. How natural it would have been for His pride to have flared to a flame when He had healed the multitudes of a great city and the morning after it was said, "Lo, all men seek Thee." He said, "I must go and preach the Gospel of the kingdom in the villages round about." At the Last Supper, soon after the thronging multitudes had shouted "Hosanna" and He Himself had been host at the rarest feast this world ever knew, He rose amid the loving and worshipping disciples—to do what? Ascend a throne and receive their adoration? No; to wash their feet and teach them humility. When His last fight with sin and Satan was over and He rose triumphant from the grave, He said, "All power in Heaven and in earth is given unto Me." What will He do with it? Will He seek out His murderers and rid the earth of their presence? Will He whelm the guilty city of Jerusalem in ruin? Will the Roman power be made to bite the dust? Will He even content Himself to walk in peerless majesty and unapproachable power through those courts of justice that have been polluted and that temple of religion that has been profaned? Will He rise in noonday splendor and reascend His native skies, confounding His enemies and exalting His friends? O, no. Vengeance would have done all the first. Pride all the second. Hear the sinless one: "All power is given unto Me. Go ye, therefore, and preach My Gospel to every creature, and lo, I am with you alway, even unto the end of the world." It is only mercy and help that flow from all power. It is not to neglect the world that had murdered Him when He goes to His throne of the universe, but He makes the promise to remain. "Lo, I am with you alway, even unto the end of the world." The opinion of those who knew Him and laid in His bosom, "In Him is no sin," is the verdict of the world. There has been, there can be, a sinless humanity, for the blood of Jesus Christ cleanseth from all sin. He is able to save unto the uttermost them that believe. Oh, brother man, mutilated and defiled by sin, we may walk up the ranks of the undefiled, in the light that penetrates garments and flesh as easily as glass, into the presence of the infinitely holy and be every whit clean. Oh, Thou sinless Head of the Church, make all its members like Thyself.

Though He is so exalted and sinless He has not separated Himself from men. Study Him in that important relation of friendship. He is as unique in love as in knowledge of power. He chose twelve friends and fed them, supported them and paid their taxes. But these outward favors show the least of His ideas of friendship. He took them into closest relations of mind and said, "Ye are My friends, for all things that I have heard of the Father I have made known to you." His deepest and highest thought He had imparted unto them, even when they could not understand it. How often there

are reserves, especially about divine things, between parents and children and even husbands and wives. Christ had none. He poured out on His friends all the infinite God poured out on Him. What a measureless privilege had these men to go with all their questionings to infinite wisdom, all their perplexities to infinite clearness, all their anxieties to perfect care.

But this is one of the least of the outcomes of His friendship. He offers them love. Not in the ordinary measures of human friends. "Greater love hath no man than this, that a man lay down his life for his friends." But His went far beyond this. It was able to endure inattention, neglect, misapprehension, desertion and treachery without abatement. He commends His love to us in that while we were yet enemies Christ died for us. "As the Father hath loved Me even so have I loved you." Oh, infinite passion of Him whose essence is love, poured out on His only Son, the only being in the universe who could understand His plans and respond to His emotion. Even with this love had Christ loved us. As the mind staggers in its consciousness when the telescope reveals a million suns so distant that their combined light does not make gray the far-off darkness where we stand, so the heart is overwhelmed when the Son of God talks of pouring out the same love, love that makes a glory insufferable to mortals between God and His Son, on men where they stand in the cold and dark insensibility of hearts not yet kindled into tenderness by the Lord of such infinite love.

What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer.

This great display of love has not been in vain. Love begets love. As a result of it the strongest and purest love in history has burst forth. Men have loved each other with a pure heart fervently. They have loved the filth and offscouring of the world enough to work for them, have loved the heathen and savages enough to die for them, and have loved Jesus enough to take joyfully the spoiling of their scourgings, cruel mockings, bonds and imprisonments. Dark dungeons have glowed with light, and agony of the stake has been turned into the ecstacy of triumph by the power of love for the Friend that sticketh closer than a brother. Long has the world admired the love of the Shah Jehan, who built at a cost of $20,000,000 that dream of beauty the Taj Mahal to the memory of his lost Mootaza. But did it cost him any sacrifice? Did he ever know want or suffering because of it? Was it not his monument as well as hers? Millions of Christians daily build temples more beautiful in significance, more costly in sacrifice, of more use to the world; not to a lost love, but to the love of Christ growing and living in the heart. The solemn act of consecration sets them apart by the score on every holy Sabbath in every part of the earth. What are the cold stones of the Taj, significant of quenchless grief over a departed and dead love, compared with this temple consecrated to the quenchless love of God and the constant service of man? And these millions of Christians build not merely

an earthly temple, but one eternal in the heavens. Not of costly stones, but of immortal souls, living stones, and in doing this they count not their lives dear unto themselves so that they may accomplish the ministry they have received of the Lord Jesus. Surely this phenomenal, unique friendship of Jesus has begotten more in its own image.

But the point I desire specially to emphasize in the coming of Christ is the new revelation of a great possible intimacy between God and His children. The original relation was intimate, fatherly and loving. God came down and walked the garden in the cool of the day holding sweet communion with His children. What marvellous instruction He poured into their minds, what glowing love overflowed into their hearts! But sin came and wrought separation from God. Even as they did not like to retain God in their own knowledge, God gave them over to a mind void of judgment, to work those things that are not fitting. What dire separation, what fearful orphanage! God appeared occasionally to men, to a few prophets and holy men at rare intervals, but the world was desolate and the heart of humanity was empty.

But Christ came and revealed the original relation of help between God and men. On the part of Christ there was perfect obedience; He must be about His father's business when only twelve years of age. He always did that which pleased Him, and in every emergency said, not My will but Thine be done. On the part of God there was parental interest and loving care. It was as close and careful as that a mother gives her babe. It provided for His birth a unique and carefully prophesied way. It brought treasure, gold, frankincense and myrrh for necessary travel. It warned the parents in a dream to escape the wrath of Herod, told them which way to go, how long to stay, which way to return; and why avoid a given city on the route. God provided for mental growth, sometimes in one way, sometimes in another. Sometimes indirectly by teachers, books, nature's expressions of power and sovereignty, and sometimes directly by Himself.

The child was found to be astonishingly wise, the young man so far advanced that men said, "Never man spake like this man." They marvelled and said, "How knoweth this man literature, having never learned?" Jesus testified to divine teaching, saying, My doctrine is not Mine, but His that sent Me. The testimony is that God taught Him directly Himself.

He spake in the largest terms of His joy, large enough to flow into others and make their joy full. This certainly, in His life of sorrow, desertion and death, had no other source but God.

But especially in His spiritual development did He have the most intimate and constant relations with His heavenly Father.

Consider that great spiritual insight and uplift that came to Him at the baptism. The mind had been enlarged previously, compass of power and scope of vision had been given before, but He comes to that crucial moment without previous knowledge, or possibility of knowledge of how much it meant. He came in the spirit of obedience, it becometh us to fulfil all the law; but the descent of the Spirit in bodily shape, the marvellous spiritual

illumination and uplift that followed, the support in the temptation and the outcry of John, "Behold the Lamb of God that taketh away the sin of the world," fully showed His relation to the Messiahship and lifted the mind of Jesus to that of the Christ. He no longer bears merely the name His mother gave Him. He becomes the Anointed One; not the son of man merely, but the Son of God. This could have been done only by the direct manifestation of the power and wisdom and love of God, sustaining the body, broadening the faculties, and thrilling the spirit with the ecstacy of love.

Consider the transfiguration. It was not merely a spectacle for the few terrified disciples. It was a manifestation of the possibility of the approval of God to the human soul. Jesus has been broadened to a knowledge that the Lamb of God in taking away the sins of the world must be slain and had consented to it. Then came the talking with Moses and Elias, the opening of the future, the recognition of the death of one to the life of the world. But especially came that outbreaking voice of approval that made the Spirit so full of glory that neither flesh nor garment could veil its brightness, but both became exceeding white as the light. This intimacy of relation became such in life that He could say what things soever the Father doeth, these doeth the Son likewise. I and My Father are one. Oh, Father, glorify Thou Me with the glory that I had with Thee before the world was. All things that are Mine are Thine and Thine are Mine. I know that Thou hearest Me always.

But it is not a possibility of the past merely that we desire to discuss, but a possibility of the present. Christ came not for Himself alone, but for His brother man. An in showing us how to live, it was not for mere show of Himself, but for practical use to us in every-day events of life. Can there be any such intimate relations between our lives and God. What does He teach? He teaches that He has an interest in our childhood as well as that of Christ. It is better for a man to have a mill-stone hanged about his neck and be cast into the sea, than to offend one of these little ones. Their angels or guardian spirits do always behold the face of the Father in Heaven, and Christ took them up in His arms and blessed them, and declared that of such is the Kingdom of Heaven.

We wonder at His mighty works, but He said, greater works than these shall ye do.

We are amazed at the unfathomable wisdom of our pattern, both early and late in life. In the midst of one great outbreak of amazement at His wisdom, He said: "My doctrine is not Mine, but His that sent Me." And immediately He added, if any man will do His will he shall know of the doctrine. And one of His disciples said afterward, if any man lack wisdom, let him ask of God, who giveth liberally to all men and upbraideth not, and it shall be given him. What more could be afforded to any son of God? Men have availed themselves of this offer, and not in vain, in the great crises of history. Wilberforce came from his closet to win the freedom of a race in the British Parliament. Washington kneeled on the frozen grounds at Valley

Forge. Lincoln publicly asked the nation to pray for him, and the wisdom given was as liberal as the marvellous need. Do we seek wisdom as Christ did, as the great heroes of epochs have done?

May we expect a divine companionship and conscious approval? Let us not forget that on condition of being peace-makers, it is promised that we shall be called the children of God, and that He means far more by the parental relation than any earthly parent. Christ prayed that the love wherewith the Father had loved Him may be in us. On condition of our loving Christ, the Father will love us and both will come unto us and make their abode with us. And in the immediate connection is a promise of Christ to manifest Himself to us. This connection is so close that the vine is not nearer the branch than God is to men. The whole fourteenth chapter of John is the culmination of all possible nearness, help, life and love given from God to men. We may even take up that last high-priestly prayer of Jesus in the presence of death, and in many important senses make it our own. Beside the stake of agony John Huss took up the last words of Christ into his lips, "Into Thine hand I commit my spirit," and every Christian ought to be able to say at the close of life, I have manifested Thy name. I have glorified Thee on the earth. I have finished the work Thou gavest me to do, and now I come to Thee. What perfectness of life! What development of faculties, what ecstacy of joy, what sense of oneness, men might have if they lived up to the privileges of communion with God.

Oh, what might be accomplished by a church that so lived! How full of love for one another, unity between Christian Churches, charity for all, and universal helpfulness such a church could be!

I have seen that most magnificent combination of machinery and life, a regiment of a thousand men, standing in the perfection of their equipment and discipline, in glittering line, the most beautiful and significant flag in the world over their heads, and all the air athrob with the most inspiring music, but it stood still, only marking time with alternate lifting of feet. It only needed the word of the commander crying "charge," to make that mass of humanity leap forward, and on the double quick, fly toward the deadly breach. And the wise commander would sacrifice equipment, uniform, armanent, and pour out lives by the ten thousand in bloody rain upon the earth, so that liberty might live.

So there may be a church wanting nothing in membership, organization, equipment and music, merely marking time, its energies quiescent, making no advance, enjoying the perfection of its own dress parade. And the Captain of our salvation would willingly sacrifice building, organ, equipment, or even lives by the 10,000 in distant mission fields, as He did His own in the mission field of earth, so that souls might be saved.

Oh, friends, standing here, gazing up into heaven, happy in the possession of every good, listen for the word of the King of kings. He cries out to us from the skies, "Go, preach. Double quick! Charge!"

Oh, members of Trinity Church, you have adopted Christ's object in life,

obedience; have not counted aught you possessed as your own, but at the service of God; you have grown in knowledge till you have adopted God's plan, too large for weak human faith, but not too large for His fulfilment; you aspire to the sinless life, to perfect friendship for all the world, even for heathen beyond the sea. Oh, feel the precious intimacy God offers and immeasurably grow up into Him, your living Head in all things. Amen.

WORLDLINESS REBUKED.

By Ezra Tinker, D.D., Wappingers Falls, N. Y.

And He said unto them, Take heed and beware of covetousness, etc.—Luke xii., 15–21.

To the superficial student of sacred truth it seems almost incredible that the inspired writer should have classed the spirit of covetousness with fornication, uncleanness, inordinate affection and evil concupiscence, and that he should have designated it as idolatry.

The parable which follows this caution is intended to rebuke the very spirit to which reference is made in the preceding verses.

Let us study for a brief time the facts suggested by this parable.

Nothing is said as to how this man came into possession of his vast wealth.

It may have been by inheritance, it may have been through his own ability and business activity, or it may have been partly by inheritance, and partly by personal accumulation.

It is presumable that in whatever way it was acquired, the method was legitimate; for there is not the slightest suspicion thrown upon it. Nor is there one word in all the Bible against wealth or riches as such. The cattle upon a thousand hills, the silver and the gold, the rubies and the diamonds, are all the gift of God to an impoverished and needy race.

It was God that had sent the early and the latter rain upon the green sward and the well cultivated fields of that rich man. It was God that had poured the beautiful sunlight upon hill and in dale. And it was the rich man, in obedience to that universal law announced to the original pair, that had carefully performed his part in order to ensure a bountiful harvest.

The Bible nowhere discourages industry and thrift, but everywhere is bold in their praise, while indolence and unthrift are severely criticised and fearlessly denounced.

"Go to the ant, thou sluggard; consider her ways and be wise, which, having no guide, overseer or ruler, provideth her meat in the summer and gathereth her food in the harvest." "The soul of the sluggard desireth and hath nothing, but the soul of the diligent shall be made fat."

And Saint Paul says to the Thessalonians, "This we commanded you, that, if any would not work, neither should he eat."

It is needless to multiply scripture quotations to prove that Christianity is in favor of enterprise, industry, energy, thrift, which bring to the diligent toiler larger opportunities, more numerous comforts, and richer blessings.

Nor is there one word of rebuke because the rich man sought to provide for large ingatherings. It was the dictate of wisdom to enlarge his barns and granaries, and to harvest all his wheat, rye, oats and corn. Does God cover the fields with useful grains and load the orchards with delicious fruits to be wasted and squandered?

By the very prodigality of His material gifts He suggests diligence, enlargement.

Many of the most useful improvements and important enterprises of modern times necessitate accumulations and aggregations. Wealth is a modern necessity—wealth in the hands of individuals, in the possession of corporations.

Nature itself gives us many a hint. She gathers the raindrops into springs, rivulets, rivers, seas, that their aggregated power may run our factories, mills, shops, and float the commerce of the world. She piles the granite rocks into Himalayas, covers their summits and sides with congealed dew for future demands.

She buried the forests of ages past in one common sepulchre, that the inhabitants of this generation might be supplied with abundant fuel for home consumption. She built her numerous subterranean reservoirs to await the genius and necessities of our modern civilization.

On every side nature speaks to us of accumulations, of aggregations. But they are accumulations with a wise and beneficent object in view.

God has gathered the rays of the sun into floods of light that He might pour them upon the earth for humming insect, winged fowl, lowing ox, and toiling man. God has gathered the dust of earth into hills and vast mountain ranges, that He might conceal in their ample sides treasures for the oncoming generations.

God has dug multitudinous channels along the surface of the earth for majestic rivers, mighty seas, and boundless oceans—for the enterprise and commerce of man.

It would almost seem as if the Creator in building the universe and in gathering the wealth of the eternities, had thought not so much of His own glory and power as of the perennial happiness of the creatures that He had made—from the tiniest insect in the summer's air to the king of beasts in the primeval forests, and from the helpless babe in its mother's arms to the tallest archangel before the throne of God.

The rebuke of the text is administered when the selfishness of the rich man is made manifest. "And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry."

The four great sins suggested by these words are indolence, gluttony, drunkenness, and licentiousness.

Could you name a more unworthy class of objects? A moment's reflection upon the needs of humanity and the splendid opportunities which are accorded to large estates, will intensify in our thought the utter selfishness and the despicable vileness of a human soul, which seeks to imprison itself in its frail

earthly tabernacle, to shut out the entire world besides, and to abandon itself to aims and enjoyments not a whit above the level of the brutes which roam the fields, and whose existence is spanned by a few revolving sensuous years.

It is impossible to turn our eyes in any given direction without discerning objects and interests which are suffering for the lack of that pecuniary help which is rendered possible by those to whom God, in His providence, has committed great material resources. What but the greatest moral obtuseness can lead an immortal spirit to think that duty is discharged and obligation met, when hours, days, months, and even years are passed without one thought of needy and suffering humanity whose mountainous burdens of sorrow and care are constantly before the eye.

When I think of the numerous benevolent institutions which are compelled to beg from door to door in order to gather a few crumbs for starving humanity; when I see the diseased, half famished, half clothed Lazaruses lying in the very presence of untold wealth, yet without a single crumb of comfort; when I see the haughty millionaire gathering up his purple robes lest they should be soiled by the touch of human poverty and human wretchedness; when I note the countless millions that are worse than squandered upon appetite and passion; when I see the numerous insignia of pride flaunted in the very face of honesty, penury, and suffering purity, I seem to hear the judgment roll-call of earth's unnumbered myriads, "Give an account of thy stewardship, for thou mayest no longer be steward," and I seem to see the gathering hosts around the judgment throne of God, and the final separation of the righteous from the wicked, of him who loveth God from him who loveth Him not.

In the light of scripture teaching, in the light of that deeper spiritual consciousness which echoes its authority throughout the domain of the human soul, what answer can an immortal spirit give for its studied neglect of spiritual facts and spiritual and divine truths?

The response which consciousness gives to scripture truth is of itself a sufficient indication as to the divine will and the path of duty. There may have been moments in your life when you have been tempted to abandon yourself to self-indulgence, to self-gratification, to utter worldliness. If such has been your experience, then I wish to say that those were moments not of real happiness, not of self-satisfaction, not of self-approval, but of unhappiness, of distrust, of condemnation.

When you have abandoned yourself to unworthy objects and pursuits, you may have raised a clamor by which the voice of conscience has been drowned; but when the noise and confusion have died away, there has stolen through the air and into the innermost recesses of the soul the still small voice speaking to you of duty and of God, and saying, This is the way, walk ye in it.

You may have lived so long in the lower hemisphere of your nature that you do not fully appreciate what I am saying and the distinctions that I am making.

But have there not been times when the spirit of the good Samaritan has

taken possession of you; when you have been able to rise superior to the spirit of the priest and the Levite? In those higher, better, holier moments what have been your feelings when compared with those hours when selfishness has predominated?

I need not tell you that I read the answer in the sense of shame that steals over your countenance when you think of the latter, and in that glow of satisfaction which fills your soul when you recall the former.

The sacrifices you have made, the things that you have done for others are the experiences in your life which afford the greatest comfort.

That mother who, lost and chilled amid the blinding storm and on the desolate prairie, wrapped her own garments around her helpless child, thus saving its precious life, while sacrificing her own, could not have been persuaded to do otherwise, and doubtless found more comfort in her act of self-sacrifice than she could have experienced in a score of years if she had suffered herself to survive at the expense of her babe.

There are some things that an immortal spirit cannot afford to do.

The priest and the Levite may have salved their consciences with the thought that they did not harm the unfortunate stranger, that they wished him well, and hoped that some one with more leisure than they would lend him a helping hand. But the one who extracted sweetness and richness from that suffering scene was the despised Samaritan. His theological notions may not have been quite up to the Jewish standard, but his heart was gospel weight.

There was enough in that despised heretic to make a thousand such orthodox priests and Levites as left the robbed, mangled and dying man to perish.

Perdition will be full of those who are as orthodox as orthodoxy can make them, while Heaven will be thronged with persons whose theological notions are all awry, but whose hearts are as true to the Gospel as the needle to the pole.

There is imperative need, in this age of bustle, of modern improvements, of commercial activity, of commanding a halt, and of asking the question if it is all of life to live or all of death to die.

If the present existence ends all, then it may not be altogether irrational to yield to the clamor of appetite and passion, and to give ourselves up to the passing pleasures of the hour.

But if there is a future state of unending existence, it will not be unwise for us to inquire as to the circumstances and conditions which surround it and affect it, and as to the relation of the present life to that eternal life beyond the grave.

If nature itself gives but hints as to the possibilities or probabilities of an existence beyond the present, then we must turn from the voice of nature to something more authoritative, which we have in the Word of revelation.

Assuming that in the Bible we have the sure word of prophecy and an inspired revelation, then we have at once a foundation for the most earnest and tender appeals to reason.

There is no one so irrational as to hold that a life of seventy years, whatever may be the amount of worldly pleasure, can at all compensate for the loss of all spiritual good throughout the unending years of God. If a man in order to pander to appetite and passion must sacrifice the favor of God, must surrender all those spiritual enjoyments which are the inheritance of the saints of light, there is no one so foolish as to believe but the latter far outweigh the former, though the pleasures of sense were a thousand-fold more than they really are.

When I see men abandoned to wrong-doing, yielding themselves up to the indulgence of appetite and passion; when I see them wallowing in the slime of sin, sinking below the level of the brute; when I see right reason hurled from its imperial throne and left to the mercy of contending factions; when I hear men exclaiming, Let us eat, drink and be merry, for to-morrow we die, I know full well that the demands and interests of the immortal spirit have been ignored, and that which is of the utmost importance has been neglected in favor of the sensuous and the ephemeral.

Where is the person who believes that the object of Christ was to diminish rather than to increase our happiness?

Is it possible that He who went about doing good, who gathered with the festive at a marriage feast, who sacrificed the good will of Pharisee and of Sadducee by eating with publicans and sinners; who mingled with the common people to prove His sympathy for them; who spent much of His time in alleviating the physical condition of His fellows, opening the eyes of the blind, unstopping the ears of the deaf, and causing the lame to leap for joy; that He who did all this sought to circumscribe our enjoyments and proscribe our pleasures by unwholesome laws and unwise penalties, and to torment our fears by senseless words of alarm? It cannot be. These words and voices come from One who knows what is in man, who knows the value of the human soul, who knows that all earthly pleasure is a poor compensation for impoverishment of spirit, and who knows the unspeakable value of those imperishable treasures laid up in Heaven for the finally faithful.

If some earthly friend had proven his love and his wise helpfulness in so many ways, methinks you would listen with close attention to his further words of instruction and warning.

From the highest heavens comes a voice—a note of warning. Not from an enemy who is seeking our destruction; not from one who is unfamiliar with the demands of our spiritual natures, but from One who gave Himself up to the ignominy and death of the cross, and has probed to their deepest depths the crying necessities of the human heart.

Along the corridors of the skies and down through the chambers of the soul come the words of divine authority, "What shall it profit a man if he gain the whole world and lose his own soul, or what shall he give in exchange for his soul?"

Let the wisdom of the wise give answer.

EXEGETICAL COMMENTS

THE PARABLES OF THE HID TREASURE AND THE PEARL OF GREAT PRICE.

By S. H. Kellogg, D.D., Pastor of St. James' Square Presbyterian Church, Toronto, Canada.

Matthew xiii., 44–46.

The delivery of the seven parables in Matt. xiii. marked a crisis in the public ministry of Jesus. This is indicated with special clearness by the fact that they are represented as closely consequent upon the public imputation to Jesus, by the leaders of the Jewish nation, of an alliance with Satan as the secret of His power.* This imputation of the work of the Holy Ghost to the devil constituted that national blasphemy against the Holy Spirit, of which Jesus declared that it could not be forgiven either "in that age or in that which was about to come." † From that moment the doom of Israel was absolutely sealed; and the words of Christ have been strikingly fulfilled in the continued withholding of forgiving grace from Israel from that day to this.

It is plain that for the right interpretation of the seven parables which closely follow this audacious blasphemy, it must be of the greatest consequence to keep in mind these circumstances which occasioned their utterance. Herewith began the parabolic teaching of the Lord; and, as He Himself intimated, this indicated that now the time had come wherein the prediction of Isaiah concerning Israel's national hardening was to enter on its final and most extreme stage of fulfilment.‡ This rejection of the Messiah by His own people was to be the occasion, as we know, of introducing a great dispensational change. The history of redemption was now about to enter upon a new period, profoundly contrasted with that which was now closing. It was to be marked by the withdrawal of the special offer of the Messianic kingdom from Israel as a nation,‖ and their abandonment by God to hardness of heart; by the consequent extension of the offer of the Gospel of the kingdom to all nations, and the postponement of the kingdom of glory, by reason of Israel's unbelief, "till the fulness of the Gentiles should come in."§

It was in view of all this that the parables of Matt. xiii. were spoken; and, as has been commonly recognized, they were primarily intended to set forth, under various illustrations, the history of the kingdom of God in the dispensation now about to begin, until the kingdom of grace should end in

* Matt. xii., 24. † Ib. verse 32. ‡ Matt. xiii., 13–15; Is. vi., 9–12.
‖ Matt. xxi., 43. § See Rom. xi., especially verses 25–32.

the kingdom of glory. As is evident, the seven parables fall into two series, of which the first, comprising the four of the sower, the tares and the wheat, the mustard seed, and the leaven, was spoken publicly, to the multitudes; while the latter three, those of the hid treasure, of the merchantman seeking goodly pearls, and the drag-net, were spoken privately, to the disciples alone. Of this last group, the parables of the hid treasure and of the merchantman seeking goodly pearls have often been expounded in a way which to the present writer is far from satisfactory. For it seems clear that a correct exposition of these as of the others, must conform to the conditions imposed by the context and the occasion of their utterance. In particular, the true explanation must be one which shall keep these parables clearly within the category in which Jesus comprehends them, "the mystery of the kingdom of God" ;* a phrase which, according to the Apostle Paul, refers especially to the temporary rejection of Israel, the calling of the Gentiles, and the final ingathering of all Israel when the "fulness of the Gentiles shall come in." † Clearly no correct exposition can lose sight of these great dispensational truths, these "mysteries of the kingdom of heaven" which our Lord explicitly professes to set forth in these parables.† We may add, secondly, that the correct explanation must account not only for the resemblances, but especially for the differences in these two parables; seeing that, indeed, rather in the latter than in the former, must we expect to find the distinctive thought of each. And, thirdly, the true interpretation should also account for the fact that these, unlike the preceding four, should have been spoken, not to the multitudes, but to the disciples privately.

Now when we try the common explanation of these parables by these tests, under each of them it fails. That explanation is, briefly, to this effect, that both of these parables alike teach the exceeding preciousness of the kingdom of God, and the importance of giving up all, if need be, so that we may gain it. That this thought may lie within their teaching, may easily be granted; but it is hard to see how it can be rightly held as setting forth their primary intention and significance. For this interpretation wholly loses sight of the historic occasion of the seven parables of the kingdom, as determining their dispensational reference. It also fails to account satisfactorily either for the repetition of the same thought in the two parables or for the difference between them; and makes them nearly or quite tautological. Neither, with this interpretation before us, is it possible to see why the Lord should have thought it needful to send the multitudes away who had heard the first four parables,‖ and give these to His disciples privately. For surely the multitude needed, no less than the disciples, to be taught the importance of being willing to give up all for the kingdom. If this was their sole object, why then should not they have been permitted to hear them as much as the disciples?

* Mark iv., 11. In Matt. xiii., 11, "*the mysteries of the kingdom of Heaven.*"

† Rom. xi., 25–26; xvi., 25; Eph. iii., 3–6; Col. i., 25–27.

‡ Matt. xiii., 11–12.

‖ Matt. xiii., 36.

For these reasons, one may perhaps be pardoned for calling in question even so commonly accepted an interpretation, and venturing to look further for the meaning of these parables. Before suggesting a different exposition it may be well to remark that in none of this group of parables are we to regard the kingdom of Heaven as being compared with that which in each case happens to be mentioned first; but rather with the whole state of things which each parable sets forth. For instance, in the parable of the tares, it is not the man that sowed good seed in his field to whom the kingdom of Heaven is likened, but the whole state of things described in the narrative. Neither is the kingdom of Heaven likened merely unto a net, but to the whole group of circumstances mentioned in connection with the casting of the net. So here, although it may be and is quite true that the kingdom of Heaven is like unto a treasure; yet that we cannot make this the main thing in the interpretation, is plain from the second of the two parables before us, where we read, not, "the kingdom of Heaven is like unto a pearl of great price," but it is "like unto a merchantman seeking goodly pearls," *et seq.*

In the light of these principles, and of the Pauline exposition of this conception of the "mystery" of the kingdom, the following interpretation is suggested.

We must look for the key to their distinctive dispensational meaning, not in that wherein they agree, but in that wherein they differ. They agree in this, that in both a precious treasure is found: they differ in the circumstances of the finding. In the parable of the treasure hid in a field, a man comes upon the treasure as it were unexpectedly. He was not looking for it; but he comes upon it, and for the sake of obtaining it, gives up everything. In the other case also, a man comes upon a treasure, a pearl of great price; but unlike the other, he was a pearl-seeker by profession; it was for pearls he was looking when he came on this pearl of surpassing value; and then like the man who found the hid treasure, he too sells all to gain this pearl.

Remembering the prophetic character of these parables, and the Lord's express statement that they had to do with "the mystery of the kingdom"; and also the full exposition of the nature of that "mystery" by Paul, as consisting essentially in the temporary rejection of Israel, and the bestowal on the Gentiles of the blessings of the kingdom of God, can we be far wrong, if we regard these two parables as dealing especially with this very subject? The parable of the hid treasure, found apparently, as it were, by chance, by a man who was not seeking treasure and yet found it, fitly sets forth the acceptance of the kingdom by the Gentiles. In that part of the Epistle to the Romans in which Paul professedly deals with this "mystery" * of the rejection of Israel and the calling of the Gentiles, he decribes the reception of the Gospel by the Gentiles in language which precisely fits the symbolism of this parable; "the Gentiles which followed not after the law of righteousness, have attained to righteousness, even the righteousness which is by faith." †

*Rom. xi., 25. †Rom. ix., 30.

And in this Paul but follows the inspired description of the turning of the Gentiles unto God, as given by Isaiah: "I am sought of them that asked not for Me; I am found of them that sought Me not."† And thus the first of these esoteric parables sets forth this part of "the mystery which had been hid from ages and from generations"; namely, that the Gentiles, who sought not after God, should become "fellow-heirs" of the kingdom.† This eager reception of the Gospel of the kingdom by millions of the Gentiles, while Israel meantime remains rejected, has now been long in progress; but before ever this Gentile movement began, that so it should be, we find prophetically shadowed forth by this parable of the man finding the hid treasure.

If so, then this will naturally conduct us at once to the right interpretation of the second parable—that of the merchantman seeking goodly pearls. If the man finding a treasure for which he had not been seeking, fitly symbolizes the Gentiles, the symbol of a merchantman seeking goodly pearls, no less exactly suits Israel. For this is precisely the character which Israel has borne throughout its history, and which is ascribed to Israel by Paul, when speaking of this very matter. For he represents Israel as contrasted with the Gentiles in just this, that "they followed after the law of righteousness," even though they had not attained it.‡ And indeed the language of the parable suggests this delay in Israel's finding that for which they have always sought. For the language implies that the merchantman was seeking for some time before he found the priceless pearl. But he finds it at last, and then he is as ready as the man who found the hid treasure, to give up all to gain it. And even so Israel,—according to the same Apostle who describes their long unfruitful seeking for the righteousness of the kingdom—Israel also, the merchantman of the parable, when "the fulness of the Gentiles shall come in," shall find the long-sought-for pearl; for it is written that then "all Israel shall be saved."‖

It will be seen that while this exposition of these two parables perfectly conserves that more general teaching which alone the ordinary interpretation finds in them, it also fully satisfies the three tests of a correct exposition which were indicated above. For if this exposition be granted, it then becomes clear that these two parables, like all the rest of the series, deal with "the mystery of the kingdom"—Israel's rejection for a season, the offer of the kingdom to the Gentiles, and the final salvation also of Israel. The interpretation also fully accounts for the difference in the symbolism of the two parables, and that in fullest accord with the representations of other Scriptures. It also accounts for the fact that these two parables, unlike the preceding four of the series, were spoken to the disciples by themselves. For such details as these concerning the plan of God, it was not for guilty Israel to know. Enough it was for them to know in a general way what the first four parables taught; as, for example, that the Messianic kingdom, which

* Is. lxv., 1. † Col. i., 26–27; Eph. iii., 3–6; Rom. xvi., 25. ‡ Rom. ix., 31
‖ Rom. xi., 26.

"they thought should immediately appear," * was to be long postponed, and the causes which would delay its triumph; and especially, as opposed to their narrow particularism, that not Palestine, but "the world" was God's "field," † and that therefore everywhere the seed of the kingdom must be sown. But the case of the Apostles was very different. Because they were to lay the foundations of the new order, they needed to know more than Israel; and hence such hints as these concerning the plan of God regarding Israel and the Gentiles. But because these matters had to do with their official work, therefore these parables were spoken to them privately. It is true that the great truths here set forth were at this time deeply veiled in symbol, and it may very probably be said of the disciples in regard to these parables, as concerning other teaching of the Master, "they understood not at the first." ‡ But herein the Lord only followed the analogy of all the divine revelations, which in their earlier forms, were often more or less obscure. But in due time, as especially in the Epistle to the Romans, these "mysteries" were to receive a full and clear exposition.

It should not perhaps be pressed, but we can scarcely help noting the fact that when interpreted as above, the order in which these parables were spoken, as indeed that of all these three esoteric parables, is evidently the order of historical fulfilment. For first in dispensational order, without doubt, comes the ingathering of the Gentile *pleroma*, a work which is still going on. The Gentiles which sought not for the treasure of the kingdom obtain it. And next in order, according to the clear teaching of the Apostle Paul, when the fulness of the Gentiles is come in, then shall Israel also be converted; ‖ the nation which so long and vainly has made the Messianic kingdom the object of its search, shall then at last find this "pearl of great price," and then what? What else now remains but that the end shall come? And so most fitly, in its own due place, comes last of the three, the parable of the drag-net, setting forth the consummation of all God's dealings in the Gospel, both with Jew and Gentile, in the great and final judgment of the last day.

THE DOCTRINE OF THE RESURRECTION is the doctrine for this day; a doctrine peculiar to the Christian faith; a doctrine based upon a fact; both fact and doctrine full of most satisfying sweetness. As when a bee finds on a windy moor his first spring flower and strikes at it and strives into it for its hidden honey, so wandering weary souls find in a wild world this spring doctrine, and forthwith settling on it and searching into it find also a satisfying sweetness and a sweetened satisfaction that enables men to live.—*Rev. Alfred Norris.*

* Luke xix., 11. † Matthew xiii., 24, 38. ‡ Mark ix., 32; Luke ix., 45; John xii., 16.
‖ Rom. xi., 25, 26.

Children's Day Service.

LILY LESSONS.

By Eustace R. Conder, D.D. (Congregationalist), Edinburgh.

Consider the lilies of the field how they grow; etc.—Matt. vi., 28, 29.

When the Queen of Sheba came to visit King Solomon, and saw "the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers and their apparel, his cup-bearers also and their apparel," she was so amazed at it all that "there was no more spirit in her." Suppose some one had then said, "I will show you a more glorious sight than this"; and leading her out into the country, had shown her a grassy meadow full of lilies; would not the queen and all her courtiers have thought he was making sport, or else that he was a strangely ignorant person, who did not know what glory is? Yet this is just what our Lord Jesus Christ said to His disciples, and says to you and me also:

"Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these."

Let us consider the lilies.

You would have a gorgeous nosegay indeed, if I could hand you in one bunch all the different sorts of flowers which different persons have supposed to be *the* lily at which our Lord was looking when He spoke these words. There is the pure white lily, which is more like a queen, or white-robed priestess, than a king; the golden amaryllis, the purple lily, the crown imperial lily, the splendid scarlet Turk's-cap lily of Galilee, the sweet lily of the valley, and I know not how many more. But even if we had them all growing in our gardens, they do not bloom at one time of the year; so we could not make a nosegay of them. And this reminds me that, even if we held a bunch of them all in our hand fresh plucked, with the morning dew on their shining petals, we could learn but a small part of the lesson our Saviour would teach us; for you see He does not say "how they look," but "how they grow." It is not enough to gather them; we must watch them growing through all the seasons of the changing year. When the short days and long nights tell that winter is at hand, brush away the dry leaves which autumn has scattered, dig through the black mould, and uncover the bulb lying asleep there underground. What a dark, unsightly thing it is! Who could ever fancy that life lies hidden in it, or that beauty can come forth from it! Wait and watch, till the breath of spring begins to soften the keen wintry air, and the soil that had grown as hard as iron under the icy wheels of Winter's

chariot, waxes moist and yielding. See the green glossy beak silently thrusting itself up into air and daylight. Watch the leaves unfold from their prison-cradle. See the stem lift its slender, graceful column heavenward, and the flower buds swell and burst, till at last the perfect crown of flowers unfolds its beauty, and sheds its perfume in the summer sunshine.

Consider the lilies! What, think you, can they teach us?

I. One of their first lessons is a lesson of wonder and delight in contemplating the works of God. It is a great and precious gift from God, to have an eye for nature, and a strong love for nature: an eye to see and a heart to delight in the marvellous variety and beauty of the objects around us—flowers, trees, butterflies, birds, mountains, streams, clouds, and all the numberless forms of God's creatures. But I mean more than this. I mean that we are to delight in them and admire them as God's workmanship. Their beauty, wonderfulness, usefulness, are all from Him. All were in His thoughts before any of them had any being, "when as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world"—that is, the very atoms or elements of which it is made. Every moment they draw their being from Him, and speak to us of His wisdom, power, and mercy. "O Lord, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches."

Many persons marvel only at what is new and strange. If one of their apple trees yielded plums, or if they sowed mignonette and it grew up nettles, then they would indeed wonder. But when the apple tree puts forth every spring its delicate white and pink blossoms, when the tiny green apple forms in the heart of the withering flower, and swells and ripens into rich sweet fruit; when from a pinch of dry seed, that looks as lifeless as so many grains of sand, spring hundreds of flowers, perfuming the air with their fragrance, exactly like those flowers from which the dry seed was gathered; then these people say, "Why there's nothing wonderful in that! They always do so. I've seen it a hundred times before." Very likely, but can you explain it? Can anybody else understand it? To wonder only at what is new and surprising, shows sad want of thought. Wise people know that some of the most wonderful things are to be seen every day. David tells us in Psalm viii. how he wondered at the stars and the moon; and in Psalm cxxxix. how he wondered at his own body.

Learn to love the study of God's works. What God has thought it worth His while to make, must certainly be worth our while to study. "All Thy works shall praise Thee, O Lord."

II. Another lesson our Lord Jesus would have us learn from the lilies is, to admire and love what is beautiful. He specially calls attention to their beauty—how God clothes them. "Even Solomon in all his glory was not arrayed like one of these."

Some people take no account of beauty. "Give us what is useful," they say, "and never mind about its being beautiful." Some very good people are even afraid of beauty, or, at all events, of the love of anything for the

sake of its beauty. They think it dangerous. They are mistaken. The love of any false, cheating kind of beauty is mischievous; but not of real beauty, for it is God who "hath made everything beautiful in its time," and has given us the sense of beauty. It cannot be wrong to admire, or right to despise, what He has made on purpose to be admired. Now, of all God's works, none are so evidently made for the sake of beauty as flowers. I know scarcely anything which gives more wonderful thoughts of God than to gather some little wayside flower—"a weed"—and see the pains God has taken to make it beautiful. If you try to make a careful colored drawing of it, you will find out, after an hour's study and work, how much more beautiful it is than you thought. If beauty were as useless as some people think, all this exquisite divine workmanship would be wasted.

One of the most noticeable things concerning the beauty of God's works is this—that it is never stuck on as mere outside show, but grows out of their nature. Men often make a thing ugly first, and then cover it up with paint, or plaster, or gilding, to make it beautiful. God never does so. You will find no sham ornaments on His works. The shape He gives to each creature is just that which is fitted for it; and the color with which He adorns it will never wash off. In His great workshop truth and beauty go together. This is one reason why our Lord says that Solomon in all his glory was not arrayed like one of the field lilies. Solomon's glory was all put on outside. If his crown and robes had been stripped off, and he had been clothed in rags, no one would have known him for a king. But you cannot strip the beauty off from a lily or a rose, unless you destroy its substance. I have seen a young person gaily dressed, evidently very much delighted with the thought that every one was admiring her; whereas they were not admiring her at all, only her clothes, and the cleverness and taste of her dressmaker; perhaps laughing all the while at her vanity and extravagance. It would have been much better for her if she had taken St. Peter's advice: "Be clothed with humility." I have seen, too, a pretty girl, vain of the beauty God has given her, smiling to show her fine teeth; and showing something else too—her silly vanity, so that one could not help despising her, instead of admiring. And I have passed a cottage door, and seen a homely-featured woman standing with her baby in her arms, never dreaming of anybody looking at her; but just then the baby crowed, and the mother smiled at her child, and the motherly love and tender joy in her heart lit up her face with a gleam of perfect beauty; and I thought how much the beauty which comes from within excels that which is only on the outside. Sometimes, too, you may see a face that sickness has bleached and wasted, and on which death will soon set its seal, looking more beautiful than ever it did in the bloom of youthful health; because lighted up with the unearthly joy of a heart at peace with God, and almost in sight of Heaven.

Thus it will be in Heaven. The beauty of Heaven is "the beauty of holiness"—the beauty which springs from within. No painted righteousness, or gilded goodness, or false outside show, will be found there. When

God covers sin by forgiving it, He does not leave it festering and defiling the inside of our nature. He purifies the soul through obeying the truth.

> "Round the altar, priests confess,
> If their robes are white as snow,
> 'Tis their Saviour's righteousness,
> And His blood, that made them so."

Consider, then, the lilies, how they grow up out of the dark earth, nourished by the moisture, and air, and light, in the beauty which God has prepared for them, just by living the life He has appointed for them. Even so in this dark world, in the wintry weather of weakness, trouble, and temptation, "light is sown for the righteous." God is forming in the souls of His children His own image, implanting and cherishing a hidden life, like that of the lily bulb in winter; till the time comes to transplant them one by one into His upper garden, the Paradise of God, to bloom in our Saviour's presence for evermore.

III. We may learn from the lilies a lesson of diligence. How so? They toil not, neither do they spin, and God clothes them, just as He feeds the birds of the air, which sow not, neither do they reap. Men must toil and spin, and sow and reap, and build and forge, and dig deep into the earth, and sail far over the ocean, if they are to enjoy God's gifts. Are you ready to say, "Happy birds of the air! enviable lilies of the field! why cannot our Heavenly Father care for us as for you?" Just because God does care so much more for us than for them, He gives us work to do which they cannot do, and lessons to learn which they cannot learn, though they may help us to learn them. "Are ye not much better than they?" our Saviour asks. "Shall He not much more clothe you?" The lilies and birds cannot know the hand that feeds and clothes them. You can; and just because you are a creature of so much nobler kind, God will not pour out His gifts on you as on them; but will have you ask that you may receive; and seek that you may find; and toil and strive, that you may be blessed in your deed, reap bountifully when you have sown bountifully, and enrich others from the blessings with which God is enriching you.

So, too, it is in spiritual things. Perhaps you have been puzzled (as older people often are) to think why God lets anyone sin and suffer. Why does He not make us all good and happy, just as He makes the bees industrious, and the birds careful and self-denying for their young, and the lilies beautiful? Because it would be such a poor sort of goodness and happiness; like that of beasts and birds, and insects, not like that of angels, of Christ, of God. Our goodness, if we have any, is as truly God's work as though He took away our power to do evil, and made us good without any trouble of ours. But He brings it about by leading us to seek Him with all our heart, to strive against sin, to follow after holiness. As St. Paul says, God will have us work out our own salvation, because it is He who worketh in us, both to will and to do.

IV. Let the lilies teach you a lesson of patience and punctuality. The

flowers of spring do not bloom in autumn, nor those of midsummer in spring. Every blossom has its season. Consider how they grow—so slowly that if you watched all day you would not see them grow; but incessantly, till at last, in due season, there is the perfect crown of flowers. The purpose of the lily was there all the time, from the beginning. Where? Not in the mind of the lily, because it has no mind, but in the mind of God. He always meant it to be a lily, and nothing but a lily. Just suppose the bulb could think, and choose for itself, and were to say, "I would rather be a tulip—no, a primrose—no, a rosebud—no, after all, why not a lily?" and that it grew now a leaf of one plant, now a sprout of another, would it ever be anything worth looking at? Every one of God's works is made to a set pattern, and all of a piece. Just so, if your life is to be beautiful, and useful, and noble, it must have a right purpose running through it, making it all of one piece. You must learn, like St. Paul, to "press toward the mark;" aim at what God's Word teaches you to aim at, and then follow this purpose patiently, unswervingly, "growing up in all things unto Him who is the Head, even Christ."

V. The lilies teach us, I think, a lesson of tolerance; that is, bearing generously and patiently with those whose opinions do not agree with our own, but who may be wise men and good Christians for all that. Lilies and roses and oaks grow all in obedience to the same great laws, but yet each after its own pattern. It would be a great pity if all the lilies could be turned into roses, or all the roses into lilies, or all trees and all flowers made just to the same pattern. Their variety is great part of their beauty. God's great garden has room for all, need for all. Even of lilies there are divers colors, and many sorts. Just so, it is both foolish and wrong to be angry with people because they do not think just as we think, feel as we feel, and speak as we speak. In God's Church, as in the garden and the forest, there is room for variety. It would be a loss, not a gain, if all Christians held exactly the same opinions, and worshipped in exactly the same forms. Even the lilies may teach us that.

VI. Last but not least, we are to learn from the lilies a lesson of faith. This is, indeed, the grand lesson, for the special sake of which our gracious Saviour bids us "consider the lilies." Read from verse 25 to verse 34. Our Lord tells us not to "take thought" about our life, what we shall eat or drink, or about our body, what we shall put on. That is, we are not to be anxious, or overcareful about these things. In old English, the word "thought" meant "care and anxiety." What our Lord means is not that wise, useful care in making needful preparation for to-morrow which belongs really to to-day's work; but that useless, worrying care about what may or may not happen, and what we shall do if this or that misfortune should befall us, which does not help us a bit, but only hinders our work, and clouds our mind with needless trouble. Look, then, our Saviour says, at the happy, careless birds. Who keeps house for them? Consider the lovely flowers. Who dresses them? Your Heavenly Father. He is their Creator, but your

Father. Will not He much more care for you, and does not He know all your need? Therefore trust Him, thankfully, humbly, undoubtingly, continually.

Did you ever read the story of Mungo Park, the great African traveller, and the moss? In a vast wilderness, five hundred miles away from any white men, he fell among robbers, who stripped him of nearly everything, and left him alone to die. As he sat on the ground in despair, with no prospect but of being starved to death, a tiny but extremely beautiful moss caught his eye, growing on a stone. As he gazed upon it, his hope and faith revived. For, thought he, if God has taken so much pains with this minute plant, in such a desolate wilderness, surely He will much more care for me, and not leave me to perish! Accordingly, weary and lonely though he was, he took courage to resume his journey, and God guided him to a place of safety. When Hagar was wandering in the desert, like to die, God sent an angel to her; and so He did to Elijah. But He who created and rules all things can when He pleases make a tiny tuft of moss on a stone His angel of mercy, and the lilies of the field His prophets and preachers of truth.

Yes, Nature is full of these lessons; but he only can read them who knows that God is his Father; who sees in all things, from the flowers at his foot to the stars above his head, the works of His Father's hand. He can say, even in a desolate wilderness, "I am not alone, for my Father is with me."

But how do we know that God is our Father? The lilies could never tell us this, if our Saviour had not explained their lessons. Mungo Park would never have learned it from the moss, if he had not first learned it from the Bible. The moss would rather have seemed to say, "Here I live on my stone till the drought withers me, or the foot of some wild beast crushes me, or the sand of the desert buries me; and what will it matter? there will only be a tuft of moss the less in the world; and other mosses will grow and bloom as gaily. And so, too, you will die of thirst or be devoured by a wild beast, or caught and buried in the sand storm; and what will it matter? Others will grow up and enjoy life, and the world will go on just the same." That, I think, would have been the moss's sermon, if there were no Bible, and no Gospel; and a sad sermon it would be, would it not? But when our Lord Jesus Christ says, "Your heavenly Father feeds the birds, and clothes the lilies, and will much more feed and clothe you, because He knows that you have need of all these things"—then all nature begins to speak a new language; then we find tongues in trees and sermons in stone; then the heavens rejoice, and the earth is glad, the field is joyful and all that is therein, and all the trees of the wood rejoice before the Lord. If the great God who made all things is Our Father, then indeed we may be happily free from care, thankfully casting all our care upon Him, because He careth for us.

How do we know this? Because He himself has told us so, and has sent His own beloved Son to reveal to us His love, and to be both our Teacher and our Saviour. "No man knoweth who the Father is but the Son, and he

to whom the Son will reveal Him." "He that hath seen Me," said Jesus, "hath seen the Father." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "For as many as are led by the Spirit of God, they are the sons of God." "What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

Consider the lilies.

A Post-Centennial Service

THE MEANING OF THE MULTITUDE.*

By W. R. Huntington, D.D., Grace Episcopal Church, New York.

And hearing the multitude pass by, he asked what it meant.—St. Luke xviii., 36.

The question was a reasonable one. Every multitude has its meaning, and every multitude a meaning of its own. Men do not get together in great numbers without cause. They take pleasure in congregating, but there must be a motive to congregation. Blind Bartimæus, son of Timæus, sat by the wayside begging. Bereft of one of his senses, he was doubtless all the more keen in the exercise of the others. Ordinarily he had no need to ask questions. The meaning of a single footstep he probably was quick to understand, for he had schooled himself to interpret that particular sound, and could tell, with tolerable accuracy, whether in any given instance the pace betokened an addition to his gains or not. But the noise of many hurrying feet baffled him. He knew not whether to be gladdened or alarmed. Therefore, hearing the multitude pass by, he asked what it meant.

Within the last few days we have ourselves often had occasion to make the same inquiry, What means the multitude? Take the question in its largest sense as applying to multitudes in general, what is the secret of the strange power they exercise over the heart and the imagination? Why does the great king, as he looks down upon the million of men he has assembled at the Hellespont, betray so much emotion? Why does Wordsworth, standing on Westminster Bridge, find himself so deeply touched by the spectacle of London? Nay, to go up higher, why does the Son of Man, as He rounds the jutting rock that overhangs an angle in the road from Bethany, weep, when of a sudden He beholds the city? It is not easy to say. We all remember the explanation given in one of these instances. The Persian declared that what moved him was the thought that in a hundred years not one of his apparently innumerable company would be alive. But a true feeling is very often falsely explained by the man who is under the stress of it, and

* A post-Centennial sermon delivered May 5th, 1889.

it is easier to find the cause of the king's tears in the superabundance of the life he saw than in the manifoldness of the death he foresaw.

Whether we can understand the thing or not, certain is it that a singular pathos attaches to the spectacle of collective life. The sight touches what is most human in us. Their voice is as the voice of many waters, and wakens just such echoes as the waves stir in us when we hear them break. We are forced, in looking on the multitude, to think of the large interests of human kind, and just in proportion as the one man dwindles into insignificance in the comparison, so does the greatness of the whole family come out into clear light. "All souls," "All saints"—these are spells to conjure with for the very reason that they take us out of ourselves and unite us to the illimitable host of those who have lived, who are living, and who are to live. How great is God, to whom belong the earth and all that therein is, "the compass of the world and they that dwell therein."

But to come back to the multitudes in which we have ourselves been interested. What was their significance? What did they mean? Well, for one thing, they meant the recognition of a great common interest. During the larger part of their waking hours the inhabitants of a large city are usually engrossed in looking severally after their own personal interests. They are engaged in "earning their livings," or "making their fortunes," as we say. So sharp is the competition in this range of effort that we are continually tempted to infer from what we see going on around us that selfishness is the one all-pervading, all-comprehensive law for man. These fellow-creatures, we say to ourselves, have no eyes for anything but the chance of getting an advantage the one of another.

But when, on rare occasions, a whole city is moved, when some great public peril, or calamity, or good fortune calls the people, as by one impulse, out into the streets, then we have unmistakable signs that behind the eagerness of acquisition and the tenacity of possession there lies the still deeper and stronger instinct that prompts to fellowship. The lesser truth that we are rivals one of another becomes, at such moments, merged in the larger truth that we are members one of another; and from the low level of competition we are lifted to the higher level of communion. The lesson is an especially salutary one for a community so wonderfully diversified as ours. Men and women of English, German, Irish, Latin, Scandinavian and Sclavonic stock, here we all are crowded together upon an inconsiderable island trying to live and to let live. Thus circumstanced we ought to be supremely thankful for anything that teaches us how immeasurably more important is what we have in common than any of those things wherein we differ. "For one is your Father, even God, and all ye are brethren."

Another religious thought—for it is with the religious aspect of passing events, and with that only, that the preacher is concerned—another religious thought connected with what we have been witnessing is this, namely, the interdependence that must always exist between discipline and freedom. The multitude was divided into two portions—those who were marshalled in

moving ranks, subject every moment to the word of command, and those who lined the streets and squares, merely as spectators; and each half was necessary to the enjoyment of the other. The people who looked on would have had no pleasure in gazing at a promiscuous and undisciplined throng; the men in motion would have reaped little satisfaction from their march had there been nobody to stand by and admire. And thus each helped the other, for from first to last the giving and receiving were mutual.

I draw from this what I believe to be the just and the important inference that for the perfection of social life we need a careful balancing of what is disciplinary and strict against what is spontaneous and untrammelled. The army principle is valuable; we cannot dispense with the element of discipline and orderliness. But, on the other hand, so are freedom of movement and liberty of choice precious. We can no more spare the one than we can spare the other. We need both of them. Society may suffer alike from disorganization and from over-organization. The anarchists, if they could have their way, would break ranks altogether. The socialists, on the other hand, seem minded to put us all into the ranks, and carry organization out into the minutest details of life. But that which "sober-suited freedom" loves is a social state in which certain things are done according to a rigidly ordered system, because efficiency demands it, and certain other things are left to every man's own choosing. On successive days we saw two armies march before us, one of them a military, the other an industrial, army; the one a body of men banded together for destructive purposes, should destruction of life on a large scale become necessary for the safety of the State; the other a body of men whose energies are devoted to constructive work.

But God forbid that by any scheme of conscription the whole nation should ever be drafted into either the military or the industrial army, and human life turned into a mechanism from which all spontaneity had been expelled. The splendors of a military empire, the frequent bugle note, the rich effects of color, the clatter of steel as the horsemen ride past, the ring of grounded arms upon the pavement, these delights of eye and ear are but a paltry compensation for the loss of freedom to choose one's own line of movement so that it be a right line, and of liberty to say what one will so that it be said in truth and in charity.

There is still another point that ought to be considered in our meditation upon the meaning of the multitude. How are we to account for the greater interest that in the minds of the lookers-on appeared to attach to the martial as contrasted with the civic side of the festival? Why were people so much more enthusiastic over soldiers than over artisans? Was it because as a nation we rate the arts of war above the arts of peace? Did it betoken on our part a love of bloodshed for its own sake, a positive preference for the methods of force over the methods of quiet adjudication? Not at all, but rather this, that there is a fascination for the human heart in whatever vividly suggests those higher qualities of manhood that we name courage, endurance, sacrifice and the like. "Neither counted I my life dear unto myself"—there

spoke the soldier in St. Paul, and whenever we catch that strain anywhere, we listen. The motive of this or that particular soldier may not bear examination. The most showy of uniforms may cover the most cowardly of hearts, but what the soldier, as such, stands for is the idea of devotedness, readiness for self-sacrifice at the call of duty. With the armed man rest, in a sense, the issues of life and death. This is serious, this means something real, we say. The fact that the force is latent, slumbering, only adds to the charm of the thing. We dream of possible contingencies. We imagine what battle might mean for these men, for their friends, for their homes.

Whether we recognize them and are fully conscious of them or not, these are the thoughts that lie in the background of the mind and prompt the feeling that sways us at such times. It is a mistake to attribute it all to the glitter of the outward symbolism of war. There is a subtile spiritual influence involved in the matter. The thought of sacrifice gives dignity to what we see: these are men prepared, if need be, to suffer wounds and death.

And here we find our point of contact with the special teaching of this second Sunday after Easter. We have heard, out of the Gospel for the day, of that Good Shepherd, who is so named because He giveth His life for the sheep. His dealings with "the multitude" were many and frequent when He was here among us. They pressed upon Him by the sea-shore, in wilderness places where they fainted for hunger, in city streets, in the courts and porches of the Temple, at the doors of synagogues and in the gates of walled towns—everywhere. It was the rustle made by the multitude following Him that moved Bartimæus in our text to cry out and ask what it all meant.

Yes, we who believe belong to Him. He is our Shepherd, we His flock. It is wonderful how He can care for so many, is it not? but care He does. He knows us all by name. No one is ever forgotten for a moment. Sometimes He is leading us, sometimes He is seeking us out in far places whither we may have wandered, sometimes He is feeding us, but always He is caring for us. No multitude can overtax His resources, though we are often baffled in our attempts to divine where the resources lie. It pleases Him to try our faith with hard questions now and then, such questions as that He asked of Philip, "Whence shall we buy bread that these may eat?" but all the while, He Himself knows what He shall do. In the event there is always bread enough and to spare. What a different thing it would make of life in almost all respects; what a new light would be shed over the whole earth if the multitude of men would only knowingly and willingly let itself become transformed into the Shepherd's flock. That is God's purpose in history. Surely but slowly He is bringing the thing to pass. Out of many nations and peoples and kindreds and tribes He is fashioning the assembly of the saints, the final race, the predestined commonwealth of souls, the city wherein dwelleth righteousness.

So, then, no longer let us ask in faltering voice, with poor blind Bartimæus, what the multitude means. In Christ's revelation of God's eternal purpose the meaning of it is clear. However it may be with those who grope,

our opened eyes cannot refuse to see a truth so unmistakably disclosed. What the multitude means is this, that God has a blessing for the many as well as for the one; that He does not think of us or deal with us wholly and only as single and separate souls, though He does so think and deal, but that over and above this ministry to individuals He has planned and is executing a great life-saving work in which the whole family of man has lot and portion. This is that "common salvation" of which St. Peter writes. This is that large atonement or at-one-ment, that far-reaching reconciliation which is cosmic in its scope. This is that generous ingathering of the lost which takes account of and makes provision for those other sheep "not of this fold," of which the Shepherd speaks so tenderly. Them also He must bring, He says, that there may be one flock and one Shepherd.

Do I seem to you to have been drawing far-fetched conclusions from very simple premises? I hope not. The less obvious lessons taught us by the multitude may prove as valuable as those that lie upon the surface. What our eyes have seen has quickened in all of us the love of country. Shall we be the worse for it if, in addition to this, we learn to think more gratefully of God, and more generously of the great things He is doing for that largest of all multitudes, mankind? A common motive, as we saw when we set out, a common motive is what draws a multitude together. What common motive can we think of strong enough to bind the whole round world, save that which prompts the glad ascription, "Glory be to Thee, O Lord, Most High"?

THE LORDSHIP OF CHRIST, ITS NATURE, EFFECTS (I. PET. iii., 15, 16).—1. It is voluntarily accepted. The heart, baptized into the truth of God, accepts and enthrones Him who is "The Truth." 2. It is a heart enthronement. Not a mere mental comprehension of emotional attachments, but the submission of the entire being. "In your hearts." The fountain of life cleansed, the stream of thought and action become pure. 3. It is a complete act. "Sanctification" implies the enclosure, setting apart, the whole heart. Christ is Lord over all wherever He reigns, and when ever intruding usurpers strive for admission, warfare ensues. Thus, 4. It is the subject of effort; not to be regarded as a thing of course. We must not say if a man be a Christian all this will follow; but he will strive to make it so. (*Cf.* Jude: "Keep yourselves in the love of God;" and Paul: "Work out your own salvation," etc.) 5. It is an exclusive enthronement. The filling of the soul by Christ expels all else. So the Apostles: "We ought to obey God rather than men." So the Christian martyrs. No monarch, hierarchy, fashion or individual can dictate to us. It is the subject and occasion of profession. "Ready always," having prayerfully sought to understand what we believe, so that we may engage in its defence. Every Christian should be a defender of the faith, and his life a challenge to the world. "We believe and therefore speak." Intelligently: "ready." Definitely: "to give a reason." Humbly: "with meekness and fear," as face to face with a miracle of God. "By the grace of God I am what I am." Continuously: "to every man."—*Rev. J. Dann, London.*

A NEW EVANGELICAL MONTHLY.

The Treasury for Pastor & People

Conducted by a corps of eminent Clergymen.

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Feed the Lambs.—May there not be some significance in the fact that the Master in His conversation with Peter after His resurrection gave him a commandment to feed the lambs before He directed him to feed the sheep? Ought not the children of the Church have the first care of the pastor? This duty we know is coming more and more to be understood and acted upon, but it has not yet obtained the prominence which its importance demands. A good shepherd is very particular in his care of all the lambkins, and if one is more feeble than the rest he often takes it up in his arms and permits it to nestle in his bosom that it may there obtain warmth and rest; and while there the shepherd often supplies it with the nicest tufts of the sweetest grass he can procure. In this way the shepherd saves the life of many of the feeblest of the lambs and increases permanently the number of his flock. Well will it be for the Church of God when all its pastors give their tenderest and earliest care to those who are "less than the least" among the little ones of their flock. Brethren, "feed the lambs."

"I am more than ever pleased with 'The Treasury.' It gives food for thought and contributes greatly to my edification and spirituality.

"Rev. C. P. Wilson."

Insulting Public Virtue.—There was one feature of the Centennial civic parade in this city which did not call forth the rebuke from the press which its shameless character seemed to demand. We refer to the beer and wine floats with those of a kindred character, on which were seated females with their persons exposed to public view as no female should permit, while they were waving in their hands glasses filled with their favorite beverage. Thousands of citizens who were not "Prohibitionists" felt that this was flaunting the Bacchanalian trade and some of its tendencies and results before their eye in a manner insulting to public virtue and calling for the rebuke of all sober-minded and virtuous people. Such exhibitions are certainly calculated to excite public indignation, and make even "temperance" people feel that a business that tends to produce such results should be put under the strictest restraints, if not entirely abolished.

"I can't do without 'The Treasury,' and I expect to take it as long as I live.

"Rev. Henry Steirs."

Basic Truths. — No preacher should overlook these in the regular ministry of the Word. They are the great doctrinal rock-beds upon which the structure of Christianity rests, and without which the

structure itself would soon totter to its fall. Moreover, they run up through the whole arrangement of its parts, clamping them together as with bands of steel, and making the whole a perfect unit. Deprived of these, the fabric erected as a representation of Christianity may be very beautiful to the eye of man, but it is not fashioned according to the pattern given in the Mount; and although it may receive the plaudits of the sentimental as a skilful piece of workmanship, it will not bear the strain of wind and rain and flood, and will soon pass into oblivion like a recent semi-religious book which appeared for a nine-days' wonder, as the supplanter of Christianity, whose voice could be easily discerned as the voice of Jacob, while its hands were the hands of Esau.

"'The Treasury' is the best monthly journal I ever read.

"Rev. A. W. Smith."

Forsaking Church.—How flimsy are the excuses often given by those who neglect the public means of grace—some so flimsy that those who give them would blush to read them in print, and would not dare to give them to their fellow-creatures for their neglect of any social duty. An offence is taken because someone has spoken a word unadvisedly, or because another has done a rash act that was regretted probably by the doer the next moment afterwards, therefore the sanctuary is forsaken, the most solemn vows are trampled under foot, and the soul is left to starve in the barren waste of selfishness. How pitiable is poor human nature without a constant supply of grace!

"'The Treasury' is the most helpful publication of its kind I am aware of.

"Rev. Edgar A. Buchanan."

Theological Hydrocephalus.—We cannot account for the vagaries of some *theologues* in any other way than that through some constitutional infirmity or inflammatory cerebral tendency, effusion of fluid into the cavities of the brain has occurred and the individual has therefore assumed a staggering gait and a squinting look. These symptoms in a theological aspect are very alarming. They require the instant attention of the theological doctor who will probably prescribe medicines that will free the patient of all noxious matter, absorb the fluid from his brain, cool his head, warm his heart, and nourish his whole system with food convenient for him. He needs rest also from professorial duties and ministerial and pastoral cares. We would recommend such treatment to all theologians who are troubled in these days with this alarming disease.

"'The Treasury' is full of rich thoughts to all Christians.

"Rev. C. F. Waldeck."

The Sin of Doing Nothing.—There is a larger record of this class of sins against even Church members than many of them might care to consider. Christ gives work to everyone whom He calls into the vineyard, and everyone to whom work is given will be held responsible for its performance. But work is being done for some master, if not for Christ. Therefore, everyone who has become a professed follower of Christ should be actively engaged for Him. Each should work according to the time and talents given. God requires no more service than these will allow, and He will not be satisfied with less. Every talent wrapped in a napkin and unused will be required with usury and the possessor punished for its non-use.

"I have taken 'The Treasury' from the beginning and I find its pages increasingly interesting and instructive. I shall probably take it while I live.

"Rev. E. W. Borden."

TRINITY METHODIST EPISCOPAL CHURCH, DENVER, COLORADO.,
Corner 18th Street and Broadway.

Church edifice erected, 1887–88 ; Corner-stone laid, September 5th, 1887; Size of church, 125 feet by 96 feet 6 inches ; Church dedicated, December 23d, 1888; Building material, stone; Pews, polished oak; Seating capacity, 1,650; Height of spire, 181 feet, 7 inches; Sunday-School room, 83 feet by 56 feet; Seating capacity, 1,000, with adjoining rooms, 1,400. REV. H. A. BUTCHEL, D.D., Pastor.

NOTED PREACHERS

Bishop Henry W. Warren, D.D.

[See Frontispiece.]

Bishop Warren was born in Massachusetts, educated at the Wesleyan University, Middletown, Connecticut, and graduated with honor in 1858. For two years he was Professor of Ancient Languages at Wilbraham Academy, and in the year 1858 he was received on trial in New England Conference, where he soon took rank in the pulpit and on the platform as the class of appointments to which he was sent amply demonstrated. His fame was not narrowed down to a local reputation, which led to his transfer, in 1871, to a wider scope of usefulness, and to occupy the pulpit of Arch Street Methodist Episcopal Church, Philadelphia—one of the best churches in the connection. Here he built up a reputation, corresponding with the rapid and solid growth of his charge, which culminated in elevating him to the episcopate in 1881.

From Arch Street he was sent to St. John's, Brooklyn, N. Y., one of the largest and most vigorous charges in the Church, which prospered greatly under his ministrations during a full term of three years. In 1877 he was transferred back again to Philadelphia Conference, and stationed for the second time at Arch Street Church. This fact, and the success attending his ministry during both terms is full of significance of his rare gifts for the pastoral work. He was appointed afterwards to Spring Garden Church, a strong and influential charge. During the later years of his ministerial life he brought into his pastoral work his thoroughly cultured mind, truly blending in an eminent degree a high order of pulpit ability with a thoroughly trained teaching power. He happily blends preaching and teaching in his ministry. In preaching, he is noted for his good voice, commanding presence, great fluency and fine play of fancy.

Extensive European travel enabled him to perfect his studies in certain lines of thought, and to visit scenes and places of interest that would enrich his mind and furnish material for his delightful book of travels, entitled "Sights and Insights." Within a few years Dr. Warren has taken high rank as a writer and lecturer on Astronomy. He has published a work recently of marvellous interest, entitled "Recreations in Astronomy," which has attained a large sale, and seems to occupy the same popular position in this country that was assigned to Proctor in Europe. It is well named "Recreations," and not the dull, heavy work usually published of this character. His magnetic power over large audiences is generally known, especially as a lecturer at Chautauqua, and through his Chautauqua Primers on Astronomy. He has been a large contributor to the Methodist Church periodicals for many years; writes well, showing vigor of thought, freshness, and much beauty of language.

In person he is tall and well-built, without much fleshiness, dignified carriage, and circumspect, with a bright and sunny countenance. He is very sociable and companionable, and everywhere gives evidence of a well-bred Christian gentleman. The same elements of his personal character that have made him so popular in his own Conference were expressed and indorsed by his election to the bishopric, and he was worthy to be so honored.

In 1872 he received the degree of Doctor of Divinity from Dickinson College and since his election as bishop his residence has been at Denver, Colorado, but his duties take him over a large part of the United States and in 1888 he visited Japan to inspect the missions of the Church.

In the sermon at the opening of Trinity Methodist Episcopal Church in Denver, published in this number of The Treasury, he seems almost to have excelled himself. "The glory of the Lord" appeared to fill the house, and a "live coal from off the altar" made the lips of the preacher eloquent, while the people listened in rapture to "the good tidings."

UNIVERSITY OF DENVER.

For Both Sexes.

The most authentic record places the building of the first house in Denver in 1858. In four years thereafter, and while yet the Indians camped under the cottonwoods at the junction of the South Platte and Cherry Creek and herds of antelope grazed where now are being laid the foundations of the capital, John Evans, Samuel H. Elbert, W. N. Byers, H. Burton, A. B. Case, J. G. Vauter, A. J. Gill, W. D. Pease, Edwin Scudder, J. H. Morrison, Warren Hussey, J. W. Smith, D. H. Moffatt, Jr., R. E. Whitsitt, C. A. Cook, John Cree, Amos Stick, J. M. Chivington, J. B. Doyle, Henry Henson, Amos Widner, Lewis Jones, O. A. Willard, W. A. H. Loveland, Jno. T. Lynch, Milo Lee, J. B. Chaffee, and Robert Berry incorporated the Colorado Seminary, under the liberal provisions of the territorial government. The prime mover was John Evans, M.D., territorial governor by appointment from President Lincoln, whose recent and leading part in founding the Northwestern University at Cranston, Ill., inspired him to new efforts in the same line in Colorado. In the list of incorporators "old-timers" recognize some of the most energetic and influential pioneers; and there are names there that to-day stand in the fore-front of the wonderful progress that has characterized the Centennial State.

Among the educators prominent in the Seminary's work were the brilliant Rev. Oliver A. Willard, deceased, brother of the world-renowned Frances A. Willard, the Hon. Frank Church and the Rev. George A. Richardson, both representative citizens of Denver at this writing. It is to be regretted that no full history of the Seminary has been prepared. The materials are scattered and inaccessible. Its experience was that of too many promising schools with high standards and no endowment: an increasingly severe struggle to meet expenses, debt, more debt, suspension. The doors were closed.

The property was sold to pay the debts; but was bought in by Governor Evans, whose purporse to secure an educational institution of a high grade, never faltered. In 1879 the Colorado Conference of the Methodist Episcopal Church decided that the time had come to renew the effort. Governor Evans re-deeded the property and made generous subscriptions to the building fund and donated the outfitting of apparatus for the natural sciences. Rev. Dr. Earl Cranston was the most active promoter of the enterprise and a generous subscriber. Next to Governor Evans Mr.

David H. Moore.

John W. Baily was the largest giver. But the donors were many and willing and the undertaking was established in the sympathy and confidence of the community. Meantime, Rev. David H. Moore, D.D., president of the Cincinnati Wesleyan College, whose experience as an itinerant Methodist preacher, an officer in the army of United States volunteers, and a practical educator, was thought to give him special fitness for the position, was elected president of the Seminary and chancellor of the University of Denver, the latter an incorporation just secured to enlarge the

scope of the enterprise. He has given his best energies to the work from that date until the present time, and has been rewarded by the constant and vigorous growth of the various departments of the Institution over which he presides. He graduated B.A., Ohio University, 1860; received M.A. from his *Alma Mater*, and D.D. from the Ohio Wesleyan University.

LADIES' HALL.

The new departure began September, 1880, with Junior and Senior Preparatory Departments; a Freshman class, consisting of John Hipp, a graduate of the Denver High School; a Fine Arts Department, and a Conservatory of Music. To these was soon added a Business College.

Mrs. Elizabeth Iliff Warren gave a new impetus to the movement by pledging $100,000 for the Iliff Divinity School—a memorial of her deceased husband, the great cattle king of Colorado—on condition that $50,000 should be added to the general endowment fund. Bishop Warren rallied the friends of the University. The lamented Rev. F. C. Millington, Financial Agent, threw his wonderful energies into the work. The chancellor did what he could. Governor Evans held steadily to his plan of endowment through a University subdivision. Generous concessions from Mr. Rufus Clark and other landowners south of Denver, enabled the Trustees to secure a most beautiful and eligible tract of over four hundred acres in South Denver. This promises a very considerable endowment in the near future.

Meanwhile the Medical College was organized, embracing many of the most eminent practitioners in the city in its faculty. Already its graduates are successfully established in different sections of the state; and its scope enlarged by the addition of well-equipped schools of dental surgery and pharmacy.

Mr. Jacob Haish of DeKalb, Ill., the patentee and manufacturer of the celebrated Haish barb-wire, was interested in the University by his warm personal friend, Bishop H. W. Warren. The practical result is this splendid building, designed primarily for the School of Manual Training, but utilized also by the Business College, the College of Medicine, the Department of Dental Surgery, the School of Pharmacy, the Department of Fine Arts and the Gymnasium. The building was erected under the superintendence of Hon. Joseph C. Shattuck, at that time Dean of the academic faculty.

It is expected that a School of Law will be organized for the next academic year, which will also find accommodations in the generous amplitude of the Haish building.

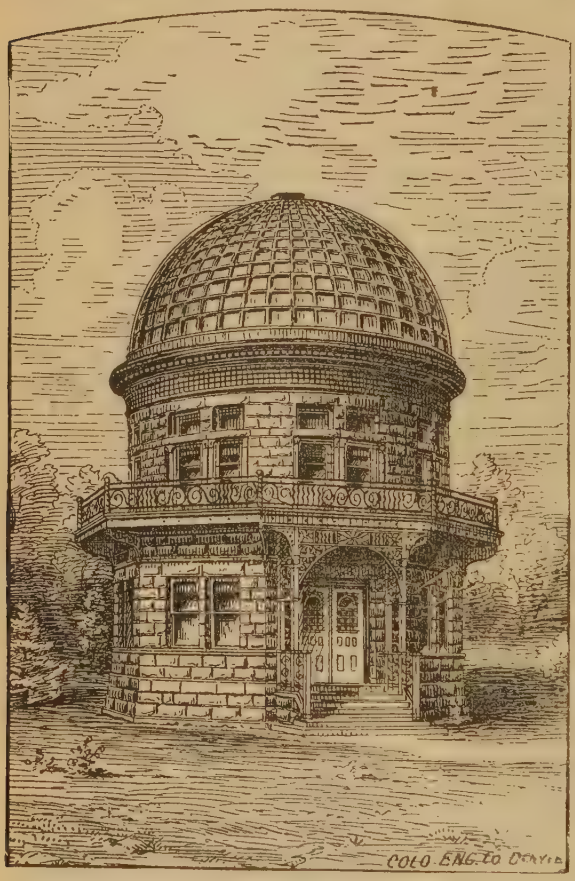
This princely gift aggregates $50,000; and is doubtless only a pledge of what is to follow.

During commencement week, June, 1888, amid great rejoicing, with speeches by his excellency Governor Adams, Bishop

HAISH BUILDING.

Warren, Rev. Dr. Henry A. Buchtel and others, ground was broken in University Park for the Chamberlin Observatory. Mr. H. B. Chamberlin, President of the Chamberlin Investment Co., the great real-estate dealer of Denver, an amateur in astronomy and a student of the natural sciences, had invited the Chancellor to an interview in which he revealed his desire

and plan to erect and donate to the University one of the completest observatories in the United States. His generous proposition was accepted with gratitude by the Trustees. His plans include an equatorial reflector of 20 inches aperture and about 26 feet focal length, a meridian circle, clocks, chronometers, chronograph and other subsidiary instruments. The buildings will be of stone.



THE CHAMBERLIN OBSERVATORY, DENVER.

Nothing necessary to make the equipment complete will be omitted by Mr. Chamberlin, whose original purpose, generous as it was, has kept on growing in keeping with the intelligence that prompted the gift.

All departments of the University are open to both sexes. Mrs. Mary Lowe Dickinson of New York, widely and most favorably known in literary and philanthropic circles, is Professor of Belles Lettres, and stands especially charged with directing and molding the habits and character of the female students.

The authorities have a clear notion of what is implied in a University. They know that they have but begun: that this is the day of small things. They also know that the earth and its fulness are the Lord's. Methodism was conceived and brought forth in a University; and has in its turn, from the first day of its strength until now, been the friend and patron of liberal education. Therefore they "learn to labor and to wait," wearying not, doubting not, resting not. Those who come after them will witness the fulfilment of their plans and the fruition of their hopes. But for the present there is great cause for rejoicing that Denver, which has so many things to draw people to it from all parts of the country, has added to its many attractions these great buildings for a university, which when fully equipped with all that pertains to a great institution of learning, will exercise a commanding influence for good, not only on the future of Methodism, but in the cause of sound learning and religion over the vast fields that spread around it on every side, and which are so rapidly filling up with intelligent, immortal beings from almost every nation under heaven. But let God be praised for the financial prosperity and generous liberality which made such a university possible.

LEADING THOUGHTS OF SERMONS

Proofs of Christ's Resurrection.

By J. F. Elder, D.D., Church of the Epiphany (Baptist), New York.

If Christ hath not been raised, your faith is vain.—I. Cor., xv., 17.

Whether Christ ever rose from the dead or not, our religion is based on the belief that He did. Destroy that belief and the whole fabric of Christianity falls to ruin. The very Apostles are liars, the dead are lost and our faith is vain—an empty thing that mocks our cries like the echoes of a hollow tomb.

I will assume that we believe in God. This belief of itself ought to silence one form of the outcry against Christ's resurrection, that *miracles cannot happen.* Whatever may be said of their possibility or likelihood, as a matter of fact they do not happen.

That is purely a matter of testimony. It would be absolutely incredible, probably, to those who had never heard or conceived of the telephone, that one, while in New York, had conversed audibly and intelligibly with a person in Boston. Yet I could easily substantiate the fact. So miracles are strictly a matter of evidence. The evidence for Christ's resurrection is to be found primarily in certain ancient records which we know as the New Testament. It is not necessary for our present purpose to insist on their inspiration, but only that they be accepted as veracious narratives and authentic letters, that they be regarded as credible history, like the writings of Tacitus or Livy or Herodotus.

But what testimony do these records bear as to the resurrection of Christ?

I. They emphatically declare it to be a literal resurrection.

These records that profess to give a circumstantial account of His resurrection are utterly discredited if that resurrection was not literal. Yea, Christ's own veracity is impeached; for He expressly declared, according to these records, that He was going up to Jerusalem to be crucified and that on the third day He would rise again. If the crucifixion were to be literal, it has well been urged, the resurrection must be regarded so, too.

II. They tell us that the Apostles preached a literal resurrection.

They did not retire to some remote corner of the empire and tell a plausible story of their Master's leaving His sepulcher; but in Jerusalem itself, where the event occurred, and within six weeks of the occurrence, they boldly asserted, in the face of the very men who slew their Lord and who tried to defeat the influence of His declared purpose to rise again, that He was alive and had given them many infallible proofs of the fact. And they meet with no denial from the Jews.

III. They impress us with the obvious moral and mental soundness of the Apostles.

The supposition of conscious fraud is alike monstrous and absurd. The difficulty of stealing Christ's body from under seal and from guards who believed they were responsible for their fidelity with their lives would itself be well-nigh insuperable. But what shall we say of men being willing to lay down their lives, as the Apostles did, in support of a deliberate fraud? How shall we account for the spiritual triumphs of a religion that has regenerated human nature in countless instances of varied depravity and revolutionized human society, if it had its birth in a lie? But if the Disciples did not dispose of the body of Christ, His enemies must—if He did not rise.

If, then, these ancient records are to be our guide, we can entertain no charge against either the sincerity or the sanity of the Apostles. They profess to be eyewitnesses of the facts on which they insist, and are ready to suffer martyrdom in support of their claims and convictions. So far from being the ready dupes of hallucinations, either their own or others', they are the very opposite of credulous. In spite of the most explicit statements of their Master that He would rise the

third day, they seem not to have entertained the slightest expectation that He would do so; and the very women whose vivid imaginations are charged with giving currency to the story, went to the grave, not only with no hope of finding it empty, but for the express purpose of preparing the body for lasting and final burial. Nothing short of the actual appearance of Christ could have wrought so wondrous a change in their feelings and convictions.

IV. They give us, in the conversion of Saul of Tarsus, an inexplicable phenomenon, if Christ did not truly rise from the dead.

The most vigorous assaults of hostile criticism have not been able to disprove the genuineness and authenticity of the great Pauline epistles. And these surely give us the conception of a man the farthest possible from a victim of delusion. His clear, logical mind, his practical common sense, his intense moral earnestness, his profound and all controlling consciousness of personal fellowship with the Christ whom he preached, forbid us to think of him for a moment as a dupe of his own fancies. And yet this man, after having been a most bitter and relentless persecutor of the followers of Christ, suddenly — not by a gradual process of indoctrination, but almost instantly — from a persecutor, becomes a preacher of the faith; and that, too, as a witness of the Lord's resurrection, like the other Apostles. "Last of all He appeared unto me also."

V. They reveal a self-consistency, which makes the resurrection of Christ easier to believe.

The narrative they furnish us moves in the plane of the supernatural all through. The resurrection of Christ is not an isolated miracle. His birth was a miracle, and was ushered in with portents. His public ministry was studded, as with gems, with displays of divine power. Yet in relation to this supernatural man they were but natural deeds. He, Himself, was the miracle of miracles, and if the portraiture of the gospels be accepted as authentic, the resurrection of Christ was the natural outcome of such a life and character as His.

But the matchless proof of the resurrection of Christ is Christianity itself. The Christian Church is the body of Christ. His life is in it, and but for the sustaining power of His omnipotent Spirit it would become but a corpse, like some other great systems of religion, or, more likely, disappear from the earth altogether. Every renewed soul testifies to a risen Christ, for it is born from above. Every conquest achieved over organized evil in the earth, in the name of Christ, points to a living leader of the militant host. And none can adequately study the triumphs of Christianity, in its wider relations, as it sweeps on from victory to victory under the inspiration and leadership of its Divine Founder, without the ever-deepening conviction, "The Lord is risen indeed."

Joshua.

By David McEwen, D.D. (Presbyterian), London.

Joshua the son of Nun, the servant of the Lord. —Judges ii., 8.

The hopes of some good men, that the reign of universal peace and brotherhood is close at hand, are not likely to be soon realized. It is evident there is a good deal to settle before this. In almost every country there are tokens of internal disturbance and international strife, and instead of the sound of swords being beaten into ploughshares and spears into pruning hooks, there is rather the sound of iron and steel being fashioned into gigantic ships of war and terrible weapons of destruction. Our own country has its full share of trouble. We see warlike activity in all the nations of the earth, and confidently as we may hope for a period of universal peace, we cannot look at home or abroad without being impressed that the wished-for time has not yet come. When military life is obtruding itself so much on public attention it may be instructive to study the character and work of an old soldier who was

distinguished at once for his valor and his piety. It is remarkable how many of the eminent characters of the Bible have more or less connection with the profession of the soldier.

Consider first the grace of God in qualifying Joshua for his work. His was no self-imposed task, and it was no light undertaking. He had a divine commission. God gave this commission as the great Landowner of the whole earth, who had a right to grant possession of territory to whom He pleased. The armies of Israel were God's executioners, just as are the fire, the pestilence, the earthquake, and the flood. The sneers of infidelity with regard to the overthrow of the Canaanites, are inconsistent and unreasonable. A military commander was required, and Joshua was raised up. He was a hero in the noblest sense. Fidelity to God and to his divine commission was the aim and passion of his life. And if we would be "servants of the Lord" and "good soldiers of Jesus Christ," the same fidelity must distinguish us.

Consider secondly the grace of God in sanctifying Joshua in his work. When God would have two men to ascend Mount Sinai nearest to Himself, they were Joshua and Moses. After passing the whole day in fighting, Joshua the soldier and Aaron the priest were selected to ascend the Mount next to Moses. A soldier may be a good man, and a good man may be a soldier. Examples of eminent piety in military men were adduced from history. The Christian enthusiasm of the hero of Khartoum is well known. Not that the obstacles to piety in the profession are less, but the sanctifying power of divine grace is greater. Whatever a man's business may be, if a lawful calling, its cares and temptations may be overruled for good to his spiritual life. Religion, like the sun in the planetary system, should fix commerce in its orbit and command all its movements.

Consider thirdly the grace of God in encouraging and helping Joshua through his work; and,

Fourthly, in employing his influence and example for good after his work was finished. For his influence survived him. Israel served God all the days of Joshua, and all the days of the elders who outlived Joshua. So live that you may be missed when you die, and though dead you may yet speak.

God's Claim upon the Heart.

By Rev. James Hobbs (Methodist), Decatur, Ill.

Give Me thine heart.—Prov. xxiii., 36.

These four words include command, entreaty, invitation, and earnestness. They clearly imply both privilege and duty. They are God's loving appeal to all the race of man, and show His tender solicitude for our welfare, both in this life and the next; both in time and eternity. Man's present, future, and eternal good depends upon his prompt obedience to, and compliance with, this appeal. Several things we may learn from this text.

1. Our hearts in consequence of man's fall are not naturally in God's possession. Proofs of this are everywhere. If unconverted persons will closely observe their own spirits and manner of life, they will easily see, and generally acknowledge, that they are not in harmony with God's nature, or will, or plans, and are not being governed by His holy precepts, counsels and laws. Thus we see an indispensable necessity of returning to God laid upon all. We must repent or perish. We must turn or burn; we must be changed men in time or be ruined men forever. We must obey the text and give our hearts to God, or give ourselves over to everlasting burnings.

2. God calls after our hearts for many good and gracious reasons. He made us, keeps us, and paid the price of redemption for us, bought us back when we had sold ourselves for naught to sin and to Satan. He loves us, wants to save us, is the only being in the universe that can save us, and He can only do this by our giving Him our hearts. By giving our hearts to Him, and letting Him help them is the only way to observe and keep that precept of Solomon's, which says, "Keep thy heart with all diligence, for out of it are the issues of life." In order to please

God and profit ourselves, the giving must be voluntarily and freely performed. No compulsion will ever be used to save us. He waits till we give to Him a heartfelt and cordial "Yes, Lord, I will." Divine life is then put into our souls, peace, joy and love are given to us, and the affections of our hearts are turned from evil to good, and changed from nature to grace, and from darkness and bondage to light and liberty. God will sweep through, purge, garnish, and cleanse it, take up His divine abode and dwell in our hearts forever, and we shall be "Kept by the power of God through faith unto salvation, ready to be revealed in the last time," and to "an inheritance incorruptible, undefiled and that fadeth not away, reserved in Heaven for us." These words of our text are sent again to all who have not yet obeyed. Will you obey to-day? Why wait any longer? Nothing can be gained or saved by waiting; but there is danger and death in delay, while your very soul can be saved by prompt obedience to the text "To-day if you will hear His voice, harden not your heart." Harden not your heart by keeping it back from God, and persisting longer in a course of sin.

Obey this short text: "Give Me thine heart." Yes, give it. Give it without delay, without reserve; give it immediately, and be placed at once on the way to fulness of joy and pleasures that never die.

THE ELDER BROTHER.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn.

The literature on the Parable of the Father and his Two Sons, recorded in the 15th of Luke, shows a great diversity of opinions, especially regarding the elder brother. By some he is considered a Jew, provoked to jealousy because his Gentile brother has been received into divine favor. By others he is supposed to be an angel, murmuring against the joyful reception of apostate men into the kingdom of Heaven. By many eminent scholars, the two young men of this parable have been treated as representatives of the publican and Pharisee classes; hence, the elder brother, though highly respectable in character, is nevertheless, a self-righteous sinner at heart. By many more, equally famous in the scholastic world, he has been regarded as a saint, but not possessed of a loving, generous nature, nor clear in his mental conceptions of the "wideness of divine mercy." F. W. Robertson says: "The true interpretation seems to be that this elder brother represents a real Christian perplexed with God's mysterious dealings." Not a few have seen in him very little fault, declaring that they can not understand how he could be more generous toward his profligate brother, or pleased with the merry-making at his return home. Others have painted him in darkest colors, making him, all things told, a more heinous transgressor than the younger son. This is the view held by many of our most popular evangelists. Broad churchman, of all denominations, have generally spoken a good word in his favor. Another class of writers has left the case less definite, believing it to be an impossibility to know whom our Lord actually designed by the strange personage that comes into the closing scene of this holy tragedy.

That such hopelessness might be expressed regarding many portions of the Sacred Scriptures, we fully believe; but that it should apply to one of our Lord's illustrative passages, we have grave doubts. Surely a discourse, so famous as this one in Luke xv., delivered so near the close of our Saviour's public ministry, to an audience of enthusiastic listeners, ought to come within the range of clear biblical exposition.

In attempting a brief paper on this theme, we would discard from the purport of the parable all thought of the angels being represented by the elder brother; all thought of the Jews, as such, setting themselves up in complaining mood against the Gentiles being saved—though, remotely, such a conception might lie

on its edge; all thought of the person before us being a wicked man, or in any way to be compared with the young profligate who has spent his substance in gross sinfulness and gone down in his degradation to feed swine, hoping thereby to keep himself from starving by sharing with the brutes their husks! And all thought, too, of him being a saint—a real Christian and a worthy church member—though perplexed about his Heavenly Father's conduct toward the debased and criminal classes of the race.

We believe that in the Great Teacher's marvellous conception of him, the elder brother was neither an angel, nor a Jew, neither a bad man, nor a Christian; but the best possible type that our Saviour could imagine or describe of a good moral man, according to the world's highest standard; yet a man who was totally ignorant of grace and who despised all its operations, having himself experienced none of its power and blessedness in his own heart!

He was a good man, as the world would say; he was not good or *godly* in any scriptural sense. He was law-abiding, in that he abstained from gross offences, and thus was vastly superior to his younger brother, but he was not holy in the motivities of his heart; was ethical, not spiritual; was faithful to duty, as a servant expecting recognition and reward; was not faithful as a son, full of loving obedience toward his father and sweetness of temper toward a once profligate but now reclaimed and reconciled brother. In the cornfields he had toiled with diligence, but in his own heart—the grandest of all fields—he had not toiled at all. There pride dwelt; there mercy and forgiveness had no place; there a sullen, silent spirit of rebellion against his father lurked, only requiring an occasion like the present to make it assertive. With all his good qualities, he had no conception of sonship or brotherhood!

Such seems to be the person whom our Lord brings before us in the fifth act of this sacred drama. Weighed in the balances of the Gospel, the elder brother is all wrong, lighter than vanity, unsaved, without God and without hope. In every other balance, he is a heavy weight. How then are we to weigh him? By what criterion of righteousness must we pass judgment upon him? By Christ's alone, and by none else! His standard must be ours, and the case must be decided accordingly. The great theme of the discourse whatever it is must rule over every word in the parable, determining the exact place of the father and each son as designed by the Great Teacher. To form an opinion about either without first having ascertained the special purpose of Christ in this chapter is to do the presumptuous thing of putting our own ideas forward, to the disparagement of faithful biblical exposition. Now in looking for the divine standard here used, we have not far to go. It is that of free grace. The Lord Jesus in this discourse is speaking only of the unmerited love of the Divine Father toward sinners, and showing that through such love, the very worst of profligates may be saved, amid the unspeakable joy of heaven and earth; and that without it, the very best of moral men can not be saved. The full theme of the discourse is the duty of all men to penitently seek salvation through grace.

With this prospectus, we shall treat the subject under three heads, showing, first, that the fifteenth chapter of Luke is one on duty; secondly, that grace is the special duty enjoined; and thirdly, that the elder brother did not perform that duty.

The thirty great parables spoken by our Lord may all be divided into two classes—parables showing the nature of the kingdom of Heaven, *i. e.*, the kind of thing eternal life is; and parables setting forth personal duties, human responsibilities. Those of the former class are mostly found in Matthew's Gospel and generally begin with the formula: "The kingdom of Heaven is like unto." Those of the second class are peculiar to Luke's. Mark has only one parable not found elsewhere. John has none. The bulk of Luke's parables are contained in nine chapters, commencing with the tenth. They are fourteen in number and were all spoken during the four or five months prior to our Lord's death. Four of these

parables explain and enforce the duty of service in some of its aspects. These are the Good Samaritan, the Barren Fig Tree, the Unprofitable Servant, the Pounds. Three teach the duty of prayer, namely, the Friend at Midnight, the Unjust Judge, the Pharisee and Publican going up to the temple to pray. Three warn against an abnormal love of this world to the disparagement of the true riches. These are the Rich Fool, the Rich Man and Lazarus, and the Great Supper refused because of worldly cares. One sets forth the necessity of Christian prudence: the Unjust Steward.

Here, now, are eleven parables of duty. It is in the very centre of this famous group that we find the three of the fifteenth chapter. We would naturally expect them to be of a kind with the surrounding cluster, namely, parables of duty. And so they are, as we learn from the opening words, telling us of publicans and sinners anxious to hear the Gospel from Jesus; and of Pharisees and scribes murmuring because He has anything to do with such vile people. To correct this false notion and to show those Pharisees and all present what they ought to do—their immediate and paramount duty—our blessed Lord delivered this discourse. Personal responsibility lies no closer to the heart of each of the other eleven parables than it does to that of these three: the Lost Sheep, the Lost Corn, and the Father with his Two Sons.

But what is the duty here enforced? Not service, or prayer, not the necessity of discussion in Christian life or warning against the laying up of treasures on earth as opposed to the true riches of Heaven; but the more primal responsibility of seeking salvation from sin and death through the unmerited love of God. No other theme enters into the chapter. No other virtue or qualification of manhood receives any consideration. Being blamed with showing attention to the profligate and criminal classes, while He withholds such from the more respectable, influential and religious, the Lord Jesus opens His mouth in loving but profound discourse, teaching that He came to seek and save that which was lost, and that through the pardoning mercy of God, the worst of sinners, by penitence of heart, could be saved; while without such mercy, the best of sinners, the most moral and respectable of men, could not be saved.

Any inspection of the chapter shows grace to be the exclusive subject, and its acceptance the duty enforced. The sheep is rescued from the mountain wilds by the free, loving, toilsome service of the shepherd. The coin also is found in a similar way. Everything here is of grace. The joy spoken of at the close of these two parables, brings into prominence the repentance on the part of the sinner, thus showing the great interest Heaven has in penitant man discharging the duty of seeking his salvation through the unspeakable mercy of Almighty God.

The third parable is on a larger and grander scale, setting forth in clearest terms, first of all, a sinner of the worst possible type, graciously and joyously received back again to the bosom of God and to all the honors and privileges of the divine household, without a single qualification on the part of the saved, except a penitent heart. It is this penitence that shows the very duty performed, which Christ is here urging. It is because the great obligation of accepting free grace has been discharged that we have the marvellous scene of holy hilarity described in verses 22, 23, 24. The father would have all hearts enjoy the feasting, the music and the dancing, because his erring boy had come home.

Joy shall be in Heaven over one sinner that repenteth—that accepteth of the free-grace of God—more than over ninety and nine just persons who repenteth not, or who refuse to do their duty of receiving the covenanted mercies of the Lord Jesus Christ.

My third point is, that the elder brother did not perform this duty. He was sober, honest, industrious, with a spotless reputation and a good influence in the community—a type of a class held in high esteem by the world, and receiving no more honor and respect from neighbors and friends than they deserve: not hypocritical; not secretly vile; not rotten at heart, with a good exterior.

Such we believe to be the moral status of the man whom Jesus Christ had in mind. He lacked but one thing: the grace of God in his heart. Repentance was a duty he had never performed; the seeking of pardon through divine favor an obligation he had not lifted.

A hasty examination of the terms of the parable will show that he was possessed of the three elements that are essential to the carnal heart, and the very opposite of the Christian spirit. These three elements are Imperiousness, Vindictiveness and Self-Righteousness—the solid ingredients of sin.

The first of these we find in verses 25, 26. "Now the elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked him what these things meant." Behold here the insolence of the son who would demand from a slave what his father was doing in his own home! As the younger son requesting his share of the property showed his thirst for independency and determination to manage his own affairs and be his own master, so here the elder son, by his demand from the servant as to what was going on in his father's home showed exactly what he was—namely, magisterial in spirit, authoritative, imperious; expecting the household to be regulated according to his dictum, and insolently demanding explanations when not consulted. The Lord Jesus, while on the earth, had His own sad time with this haughty, dictatorial, domineering, arrogant spirit. The Pharisees were always asking Him what these things meant—why He healed on the Sabbath day; why He ate with publicans and sinners; why He received anointing from a woman who was a sinner; why He contradicted by His teaching the traditions of the fathers? The same arrogant spirit prevails among men to-day, demanding an explanation for the doings and sayings of the Almighty Father of Heaven and earth, and impatiently waiting, with an injured air, for the answer to be forthcoming. Profligacy is one way by which the carnal heart vaunts itself; imperiousness is another! Each shows its possessor to be outside the kingdom of Heaven!

In the next two verses we see the vindictiveness of the elder brother. Having been told by the servant that the cause of the music and dancing was that his brother had returned home, we read "that he was angry and would not go in." In verse 30 he speaks in bitterest and most revengeful tones against his brother.

During all times the story of the prodigal son's reception by the father has been cherished as one of the grandest exhibitions of divine love contained in a Book where love is the great theme. It is because of this love that the elder brother gets angry, vaunting his rebellious heart, charging the father with outrageous injustice, and berating his own brother, with stories of vindictiveness! In short, the very thing which stands forth as the crowning glory of the parable and of the whole Gospel—the very thing which brought Jesus Christ to earth to inspire the race with hope and create joy among the angels of Heaven—is that which aroused all the evil passions of the man, causing him to pour forth his hot indignation against both his loving parent and unfortunate brother!

The vital connection between verses 2 and 28, where temper, in each case, shows itself against love, greatly helps to extricate the elder brother out of all mystery and set him forth in clear Pharisaic light—a good man he may be, but yet refuting the Gospel himself and not willing that any one else should receive its benefits.

The third factor in the elder brother's composition was self-righteousness. Listen to the account he gives of himself. "And he answered and said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid that I might make money with my funds" (v. 29). He here speaks of himself from his own standpoint, and we admit it all. There are thousands all about us that could say the same and say it truthfully from the same angle of vision. They do serve useful ends; they do keep God's commandments. They have virtues. But the very boast they

make of what they are and the dependence they put in these things, expecting thereby rewards of merit, show the pride that is in their hearts—the true spirit that animates them; the self-righteousness which the Bible declares to be but filthy rags.

He who looks at his life from another angle of vision, that of the saving grace of the Lord Jesus, feels, when he has done all those things that are commended, like crying out: "I am an unprofitable servant, I have done that which was my duty to do."

We behold the appalling depravity of the younger son as he feeds swine in the far country, willing to live and endure his wretchedness by eating their husks. We behold the depravity of the elder brother in this twenty-ninth verse, where we find him destitute of all filial feeling; coldly obeying and toiling with the expectation of a reward, and anticipating a season of merry-making "with his friends"—his father left out of all consideration.

Thus is God expected to hand out recognitions of merit, but not expected to participate in our joys. The great Father above is looked upon as a Being to be served and obeyed because of His stern enactments; but not a Being in whom the soul can find its highest delights! And what kind of a religion do you call this? Call it what you may, but do not call it Christian.

It was the revelation of this awful defection from his father which the son gave of himself that drew forth the loving but profound rebuke of verse 31: "Son, thou art ever with me; and all that I have is thine." The stress must not be placed on "thou" as if the comparison were with the younger son. It must be on "with me," as contrasted with "my friends" of verse 29. As if the father said: "O my, child why speak of making merry with friends when it is your privilege to have me with all the delights I can give you? I make the morning stars sing together—the angels play on harps—the saints in glory chant a new song; and provide feasts with music and dancing, even for prodigals who return to my home. Why then treat your father as if he were to be obeyed and not enjoyed—toiled for, that 'a kid' of recompense may be forthcoming, when all that I have is thine?"—an offer which the Gospel makes to every sinner, with the implied condition of acceptance; that condition being a humble spirit, love in the heart toward God, and a sense of sufficiency, not in self, but in Jesus Christ. But, as the text shows, the elder brother was the victim of traits the very opposite of these, namely, imperiousness, vindictiveness, and self righteousness, hence his heart was carnal, not spiritual; his faithfulness that of a servant thinking of laws and expecting rewards, not that of a son full of loving obedience and rejoicing evermore in all his father's doings, because of having accepted "the all things" of his grace and experienced his sweet kiss of reconciliation!

THE PASTOR IN THE SICK ROOM.*

By Rev. J. A. Billingsley, Reformed Church, New York City.

We take it for granted that the pastor's place is in the sick room. His commission embraces the sick as well as the sinful. Among the signs that were to follow them that believe, is this, "They shall lay hands on the sick and they shall recover." Just how far we may claim this promise to-day, may be a question upon which we would not agree. We may feel sure, however, that the faithful pastor, without claiming special gifts of healing, will gladly obey the call to bind up the broken-hearted and comfort those that mourn. It is not, therefore, a question of little importance we ask and try to answer, How may the pastor best serve God and man in this department of his work, viz., the sick room?

1st. It is very important that the pastor should be a frequent and welcome visitor

*Somewhat abbreviated as read before the Pastors' Association of the Reformed Church, and published by request.

in the home before there is need of his help in time of affliction. It thus becomes easy and natural to go when his presence is needed in the sick room. It is a sign of death in the home when the undertaker's wagon drives up to the door, and it is often counted as serious a matter when the minister makes his formal call upon the sick. This might be true of the priest, who goes to the sick only when extreme unction is to be administered, but the pastor who goes at all seasons into the home, should cause no such commotion by his visit in time of sickness. The doctor may, but the pastor should not.

2d. Having opened his way into the sick room, let the pastor bear in mind that he is there not as a physician, but as a spiritual helper and comforter. In the hour of excruciating pain the sufferer may be more concerned about applying the remedy for relief, and may be encouraged by the assurance of the pastor that the medicine possesses virtues which must soon give relief. It may be a good thing to be familiar with the laws of health, the care of the sick, and the nature of leading remedies for certain diseases, but all this knowledge ought to be subservient to the one great end of helping, not so much the body, as the soul.

Jerry McAuley used to say there was a great deal of religion in a beefsteak for a hungry man. He was not always sure, however, that the man who took the steak would take religion with it. So there may be a comfort in having a pastor who can propose remedies for the body and smooth the pillow of the sufferer, but his prayers and spiritual counsels are the things which render him peculiarly helpful.

3d. The sick room needs the pastor in his proper place just as much as it does the doctor. As the latter expects to be sent for as soon as sickness invades the home, and responds promptly, so the former trains his people to think of him as soon as trouble comes and send him word at once. The sick room needs the pastor as much as it needs the warm, cheery sunlight. The shut-in society may afford great comfort to the invalid, but it can never shut out the pastor from giving personal comfort where it is needed. He does not wait to be sent for, and here he has the advantage over the doctor. He goes to the sick immediately and knows he has a work to do there which admits of no delay. The doctor can enter the sick room with the confidence that he has suddenly become essential to the well-being of the family; the pastor can have this assurance at all times.

It is always a compliment to the servant of God to surprise the sick ones by the promptness with which he appears at their side.

4th. Let the pastor be cheerful and hopeful in the sick room. Some doctors are naturally hopeful and others are naturally despondent; the hopeful man, all things being equal, will be the more successful in his calling. The dyspeptic pastor is a poor comforter in the sick room. I have heard of pastors who took occasion to ventilate their own aches and pains so thoroughly that the sick one has been made to feel he has done a cruel thing in compelling his poor, sick pastor to visit him. The pastor may be said to work in this case as a counter-irritant, and it *is* a legitimate way to remove pain; only it is for the doctor and not the pastor to apply such remedy. Think of the Master's reassuring word: "She is not dead, but sleepeth." "Fear not, believe only, and she shall be made whole." Some ministers, by the very way in which they enter the sick room, inspire in the heart of the sufferers courage and hope. They seem to say in their every motion, there is hope and we have come to help you, do not fear.

5th. The pastor must be strong in faith himself. For he will be called upon to reassure the fainting soul of the sufferer whose bodily weakness, for the time, affects his soul most disastrously. He must steady the soul as it passes through the deep waters. There are two ways in which this help can be rendered: 1st. The pastor can present comforting thoughts which the sick can accept without the effort of thinking them out for himself, and this is reasonable, for the body is nursed by kind hands, and why not the soul? 2d. He can drive all doubts and

despair from the sick one by injecting his own faith and courage into the darkened mind. Job said he had been eyes to the blind and feet to the lame. So the pastor must be eyes to the sick and show him the very gates of heaven, and feet also to help the feeble mount the heights of glory. Here he will find it of great help to draw from a rich supply of Scripture texts that Word of God which seems to have been given for that very hour.

Men equip themselves with Scripture to deal successfully with the penitent in the inquiry room; why not do the same in preparing for the sick room?

6th. The pastor will find it better to make frequent visits than to make one long visit. A few choice words in keeping with the needs of the sufferer, with a short prayer, will do more good than a formal visit with protracted services. Besides, the frequent visits will give the pastor many choice moments when his ministrations find the sick one peculiarly open to conviction and comfort. To know when not to pray with the sick and when to terminate the call is almost as vital as to know that the presence of disease in any home requires the pastor's immediate attention. Better let the sick one long for his short visits with the hope of seeing him often, than to dread a visit which exhausts without refreshing him.

7th. The pastor should also be in perfect sympathy with the sick one and his family. Some little service rendered will often suffice. A clergyman going into the sick room of one of his Sunday-school scholars, saw at once that a sip of cool water would refresh the child. How gratefully this cup of cool water was received, and it gave the pastor free access to the heart of the sufferer. He who can so quickly and lovingly interpret the physical needs of the sick is gladly trusted for the interpretation and satisfaction of the spiritual needs. It is a compliment to be able to enter the chamber of the sick on the same plane of sympathy with the members of the household, rejoicing with those who rejoice in the promise of a speedy recovery, and weeping with those who are expecting the death of a loved one.

While the strain upon the pastor's heart may be terrible, he is called upon in a great measure to represent his Master in bearing human griefs and sorrows. But it is often disastrous to the bond of sympathy, just as it is to the warmth and life of a prayer-meeting, to follow a stereotyped rule of procedure. Doing always the same things in the same order, making the same prayer each time, quoting the same Scripture, will soon destroy the sympathy which may have existed at first. This sympathy will enable the pastor to deal kindly but faithfully with the impenitent and sinful sick. It is no easy matter to lay bare to the sufferer the disease of sin which is making inroads upon his heart more rapidly and fatally than his bodily ills. It is no easy matter to prevent the soul in the hour of sickness from being deluded by a temporary penitence born of fear, which will pass away with the bodily ailments. It is no easy matter to show the sick one that the pastor is not there to glory over the affliction which leaves him at the mercy of the stern preacher of righteousness to be beaten with the cudgel of the law. The sick room is the place to exercise all those gifts and graces of the Holy Spirit that the sufferer may be won to God.

8th. The pastor must, so far as possible, put away all fear of disease and pestilence, and be ready to administer comfort to all who need his prayers and sympathy. He should not needlessly expose himself nor his family to contagion, and people who love their pastor will guard him and his family from needless exposure.

Why should not the pastor go to the sick with as much courage as the doctor, who can so generally treat disease without contracting any ill effects, either in himself or in his home? It required great courage for the pastors in the Southern cities to stay at their post beside the fever-smitten, yet who will deny that their future influence for good depended upon their faithfulness in that crisis?

This does not excuse the pastor from taking all precautions against rash and needless exposure to contagion. The most courageous man will always save himself so far as possible, while at the same time

being ready to go wherever he may find the way open to help the sick.

9th. I am quite aware that to do all that is here suggested may involve more strength of heart and mind than most pastors possess. We may feel like saying, "Who is sufficient for these things?" but it may be reassuring to observe a very important rule in the carrying out of these suggestions in the sick room. The doctor learns to give himself faithfully to his patients while with them, but does not allow his sympathy or his skill to run to waste while away from them. The pastor must learn to husband his strength and sympathy outside the sick room, so that he may bring the best and freshest that is in him of comfort and love to the sufferer, and those who are most frequently in the sick room have learned to do this. By constant use of their gifts they have come to have the strength to bear the griefs and sorrows of a whole community.

10th. Look now at some of the returns the pastor may expect from his devotion to the sick:

(*a*) He has the supreme satisfaction of knowing he has been helpful to a soul in the hour of deepest need. That little word h-e-l-p, *help*, is easily spoken as the mission of the man of God, but how often in the time of bodily vigor is the proffered help rejected! In time of sickness, however, we find the soul eagerly appealing to the pastor for help. To have the sick one breathe in his ear the grateful acknowledgments of comfort received, is enough to repay the pastor for his labor of love.

(*b*) In the sick room the pastor also secures a strong hold upon the family and friends. It gives him the inside track, so to speak, in seeking their salvation, for they will give heed to his spiritual counsel because he has already won their respect and love in the sick room.

(*c*) The pastor has his faith in the promises of God and the realities of Heaven strengthened. He sees the soul resting upon the sure promises of God, and finding them even better than the most trustful could have expected. He goes with the dying into the valley of the shadow of death, and catches a view of Heaven which assures him that John's vision was not overdrawn. Let those who are troubled with doubts go among the sick and see what the Gospel can do for them, instead of lounging in their study nursing their doubts by reading "Robert Elsmere."

(*d*) Lastly, the faithful pastor secures the gracious plaudit, Well done, good and faithful servant. At the funeral of the Earl of Shaftesbury the streets over which the procession passed were densely lined with London's poor, for whom the good Earl had done so much. And they bore aloft in the sight of all banners, inscribed with such mottoes as these: "Naked, and Ye Clothed Me," "A Stranger and Ye Took Me In." So will the pastor have the approval of those whom he helped in sickness, echoing the Master's words, "Inasmuch as ye have done it unto one of the least of these My brethren ye have done it unto Me." We catch a glimpse of the ideal pastor in the sick room from Goldsmith's picture of the village preacher:

"Beside the bed where parting life was laid,
And sorrow, guilt, and pain, by turns dismayed,
The reverend champion stood! At his control
Despair and anguish fled the struggling soul,
Comfort came down the trembling wretch to raise,
And his last faltering accents whispered praise."

—*Christian Intelligencer.*

His Banner.

Oft in the sad and stilly hour
My thoughts have wander'd far above;
Have realized with such sweet power,
"His banner over me is Love."

No doubt or fear can dim my sight
When Jesus' grace and strength I prove;
May this alone make all things bright,
"His banner over me is Love."

Mine may a lonely pathway be,
Its fragrant flowers may all remove,
And still I can look up and see
"His banner over me is Love."

I may be sick and weak and faint,
I may not e'en a member move,
But Jesus knows all my complaint,
"His banner over me is Love."

And He can soothe and He can heal,
Or He will say, "Come up above";
With me He will in mercy deal,
"His banner over me is Love."

—*Mary Ellis.*

Light from the Orient on Bible Texts

The Sea of Galilee.

By Rev. W. F. Adeney, M.A., London.

Supposing we could be transported by some power of magic for a day's holiday wherever we like to go, and had the whole world to choose from, no doubt many of us would agree in selecting the Sea of Galilee as the one spot on earth which, above all others, we desired to visit. Here the memories of our Saviour cluster most thickly; and as we look across these same sunny waters we almost expect to see Peter and John mending their nets, and Jesus walking along by the bushes that fringe the shore; or the Lord speaking to a great multitude from a fishing-boat at the water's edge, and healing the sick who are gathered there from all the neighboring villages; or the little ship on the sea, with the Master asleep when the storm arises, and the Master awakened to quell it; or Jesus walking on the water on a wild, dark night. All around is changed, but the little lake still nestles deep down among the hills as it lay in the days of our Lord. It is pear-shaped, and broadest at the upper end, and is about thirteen miles long, and six miles broad at the widest part. As you approach it from Nazareth, and look down at it from the wild hills of Galilee, it is seen at its best, for then the broken mountains at its northern end are fully visible, and lie heaped up one behind another in grand confusion, affording a splendid contrast to the placid sapphire shield at their feet. When the descent to the deep hollow in which the lake reposes has been made the scenery becomes somewhat tamer. But it still retains a singular charm of its own. The hills on the east run in a monotonous horizontal line. Although the shores are, in most places, thickly clothed with low jungle, the great trees, which are said to have enriched them in olden times, have been cleared off; the towns, too, and the villages, which of yore made the coast bright, and the fleets of boats which enlivened the waters, have vanished. The first impression of the whole scene, witnessed from the water's edge, is one of loneliness and neglect; and yet there is a real beauty about it. Here, as elsewhere throughout Palestine, the wonderful clearness of the air lends a grace and loveliness to the landscape. The hills all round shade off into rich purples, and the water is of purest, brightest blue, when you look across the surface, and when you look directly down into its clear depths of an exquisite green hue. One object gives a touch of sublimity to the scene anywhere about the middle and south of the lake. This is the grand head of Hermon. It is hidden from sight at the north by near hills, but when you are far enough down the lake for it to come into view the snow-covered mountain looks down into the heated valley with a grandeur that is most impressive. This is the great feature of the scene, and it effectually relieves the prospect of what might otherwise be regarded as a certain tameness of outline.

According to Josephus the neighborhood of Gennesareth was thickly peopled in his day, and was a scene of busy manufacturing industry. No doubt our Lord chose this district as the centre of His labors, partly because here He could come into closest contact with a great multitude of people, for unlike the Baptist, who retired into the wilderness and waited for disciples to seek him out in his retreat, Jesus loved the haunts of men, and moved about among the towns and villages, and mixed freely in social intercourse with all classes; a Good Shepherd seeking the lost sheep of the house of Israel. But now all has changed. Capernaum and Bethsaida are gone, and the very site of them has become a matter of dispute among the antiquarians. The only town which now stands on the desolate shores of the lake is one which Jesus seems never to have visited, the town of Tiberias. It was a great city in those old days, the capital of Galilee, and the centre of Herod's govern-

ment. Now it is without exception the filthiest of all the towns we visited in the East. The Arabs call it "The home of the Flea." The streets are narrow and reeking with offal, and the shops poor and uninviting. We met there one of the rarest sights ever to be witnessed in the East—a drunken man. Strolling along the shore to the south you pass innumerable Roman ruins now washed by the water, but the masonry so solid that it stands out firmly against the waves. Further south are the famous hotsprings much resorted to in the time of the Roman occupation, and at the present day visited for medicinal baths. The old bath is still there, with carved marble figures adorning it, although the building in which it is enclosed is a modern structure. The water bubbles up from the ground about a hundred yards from the lake, in which it spreads warmth for some little way round its entrance. Where it first appears it is so hot that you cannot bear your hands in it, and the little rivulet sends up a stream all along its course. To the north of Tiberias, on a finely situated knoll overlooking the lake, stands the ruins of a crusader's castle. The town is almost entirely inhabited by Jews, who have flocked into it with the belief—derived from a passage in the Talmud—that the Messiah will first appear there.

But to us the great interest of the Sea of Galilee is to be found in its more northern regions, because it is in these parts that the Galilean ministry of Christ was centered. The plain of Gennesareth lies at the north-west of the sea, where the hills fall back for some distance. It is well watered, indeed too well watered near the shore, for here it has become a swamp. Tall water-grasses and reeds render the lake almost unapproachable in places, and some care is required in finding the beach without falling into a bog. This was once the most populous part of the coast. Now its principal inhabitants are the frogs, who keep up a fearful roar, produced by the accumulated croakings of thousands of them, far into the night, as a tired traveller who has the misfortune to encamp near them knows to his cost. Jackals also abound, and with an occasional noisy hyena, combine with the frogs to make night hideous. Human inhabitant there is none in this now deserted plain. There is a ruin of an old khan at the north end of the plain, the last sign of the last habitation. The shores of the sea are thickly strewn with oleander bushes, the red and yellow blossoms of which are said to enrich the scene with their bright colors in the summer, and here, as everywhere else in Palestine, myriads of wild flowers of all colors carpet the ground in spring-time.

The beach of the lake varies. Near Tiberias it consists of shingles like those of Brighton, and very painful they are to the bather's feet. But further north the stones become smaller and smaller. By the plain of Gennesareth, the part of the shore on which Jesus most often walked, the stones are small, almost sand, and they are mixed with an immense number of little shells, some of them exquisitely shaped and colored.

The hills on the east side of the Sea of Galilee are not so perpendicular, nor so near the water as the narrative of the herd of swine might have led us to expect. They are generally green, though the white limestone, varied with a red rock, breaks through in places. There are no bold cliffs, and a narrow fringe of level ground runs round between hills and sea. Still the hills are steep enough and near enough to the water for a herd of furious animals to rush heedlessly down them, and on to the lake before the creatures realized their situation.

Fish swarm in the lake; we saw thick shoals of them close in by the shore. The lucrative trade of Peter and John is stopped by a stupid, cruel tax on boats, by which the Turkish Government have succeeded in destroying an industry without putting anything into their own exchequer. There are now only five boats, and these are all owned by one enterprising man at Tiberias. They are rough, clumsy craft, and rowed by lazy oarsmen, so that in the clear atmosphere, which seems to bring the most distant objects within easy reach, you appear to make no perceptible progress, even after an hour or more's rowing. Some five men go in

charge of a boat, and take turns at the oar, the "off" men sleeping soundly the moment they retire to their hole under the prow, while those who are at the work nearly split your ears with their singing. Fine voices these men have, but the music, like all Arab music, is most monotonous. So much effort is put into the song that none is left for the rowing, and the oars dip lazily into the water, as if the propulsion of the boat were the last object in view. But when these indolent boatmen are roused they can work with a will, as you find when the happy thought of a race with the other boats brings yours swiftly towards its destination.

The fishing of the lake is nearly all managed from the shore. Men, divested of all clothing, wade through the water, and work their way round the rocks with their nets. Fish are caught by this awkward method, but they are not of much value, and curiosity only tempts one to eat them. Gennesareth is said to be one of the hottest places in the world. Lying some 600 feet below the level of the Mediterranean, and shut in by high hills, it literally swelters in heat. In the summer it must be unbearable. At the present day the few people who live about its shores retire to the bracing hills in the hottest season of the year. This fact may throw some light upon the weariness of our Saviour, when He slept on board the little ship after toiling all day in such a terrible climate.

One fact about the Jordan and its relation to this lake may afford a suggestive illustration. The rapid river plunges into the north end of the lake, brown with mud; during its passage through the calm lake it deposits its defiling particles, and issues from the south end clear as crystal. But it soon contracts fresh impurity, till it finally casts itself into the basin of the Red Sea in as turbid a condition as ever. The moral may be applied as it best strikes the reader.

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

June 2, Jesus Before the Council.—Mark xiv., 55–65. **1889.**

I. What the Sanhedrim did. (1) They sought for witnesses that might swear away the life of Jesus but could find none (v. 55). While persecuting Him during the long months prior to this and forming plans for His death it did not occur to those rulers of the Jews but that it would be easy to find the strongest testimony against Him when the trial would come. How mistaken they were in this notion, "for they could find no witnesses against Jesus to put Him to death" (v. 55). (2) Evermore has it been thought an easy matter to find witnesses against Christ as the world's only Saviour; against His Gospel as the inspired Word of God and against His Church as a divine institution. But, when the test has actually been made, men have found themselves in the dilemma of the council of old. If any one desires to see how genuine the Lord Jesus Christ is let him seek for witnesses to destroy Him. Banter against Christianity is one thing; but solid arguments and truthful testimony are something else. When men honestly look for the latter they cannot find one.

II. The witnesses. Vs. 56–59. Many things seem to have been brought forward by the witnesses too absurd to have any weight, even before the council. Then came up those who made a point regarding the temple (v. 58). Observe that here was a remark of our Lord, consisting of but a few words, uttered at the very beginning of His ministry (John ii., 19). Notwithstanding all He had said and done during three years, this was the only thing they could think of with the hope of condemning Him. It is to similar extremities the foes of Christ are ever driven. In all that is heard against revealed religion and the saving grace of God, nothing stronger can be found than

this testimony of those witnesses before the council. But even the priests themselves before this understood the meaning Jesus had in mind when He spoke of the temple in John ii., 19, as we find in Matt. xxvii., 63.

III. Christ's demeanor before the council. Vs. 60–66. (1) Finding themselves without a case, the high-priests tried to make Jesus say something that might be used against Him (v. 60). Of course our blessed Lord had no reply, the witnesses having killed their own evidence by an utter lack of agreement. It is the same now. The defence of Christianity by its friends is largely a waste of time, as its enemies do little more than contradict one another. (2) When asked a positive question regarding His own personality, our Lord replied with great dignity and plainness, that He was the true Christ, that He would be exalted to universal power and would eventually come in judgment. Seldom did the Lord Jesus speak more plainly of Himself or more comprehensively than here before the council. (3) This witness of Himself which was true was the only thing that drew forth the sentence of condemnation on Christ. Likewise also is He rejected now simply because He is what He is—the Christ of God, the Saviour of men. The world condemns Him because He must be gotten rid of. (4) The personal abuse recorded in verse 65 shows the spirit of the council, that it was not one of justice but of revenge.

June 9, Jesus Before Pilate.—MARK xv., 1–20. **1889.**

I. The conduct of Pilate. (1) He sought to obtain a knowledge of the case by asking a most pointed question: "Art Thou the King of the Jews?" (v. 2). If so then He might be seeking to usurp power that was Cæsar's, hence the purport of the interrogation on Pilate's part. Mark records the answer, "Thou sayest it;" John: "Sayest thou this thing of thyself, or did others tell it thee of Me?" (xviii., 34). While He was not a king in Cæsar's sense, yet He was a King and His great mission to this world was to proclaim His kingship and establish His universal kingdom. But Pilate had no conception of such a king and understood none of Christ's explanation (John xviii., 33–37). (2) Though accused by the Jews to Pilate of many things, Jesus answered nothing, for the reason that Pilate was a Roman and could not appreciate any explanation of the case from a Jew's standpoint. Moreover, the silence of Christ indicated a sort of contempt for all that the chief-priests brought against Him, having already condemned Him without truthful witnesses, and abused Him without cause.

II. Barabbas or Jesus. Vs. 6–15. (1) The Jews demanded Barabbas, not Jesus, because the former, like themselves, was a bad man; while Jesus Christ was a daily rebuke to them. Pride says: "Let any one live rather than he that gives me a sting" This is the reason why the Bible is so often rejected—it cuts too keenly. The world's religion is popular over that of a true Christianity because it does not lacerate men's pride. Jesus was rejected then as He is now, because men can not receive Him and yet keep their self-will, their vices, and carnal ideas of God. Had the Son of Man given the Pharisees their own way with the assurance of great earthly power all would have been well—they would have made Jesus king! (2) Pilate gave justice away by asking the Jews' permission to release from condemnation one in whom he found no fault (John xviii., 39; Mark xv., 9. 10). This shows him to have been a mere time-server. Pilate had no interest in putting Jesus to death, except so far as it might give him some popularity in Judea. Hence we see that with such a man righteousness was a small matter when placed by the side of personal ends. Had he been able to save Christ and not sacrifice the good will of the Jews, of course he would willingly have done so. The conduct of that miserable trickster is common in daily life. Many are ready to do the right when it pays. The heavy weight, however, being on the opposite side of the scale they play into the hands of the wicked. Many politicians intrusted with the people's interests and the nation's weal, do Pilate's dirty work, sell out justice and the rights of men for bribes or popularity. Business men in their methods of barter may do the same thing. Ministers in the pulpit, also, by making the good opinion of men of more importance than the great commission of Christ to preach the Gospel!

June 16, **Jesus Crucified.**—MARK. xv., 21–39. 1889.

I. The place of crucifixion. Vs. 21, 22. It was outside the city of Jerusalem—"without the camp" (Heb. xiii., 12). Observe: (1) Jesus was treated as an outcast, being in His death removed from the entire camp where Jehovah and His people dwelt (Num. xv., 30–36). (2) It was the divine purpose that He should "suffer without the gate" to indicate that His death was for all the world and that His death was of the most ignominious character, being for *sin* (Heb. xiii., 12, 13). How we behold God and man here blending their purposes in order to accomplish the desired salvation of the world through the Lord Jesus Christ! (3) The place itself was called "the place of a skull" (v. 22). If this suggests the idea of death, as many suppose, how marvellous has been the transformation through Christ, who has made Golgotha forever more a place of life. (4) To Golgotha Jesus went forth bearing His own cross (John xix., 17). That was a thing of wood resting upon His shoulder. There was a heavier cross on Jesus' heart—the world's guilt for which He was about to lay down His life. The heaviest crosses of life are of the heart, not of the shoulder—invisible, not visible! (5) Before reaching the place, being, most likely, exhausted by the weight thereof, the cross was taken from Him and placed upon one Simon (v. 21). The spiritual, not the physical, was the stronger in our Lord—so also in all His true people.

II. Jesus crucified. Vs. 23–39. (1) He refused the wine mingled with myrrh because the effect of this beverage was stupifying and He desired to bear sin's awful load in the possession of His clearest mind. (2) The casting lots for His garments was a fulfilment of a prophecy made hundreds of years before. (3) The inscription was written by Pilate as an act of spite. (*a*) So far as he personally was concerned, the placing of this inscription over the cross was contemptible. Having given way to the Jews in the great matter of justice, it showed the despicable meanness of the man to devise some means of lampooning them. (*b*) But apart from the motive of putting it up, the inscription was a glorious testimony to our Saviour, containing the profound truth of His Kingship. It was grandly expressed in Hebrew, the language of the Jewish nation; in Greek, the current language of the people; in Latin, the official language of the country, being under Roman rule. These were the three great languages of earth, hence it symbolized that the crucified one belonged not to one nation or country but to all the earth. (4) The companions of Christ in His sufferings were two thieves (vs. 27, 28). (*a*) Herein behold the fulfilment of Scripture. (*b*) See also the power of grace in the eleventh hour. (*c*) How the wrath of man is made to praise God. (*d*) The three crosses before us are very suggestive: one standing for the wicked rebellious heart; one for the penitent heart, laying hold on the grace of God; the third stands for redeeming love! (5) The wicked of all classes took a part in reviling Jesus as He hung on the cross—those that went in and out of Jerusalem during the time, along the public highway that passed near Calvary; those that were instrumental in putting Him to death and those that were crucified with Him. So it has always been. However much the wicked may differ from each other in this, they are agreed in offering insult to the pure religion of the heart and rejoicing together at the apparent downfall of Christianity. (6) The darkness over all the land was a proof that the one dying was not a common malefactor, but the Son of God. (7) The very climax of Christ's agony had come when He cried out: "My God, My God! why hast Thou forsaken Me." It was not physical suffering that caused these awful words, but an inward agony produced by the stroke of divine judgment laid upon Christ as the world's Redeemer. How much He suffered for sin we will never know, hence the full porport of this cry we will never be able to expound. But from these words we should learn the terribleness of divine wrath against sin and the gratitude we owe Him who suffered for us that He might bring us to God. (8) Mark the centurion's testimony (v. 39) when he had heard all and seen all in connection with our Lord's death on the cross. So is it now, no one can earnestly and faithfully inspect this great transaction without crying out: "Truly this man was the Son of God."

June 23, **Jesus Risen.**—MARK xvi., 1–13. 1889.

I. The resurrection. (1) In the life of our Lord He referred the proof of all His claims as the world's Saviour to the fact that He would rise from the dead. (2)

In the preaching of His disciples they declared this to be the sure guarantee of all they said. (3) It is not a fact of human experience, or of scientific demonstration, but of divine revelation. We must believe that Christ rose because the Bible says so, and for the same reason we must credit our own future resurrection from the dust of the earth. (4) One of the strongest arguments outside the Scriptures is the fact of Christianity to-day. The living Church is the evidence of the living Christ. (5) Because of the resurrection being such a fundamental doctrine in Christianity, we would naturally look for clear proof in the New Testament of Christ having risen. This we have, no less than eleven distinct manifestations of Him being recorded. Some of these are given in our lesson. (6) It is worthy of note that He never appeared unto His foes. The carnal eye cannot see the risen Lord.

II. Our Lord's first manifestations. Vs. 1–16. (1) Early on the third day after the events of the last lesson, possibly about forty hours or less after Jesus had been put in the sepulchre, certain women came to it and found to their astonishment that it was empty. (2) Instead of finding a stone to remove from the door, an angel was there ready to communicate marvellous things: that Jesus of Nazareth was risen from the dead; that He would meet them all at the place in Galilee previously appointed and that they must at once communicate the fact to the disciples. (3) On the same day He appeared personally to Mary Magdalene. No sooner had she seen Him than she ran to tell others. (4) To those disciples going into the country, to the village of Emmaus, He also appeared on the day of His resurrection. (5) During some time after this to the eleven (v. 14), and to about five hundred more He made another appearance in Galilee, delivering to them the great commission recorded in verses 15, 16. In this commission we behold the Gospel to be for the whole world—the preaching of it the great obligation of the Church and its acceptance by faith the essential thing in salvation, and baptism a divine ordinance outwardly signifying what is spiritually signified and experienced by the love of the true God in the heart.

HELPFUL HINTS FOR WORKERS

Carping at the Preacher.

The practice of carping at one's preacher opens before the average Church member or the average Church goer such possibilities of evil doing as are practically attainable by the average man or woman through no other method of persistent devil-serving. And carping at the preacher is a means of evil-doing that is open to a person who is far below the average in any ordinary congregation, as well as to those persons who are far above that average. It requires less ability, and is likely to compass more harm, than any other form of social sinning.

If, indeed, a person were to proffer himself, body, mind, and soul, to the great enemy of all good, and were to ask the devil in what way he could best promote the devil's purposes of evil, it is fair to suppose that the devil would say: "Be a member of the best Church that will take you in, and keep up as fair a show of morality as you can. Then find fault with the preacher as often as your neighbors will stand it. Sneer at him and his sermons as you come out of church every Sunday morning; and if you can attend the second service, do the same thing over again. Tell every body who will hear you, how little real food for your soul you find in that preacher's discourses. Ridicule his manner, if you are bright enough to do that. At all events, find something to carp at. Criticise his sermon plans; call in question his doctrinal soundness; say that he lacks spirituality and holy fervor; note how frequently he preaches an old sermon (a good way to help you on this point will be to keep a record of his texts on the margin of your Bible); emphasize the fact that there is no originality in his thinking; point out his defects of style, and his lack of order in

the arrangement of his discourses. It matters little how you find fault, if only you do find fault; and there will always be some way by which you can have a show of reason on your side. Only see to it that you do something that will draw away the hearer's attention from the truth of the discourse, and from the religious impressions of the day and place. If you will do this, you will be a more efficient servant of mine than if you were a saloon keeper, or an outspoken infidel, or a thief, or a murderer; for persons of that sort are outside assailants of the Church and its agencies, while you will be a helper of mine inside of the very fold which I hate. No matter, by the way, how much of open well-doing, or of large giving, in the direction of Church activities, you undertake meanwhile; for one Sunday's efforts on your part in the way of destroying the preacher's influence in your sphere is quite likely to more than neutralize your doings in the opposite direction for a month of Sundays."

That certainly might be the devil's way of counselling a counsel-seeking servant of his, whether it would be or not.

What would be thought of a person who should express to a sick man, in the very crisis of his disease, his own lack of confidence in the skill and fidelity of a regular physician, at the very moment when the doubt thus injected into the patient's mind might be the means of preventing a recovery that otherwise would result from that physician's treatment of the case? Yet there are persons who are just thoughtless enough, or just wicked enough, to do a thing like this. Even they, however, are an improvement on the man or the woman who, on coming out from the house of God, deliberately whispers into the ears of sin-sick souls words in distrust or in censure of the messenger, who has there brought them God's message, with all its possibilities of their spiritual cure. It would, of course, be proper to supplement the counsel of the physician in the one case, or the teachings of the minister in the other case, with wiser counsel, or to call attention to a yet wiser counsellor, in either case, if he be available; but merely to carp, or to criticise, or to inject doubts about the counsellor, would seem to be an act as bad in its spirit as it is unwise in its performance. Yet how many persons there are, of good moral character, and of fair Christian professions, who do a thing of this sort Sunday after Sunday, year in and year out!

As a rule, it is the least intelligent hearer who is readiest to find fault with the preacher; and without exception it is the man whose spiritual tone is lowest who is unable to get any good from the average discourse of the average preacher. He who is open-minded and broad-minded, and who is full of the spirit of Christ, will be likely to perceive elements of strength and gleams of important truth in a discourse which is obviously lacking in uniform vigor, or logical consistency, or freshness of thought, or finish of style, where an inferior hearer could not see them. Moreover, he knows that, because of the variety in the tastes and attainments of hearers, the very things that would delight him in a discourse would render it unsuited to the needs and preferences of many another; while that which is distasteful to him in the preacher's words and ways is likely to prove a peculiar attraction to others, whose claims on the preacher are quite as good as his own. Only the narrowest mind can hold up its own standard of a good discourse as the one true standard; and only an unlovely spirit can carp at a preacher because his discourses fall short of the one true standard. Those who have narrow minds and unlovely spirits can be discerned through the comments they make on the preacher as they leave the house of God and find their way to their own houses, week after week, in every community.

There are homes in which the children grow up chilled toward, or embittered against, the truth, by means of their parents' uniform habit of carping at the preacher, under whose ministrations in the pulpit the parents and

children sit together. And every person who thus carps is a sufferer in his personal character by the evil course in which he indulges; so that his spiritual life is dwindling at the very time, and through the very means, by which he injures the souls of his fellows and gladdens the heart of the devil.

Think of this, every one of you! If you can not be an active officer in the Church; if you can not teach in the Sunday-school; if you can not bear a part in the social prayer-meetings of the congregation; if you can not give liberally to all the beneficences which are pressed upon your attention from the pulpit, and if you can not enjoy the preaching of your pastor on your own account, see to it that you do not harm your fellows and harm yourself by carping at the preacher. And if, indeed, you do all these good things, see to it that you do not more than neutralize your well doing in them all, and prove a curse instead of a blessing in your congregation, by carping at the preacher.—*Sunday-school Times.*

Christian Edification.

Life-Preaching.

By Rev. Theodore L. Cuyler, D.D.

The witty and jovial Lord Peterborough, after visiting at the house of Fenelon, said to him at parting: "If I stay here much longer, I shall become a Christian in spite of myself." It was not any exhortation from the good archbishop's lips that so impressed him as the beauty of a cheerful and consistent life. Godly living is what this poor, wicked world is dying for want of to-day. Pulpits only give forth their utterances for two or three hours on a single day in the week. They reach the limited number who come within their range. But Jesus Christ calls every converted soul into a ministry of the daily life, and bids them preach on seven days of every week. "Let your light shine;" "As ye go, preach;" "Herein is My Father glorified, that ye bear much fruit." These are among His high commissions to every Christian.

Very few people possess the gift of rhetorical eloquence; but it is within the reach of every earnest follower of Jesus to rise to great eloquence in character and conduct. The best preaching, after all, is the preaching of the daily life. No skeptic ever attempts to refute that. It is self-evidencing. Richard Cecil confessed that when he tried in his early life to be a skeptic, his godly mother's life was too much for him. He afterwards added to this, that "his first feelings of religion were made stronger by seeing that truly pious people had a genuine happiness that the things of this world could not give." Sometimes the pulpit discourse is not clear to the understanding, or impressive to the conscience. But the "living epistle" needs no translation or commentary; every child can understand it.

I have known a poor, sick girl to become a "means of grace" to a whole family by her quiet patience, her serene trust, and her tranquil joy under severe suffering. Jesus Christ shone out through her lovely character, as a night-lamp shines through a transparent porcelain vessel, and fills the apartment with a gentle radiance. A fearless Christian clerk of my acquaintance makes himself felt in the same way among his fellow-clerks in the store. Without any Pharisaic pretensions or assumptions, he gives them some admirable "object teaching" almost every day by his square, manly style of conscientious conduct. John Angell James, the famous Birmingham minister, said in one of his lectures: "If I have a right to consider myself a Christian, if I have attained to any usefulness in the Church of Christ, I owe it, in the way of instrumentality, to the sight of a companion who slept in the same room with me. He bent

his knees every night in prayer, and that roused my slumbering conscience, and sent an arrow to my heart; for, although I had been religiously educated, I had neglected prayer and cast off the fear of God. My conversion followed, and my preparation for the work of the ministry. Nearly half a century has rolled away since then, but that little chamber and that praying youth are still present to my imagination, and will never be forgotten, even amid the splendors of Heaven and through the ages of eternity."

This testimony from the author of the "Anxious Inquirer," and one of the foremost ministers of his day, is most impressive. Observe that it was not what his room-mate *said* to him, but simply what he *did*, that wrought so potent an influence. It was genuine *life-preaching*, the unconscious influence of a Christian act. This style of preaching is within the reach of all ages and all conditions of life. Every redeemed man, woman, and child is called of God to this ministry. What are a few thousand sermons delivered every Sabbath, in comparison with the unanswerable eloquence of millions of lives illustrating Christianity from Monday morning to Saturday night all over the land? And the reason, we fear, why the Sabbath discourses do not make more converts, is that there is such an enormous amount of anti-Christian preaching on the part of inconsistent professors.

What can I do for Christ? is a frequent question raised by young converts. The answer is, first of all, *Live for Him.* Your conscientious observance of the Fourth Commandment is your sermon for the Sabbath; your refusal to touch or to offer the wine-glass is your temperance lecture; your strict honesty in the smallest item is your rebuke of trickery in trade; your open obedience to your Lord and Saviour is as eloquent in its way as Spurgeon's best discourse is of its kind. Do you inquire: "Where is my field?" It is all field, wherever you go. Of course, there are direct Christian activities that may open to you in mission-schools, prayer-meetings, Young Men's Christian Associations, and elsewhere. But do not compound with your Master for a few hours each week in such special efforts. Preach every day, everywhere, by letting Christ shine out of every chink and crevice of your character; so shall your whole life be full of light. The *sermons in shoes* are the sermons to convert an ungodly world.—*N. Y. Evangelist.*

Christ Life.

By Rev. J. T. Wrenford.

The chief of all the new experiences of the converted Saul of Tarsus was this—"I live; yet not I, but Christ liveth in me." The Lord had not only subdued him, and obtained the complete mastery over him; He lived and dwelt in him. Paul's life was now the out-living of the life of the in-living Christ, through and by His servant, in the power of the Holy Ghost.

In the first place, there was complete, unreserved and most willing subjection to Christ. There does not appear to have been the slightest reservation or controversy about anything whatever. "Lord, what wilt Thou—?" began at the spot where the Lord met him; and went on ceaselessly afterwards. "Immediately," he says, "I conferred not with flesh and blood"; nor did he at any time subsequently. This entire and unquestioning subjection to Christ prepared the way for all that followed of blessing and success.

It must be so in every case. The Lord must be absolutely supreme. Controversy will effectually hinder his work. Let there be the subjection, and He will live out His own life, through and by His servant

The self-life will not cease; and yet it will! St. Paul said, "I live; yet not I, but Christ liveth in me." We shall still think, and feel, and will, and speak, and act. Yet, in reality, it will be the in-living Christ out-living His own thoughts and feelings and willings and actings, by and through us. He will live out, by means of our faculties (still our own, and yet wholly His), the holy, happy, beneficent life of service to God—in the power of the Holy Ghost. This is the Christian life; that is to say, not merely a life more or less influenced and governed by Christian principles—but the Christ-life—the out-living of the life of the in-living Christ.

Beautiful Thoughts

It is dangerous for a Christian to dress himself by the looking-glass of this world.—*Secker.*

God can afford to wait; why cannot we, since we have Him to fall back upon?—*MacDonald.*

To make a sermon, and Christ not the main thing in it—you may call it discoursing; it is not preaching.—*Hall.*

More dear in the sight of God and His angels than any other conquest is the conquest of self.—*Dean Stanley.*

Practise in high life whatever thou prayest for, and God will give it thee more abundantly.—*Bishop Huntington.*

We talk about the telescope of faith, but I think we want even more the microscope of watchful and grateful love.—*Havergal.*

If you do not wish for His kingdom, don't pray for it. But if you do, you must do more than pray for it; you must work for it.—*Ruskin.*

One reason why the world is not reformed is because every man would have others make a beginning, and never thinks of himself.—*Adam.*

Not in the clamor of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves, we triumph and defeat.
—*Longfellow.*

The reason why God's name is so seldom in people's mouths is not that they reverence Him, as they say, too much to talk of Him, but because they do not think of Him.—*Charles Kingsley.*

As the Word of God, well studied, will help us to understand His providences, so the providence of God, well observed, will help us to understand His Word, for God is every day fulfilling the Scripture.—*Henry.*

God's treasury, where He keeps His children's gifts, will be like many a mother's store of relics of her children, full of things of no value to others, but precious in His eyes for the love's sake that was in them.—*Fenelon.*

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.—*Emerson.*

Regard not much who is for thee, or who against thee; but give all thy thought and care to this, that God be with thee in everything thou doest. For whom God will help, no malice of man shall be able to hurt.—*Thomas à Kempis.*

The Christian is he whose life-work glows and grows under his hand, who is conscious of an unceasing call for strenuous activity, who takes for his watchword the great Apostle's question, "Lord, what wilt Thou have me to do?"—*Rev. A. P. Peabody.*

A little light too much, and you are blind; a little too much sound and you are deaf. Perhaps a little more knowledge of God and immortality than is allowed us here would dethrone reason. So I sit in the evening-tide shadows, and say, "My God, give me patience to wait."—*Elizabeth Thompson.*

Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers and martyrs, the greater part will never be known till that hour when many that were great shall be small, and the small great.—*Charles Reade.*

In the course of a long life I have observed that when people are getting religion they are full of self-abasement, and are ever ready to condemn themselves; but when they are losing it, or have lost it, they are often full of self-confidence, and find there pleasure in censuring and condemning other persons.—*Dr. Newton.*

The sweeping tempest and the beating surge teach the mariner to prize the haven where undisturbed repose awaits his arrival. In like manner afflictions, crosses, anxieties, teach us to long for those happy mansions where all tears will be wiped away, and nothing, nothing subsist, but the "fulness of joy and pleasures for evermore."—*Hervey.*

You may preach the law of God, and remain on the level of paganism. The Greek philosophers and poets did that. You may preach the universal fatherhood of God, and remain on the level of Judaism. Moses, and David and Isaiah did that. John and Paul did more. Fear rules paganism. Hope smiles in the Old Testament. Assurance is the ringing key-note of the Gospel.—*Dr. A. J. F. Behrends.*

As far back as I can remember I had the habit of thanking God for everything I received, and of asking Him for everything I wanted. If I lost a book or any one of my playthings I prayed that I might find it. I prayed walking along the streets, in school and out of school, whether playing or studying. I did not do this in obedience to any prescribed rule—it seemed natural. I thought of God as an everywhere present being, full of kindness and love, who would not be offended if children talked to Him.—*Charles Hodge, D.D.*

Illustrative Selections

By Rev. C. M. Hawkins.

6. Love and Law.—Matt. xxv., 41.

The existence of tenderest love, at the same time with the administration of necessary law, is illustrated by a recent court scene in Alabama. A judge was called upon to pronounce sentence upon one of the dearest friends of his life. The evidence had shown the prisoner guilty of a violation of the law, and the judge had to pronounce sentence accordingly. When he arose to do so his feelings were so moved he could scarcely proceed. He wept like a child, saying it was the most painful duty of his life. The great audience, too, were bathed in tears. Yet the law must be maintained.

Such a scene is faintly suggestive of the Judgment Day. The sentence of that day will have nothing of cruel spite or vindictiveness in it. It will be pronounced in tenderness, but yet in all its awful meaning, it must be pronounced.

7. Soberness Demanded.—I. Peter ii., 31.

A judge in New Orleans has recently set aside a jury verdict on somewhat unusual but certainly good grounds. A man was on trial for murder. After the case had been given to the jury they retired for consultation for verdict, and spent the hours in drinking whiskey and playing cards. They found the prisoner guilty; but the next day in setting aside their verdict Judge Baker said: "Twelve men, supplied with a quart bottle of whiskey and a deck of cards, who played poker from twelve o'clock at night until four in the morning, and holding a man's life in their hands, could not possibly give the prisoner a fair trial. As long as I preside over this court I cannot sanction such a thing, and therefore I grant the prisoner a new trial."

We recognize the incompatibility of such a spirit and such conduct with such solemn responsibilities. But the Bible everywhere represents all life as a most solemn trust, and it is to be feared that many a time that trust is sacrificed because of frivolous and sinful pursuits. The exhortation is one of great force, remembering both the interests of our own souls and our responsibilities for the souls about us: "Gird up the loins of your mind and be sober."

8. Sad Wrecks.—Prov. vii., 26.

The heading of an article in a late St. Louis paper is sadly suggestive. The heading, is, "A Total Wreck." And the article goes on to recite the history of a certain man. He was a member of the graduating class in a certain great college, some years ago. He was regarded as one of the brightest pupils that institution ever had. In due time he was admitted to the practice of law, and became one of the most prominent members of the bar in his section of the country. Afterward, he was elected a State Senator, and served with distinction to himself, and credit to the district represented by him. A man of fine personal appearance, scholarly attainments, a profound and logical thinker, a brilliant orator, no man in the State had a brighter prospect. But, through indulgence in liquor, everything was wrecked; friend after friend turned from him, until his own wife was compelled to leave him; until in poverty and disgrace he died a wretched pauper in the city hospital.

Truly, here is a "total wreck." And when we think of the many grand souls that sin, in whatever multifarious forms, has destroyed, we can but exclaim sadly in the language of inspiration, "Many strong men have been slain by her."

9. Precious Deaths.—Psalm cxvi., 15.

During the past month there have been several deaths among the prominent men of this earth. Among others, John Ericsson, the great inventor, has passed away. The papers have been filled with long notices of his life and accomplishments; how twice his inventions have revolutionized the naval warfare of the world; how at the time of his death he was at work upon other inventions promising great things. Also, there died the past month, John Bright, the great English statesman. All England mourned his loss. Flags were placed at half mast, and many and long and strong were the articles published, praising his life and public services.

We do not know how much attention these deaths attracted in Heaven. But we know that attention was not proportioned by earthly inventions or statesmanship, but only by moral quality and Christ-likeness of spirit possessed by these men. And such a thing is possible that some poor sufferer, who died on a hard straw pallet, and was buried unwept and unhonored in a pauper's grave, attracted more notice, and received a grander welcome, from Heaven, than the greatest earthly king that ever died. "Precious in the sight of the Lord is the death of His saints."

Monthly Survey

The natives of Damascus call drunkenness "the English disease."

New York has forty Hebrew millionaires; the richest of them is worth $8,000,000.

$100,000 was spent in flowers to decorate the churches in New York City on Easter.

Social statistics in Scotland show that every night in the year 30,000 persons in Glasgow go to bed drunk.

At the present time there are, in round numbers, about half a million Protestant Christians in India. One-half of these are comparatively recent converts.

During 1888 there were 92,068 emigrants to one province in Brazil, mostly Italians. It is said the emperor's daughter, who is the actual ruler, favors Italian emigration.

It is estimated that in Paris 50,000 persons who formerly were freethinkers and indifferent to their religious interests are under Gospel influence through the M'All Mission.

The London Missionary Society, with only thirty English missionaries at Madagascar, reports the astounding number of 828 native ordained ministers and 4,395 native preachers, with 61,000 church members and 230,000 "adherents."

While the Dakota Indians were savages it cost the government $1,848,000 to take care of them seven years. The cost after their conversion for the same length of time was $120,000, a difference of $1,728;000 in favor of Christianity.

It is only twenty-five years since the Rev. C. M. Williams, now Bishop of Yedo, erected the first Protestant Christian church in Japan. At the present time there are no less than ninety-two churches and chapels in the city of Tokio alone.

Twenty-seven archbishops and bishops who are in attendance at the Catholic Congress, in Madrid, paid a visit to the Queen Regent Christina. The object of the visit was to show that the prelates were not in sympathy with the Carlists.

The sale of all intoxicating liquors as a beverage became unlawful in Iowa, July 4th, 1884. Since that time one line of policy has been by the State continuously pursued. Let us look at some of the results: In Iowa there are 99 counties. From 83 of these the saloon is entirely gone. From 73 counties where no saloon exists, there is shown to have been in the last year a decrease in criminal expenses, varying from 20 to 60 per cent. From 75 counties there is shown to be a decrease in the consumption of liquors varying from 25 to 70 per cent.

The latest statistics of the China missions, carefully collated, are, total of foreign missionaries—men, wives and unmarried women—is 1,123, an increase of 93; native ordained ministers, 162; unordained native helpers, 1,278; communicants; 34,555, an increase of 2,295; pupils in schools, 14,817; an increase of 1,140; contributions by native churches, $44,173, an increase of $5,936.

Statistics of the Mormon Church, show these figures: Twelve apostles, seventy patriarchs, 3,719 high priests, 11,805 elders, 2,069 priests, 2,592 teachers, 11,610 deacons, 81,899 families, 115,915 officers and members and 49,302 children under eight years old, a total Mormon population of 153,911. The number of marriages for six months ending April 6th, 1889, was 530; births, 3,754; new members, 488; excommunications, 113.

Pope Leo XIII. derives his revenue from three sources. One is the interest of the vast sum left by Pius IX. in the pontifical treasury, invested chiefly in English consols. This interest amounts to $625,000 a year. Another source is the Peter's pence contribution, which in spite of the very great reduction in late years, averages about $415,000 annually. The third source is the Apostolic Chancery, the receipts of which include sums received for titles and decorations, privileges of the altar, private chapels, etc., and aggregate about $520,000 a year. The entire annual income of Leo XIII., therefore, is about $1,560,000.

For Spain there are at least 112 chapels or halls in which Protestant services are held. The Protestant pastors number fifty-six, of whom thirty-six are native Spaniards and twenty are foreigners, while the native evangelists at work number thirty-five. The aggregate attendance at these Protestant places of worship is 9,194; the communicants number 3,442; while the contributions of the native churches reached last year the sum of $3,500. In connection with the Protestant places of worship there are eighty Sabbath schools, with 183 teachers, and an attendance of 3,231 children; while the day schools under the superintendence of the Protestant agents number 111, with 130 teachers (all natives except five) and 4,640 pupils, boys and girls being in the proportion of five to four; the amount received for fees being, $7,000. Besides the workers now mentioned, there are forty colporteurs in connection with the Bible and Tract Societies and there are also two hospitals for the sick and three establishments for orphans connected with certain of the Protestant churches.

Book Department, Etc.

MEDITATION OF A PARISH PRIEST: Thoughts by Joseph Roux. Introduction by Paul Mariéton. Translated from the Third French Edition by Isabel F. Hapgood. New York: Thomas Y. Crowell & Co., 13 Astor Place.

There are many brief passages in this book on many topics—literary, historical, sentimental, social, national, and religious. Some of these thoughts are excellent both in conception and in expression, others are mediocre in both these phases, and others do not seem to be worthy of a place either in the mind of the author or in this book.

TURNING POINTS OF THOUGHT AND CONDUCT. By James Morris Whiton, D.D. New York: Thomas Whittaker, 2 and 3 Bible House, 1888.

The twelve chapters of this book contain much fresh thought on the subjects treated, and on lines not usually followed in preaching from the texts selected. They deal both with doctrine and practice, show the false views often taken of texts, and score with unsparing hand the "corners" in business and the "monopolies" in trade that disgrace civilization by enriching the wealthy, impoverishing others, and crushing the life-blood out of many. Other unchristian phases of human thought and society are dealt with in a similarly clear and incisive manner.

FAIRY TALES OF SCIENCE, being popular scientific papers by the Rev. J. Gordon McPherson, M.A., Ph.D., F.R.S.E., Minister of Ruthven, Lecturer on Meteorology in the University of St. Andrews, etc., etc. Price, $1.25. New York: Wilbur B. Ketcham, 13 Cooper Union.

This book supplies a much-needed want in popular education. It gives in accurate but untechnical language the results of the investigations of eminent physicists, and also their discoveries during the last decade. The record of these wonderful discoveries will read indeed like "a fairy tale" to many, and will most likely create a thirst in many minds for scientific research. The thirty-six chapters treat, among other things, of "The Formation of Dew," "The Aurora Borealis," "The Rainbow," "Lightning," "Sun-spots," "Cocaine," "The Cause of Smell," "New Ideas About Consumption," "Origin of Life," "An Immortal Face," etc. The freshness and boldness of these stories are equally remarkable.

THE PANSY, MAY, 1889. The Way Out. A Practical Application. Her Mother's Bible. Daffy's Place, *Pansy*. Deeds as well as Words. Peruvian Whistling Jugs,

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

THE COTTAGE HEARTH, MAY, 1889. That Solitary Boarder, *Edward A. Rand*. Letters Written by Phebe Simpkins, *Nellie E. Hallock*. The Wild Garden, *M. B. Faxon*.

LIPPINCOTT'S MAGAZINE, JUNE, 1889. Recollections of George W. Childs, *M. P.* Fitz-Greene Halleck, *R. H. Stoddard*. Social Life under the Directory, *Anne H. Wharton*. One Hundred Questions, XI. Every Day's Record.

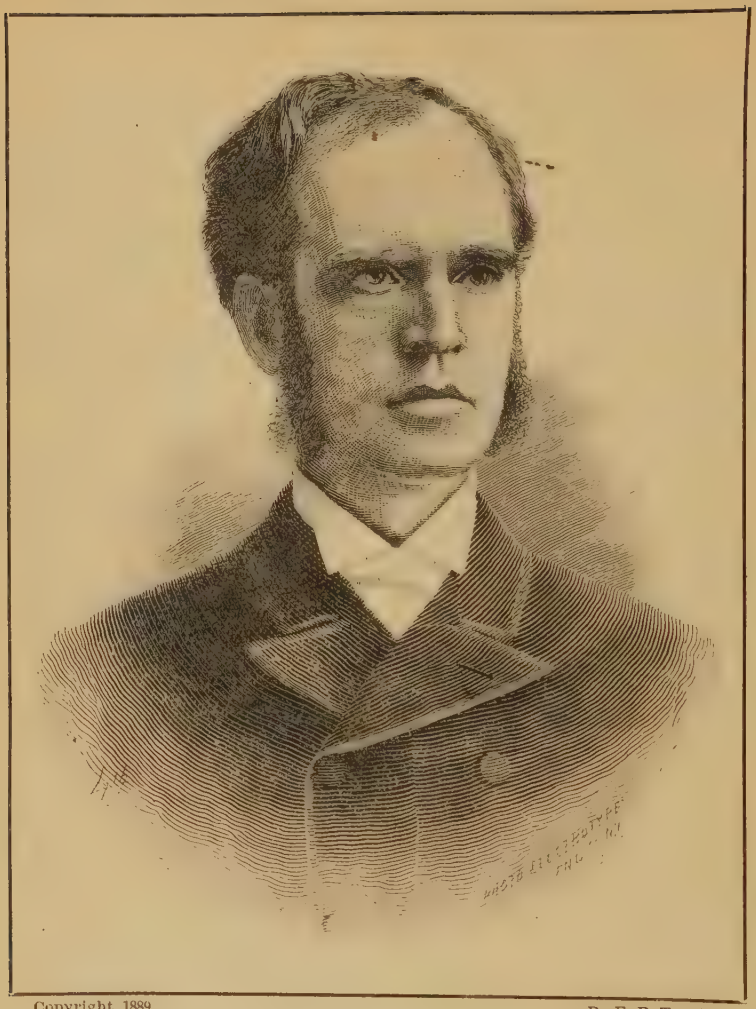
THE HOME GUARDIAN, MAY, 1889. Relation of Sunday Amusement to Sunday Work, *Rev. W. F. Crafts*. Temperance Department. Woman Work. Health Department. The Mother's Bureau. Young Ladies' Satchell. The Children's Fireside.

HARPER'S MONTHLY MAGAZINE, JUNE, 1889. Social Life in Russia, II., *Vicomte Eugène Melchior De Vogue*. Our Artists in Europe, *Henry James*. Montreal, *C. H. Favnham*. The Negro on the Stage, *Laurence Hutton*. Saturn's Rings, *Prof. G. H. Darwin*.

THE POPULAR SCIENCE MONTHLY, JUNE, 1889. Diabolism and Hysteria, *Andrew D. White, LL.D.* Glaciers on the Pacific Coast, *Prof. G. F. Wright, D.D.* Fabulous Astronomy, *Prof. J. C. Houzeau*. Mischief-Makers in Milk, *Alice B. Twesdy*. Is Christian Science a Craze? *Joshua F. Bailey*.

OUR DAY, MAY, 1889. A New Epoch in Japan, *Rev. C. S. Ely*. Berlin Addresses to Students, *Prof. J. H. W. Stuckenberg*. Were the Apostles Converted before Pentecost? *Rev. W. F. Crafts*. Nullification and Murder in the South. Shall the Common Schools Teach Christian Morals? *Joseph Cook*. Robert Elsmere's Successor, *Rev. Dr. Joseph Parker*.

BAPTIST QUARTERLY REVIEW, APRIL, 1889. The Epistle to the Romans in the History of the Christian Church, I., *Rev. H. S. Burrage, D.D.* A Study of the American Nation, *Rev. Philip S. Moxom*. An Outline of the History of Psalmody, *David C. Gilmore*. The Church of England: its Present Condition and Phases of Recent History, *Prof. B. O. True, D.D.* Theology and Science, *Pres. G. D. B. Pepper, D.D.*



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SERMONS

THE CONDITION OF CELESTIAL KINGSHIP.

BY ARCHIBALD MCCULLAGH, D.D., ROSS STREET PRESBYTERIAN CHURCH, BROOKLYN, N. Y.

To him that overcometh will I grant to sit down with Me in My throne, even as I also overcame and am sat down with My Father in His throne.—REVELATION iii., 21.

THIS is the promise of the ascended, victorious, crowned and almighty Saviour to men whom He would have imitate and reproduce the life which He lived while upon the earth. This promise implies that life is a struggle with foes which assail it for the mastery. This truth has its illustrations in all forms and spheres of life. The little creatures which people a drop of water and float in the sunbeam, too small to be seen by the naked eye, contend among themselves for existence. In their struggle for the prize of life, which mirrors in miniature the conflict of the ages, some overcome, some are overcome. Pass into a higher sphere. How many enemies, the countless forms of disease to which flesh is heir, meet the infant at the threshold of the world, challenge his right to life and contest every step of his progress. And of those thus opposed and assailed how many are overcome. How many of the human race die in childhood! Is not earth's crust honey-combed with the graves of infants? And even when in this battle they advance beyond infantile life, their victory does not always mean strength, physical completeness and beauty. Look into the asylums, hospitals and almshouses which dot the land and see how many in disease-eaten, mutilated and emaciated bodies are wearing out a painful existence of misery.

Take a step higher in this ascending scale where you will have a wider outlook. Even for the men who step into the arena of life, fitted by nature, training and inclination for its duties and with all their powers and energies apparently under perfect control, success is not a matter of course. It is not every man who starts out in life with the determination to attain professional eminence, or make money at any cost, and who in pursuit of these ends stifles conscience, disregards the counsels of God and sacrifices true, noble manliness, reaches the desired goal and secures the coveted prize. Many fail where one succeeds. When Napoleon Bonaparte was a young artillery officer just beginning to attract attention, the Assembly of France, alarmed at the report that a mob thirty thousand strong was approaching to turn them out of doors, as mobs then were wont to do, and overthrow the government, were induced to send for him. As he stood before them the President of the Assembly, after surveying him for a moment with the feeling that if the safety of France rested on the shoulders of this young officer, whose shrunken form and pale face gave no indication of the military genius that smouldered and burned within, there was little hope, said, "Young man, can you protect this Assembly?" The stern lips of the young Corsican parted to reply, "I always do what I undertake." Then he withdrew to teach a Parisian mob that for once it had a master. Was success with him a matter of course, or did he feel that he had to gird himself to overcome? Listen to his own words on this point: "There is no man more pusillanimous than I when I make a military plan. I magnify all dangers and all possible mischances. I am in an agitation utterly painful. That does not prevent me from appearing quite serene to the persons who surround me. When my resolution is taken, all is forgotten except whatever can make it succeed." But was not this continental robber, who walked through blood and broken oaths to the throne of France, whipped, mercilessly whipped in the battle of life along the lines which he chose to fight it? He was dethroned, discrowned, shorn of all power and became a querulous man who spent the last years of his life a prisoner, whining over the indignities to which he considered himself subjected. Rise to a still wider outlook, where the moral element enters and the eternal world comes into view. The higher you rise in any sphere in life, the smaller do the classes become. There are more Canadian thistles than Yosemite pines. There are more ants than eagles. There are more men who can read and write than can weigh the planets in scales and call them by name, paint a Madonna, build a Parthenon, write an epic. So there are more men who succeed in temporal pursuits than attain grand Christian characters and live a Christlike life. The first great truth implied in our text is, if men would live that higher life which is governed by the principles of the Gospel and in the eternal world sit down with their Lord and Master on His throne, they must resist the temptations which assail them, vanquish the foes which would destroy them.

The dangers which beset each one in this life-battle are special. "To him that overcometh"—that is what stands in his way of complete conformity

to the will of God—"will I grant to sit with Me in My throne." What is a powerful temptation, a seductive snare to one man may be no temptation to another. The rock on which your neighbor struck the reef, on which your friend lies stranded, may not imperil your safety because you are steering in another direction. There are men whose integrity money could not buy, in whose keeping the uncounted millions of the mints and treasury of the United States would be safe. They could handle the world's gold and none of its dust would stick to the palms of their hands But there are others who are ready at any moment to part with reputation, character, ay, sell their very souls for its possession. Take spirituous liquors. There are some to whom in any form it is as distasteful as vitriol, as poisonous as croton oil. There are others—God pity them—in whom the appetite is so fierce, powerful, overmastering, that if they saw a glass of rum on one side of the mouth of hell, and they stood on the other side, they would leap across at the risk of falling in, to get it. There are two things which differentiate and specialize each human being's danger. The first is natural constitution. No one denies the law of heredity, that physical resemblances, mental aptitudes and moral qualities are transmissible and sometimes travel down family and national lines for centuries. The cunning skill of Jacob in outwitting his uncle Laban and taking care of his own financial interests meets you at every turn in all the great commercial marts and financial circles of Christendom to-day. The state craft of the alien Joseph in gaining supremacy in the counsels of the haughty Egyptian nation reappeared in modern times in Gambetta in France, and Beaconsfield in England. This law of inheritance and transmission is a very solemn thing. Neither the good nor the evil which men do, Shakespeare to the contrary, is interred with their bones. There is not a vice which men cherish, nor a forbidden pleasure which they indulge, no sin against the cardinal virtues which they commit, which does not move on to affect the lives of those who own them as their sires. But the point I wish to emphasize is that, while a man may inherit tainted blood and receive a legacy of disabilities from his progenitors, it does not relieve him from personal responsibility. No matter where my blood comes from, when it flows through my arteries and circulates through my veins, it is mine. If it be poisoned with the dregs and heated with the passions of another life, it is for me to calm, cool and purify it. How difficult it is sometimes to disabuse some minds of the fatalistic notion that they are not responsible for constitutional moral infirmities which they have inherited. What are the weak points in your character? In the presence of what temptations do you most easily surrender? Along what lines does your constitutional predisposition to wrong-doing lie? As you confront these weaknesses the command of the Great Saviour of souls is, Overcome. On this your salvation depends. "To him," and only to him, "that overcometh will I grant to sit with Me in My throne."

The second thing which differentiates and specializes each man's peril is providential circumstances. Joseph was sold into slavery, carried into Egypt, and thrown into the face of temptation in a way he was powerless to

avoid. Here providential circumstances determined the special danger to which he was exposed. But did this fact relieve Joseph of his personal responsibility? John Stuart Mill was carefully trained by his father in childhood and boyhood in the principles of atheism. Young Mill had no voice in determining the character of his childhood instruction. But did that fact relieve the future philosopher of responsibility in adhering to and teaching others the principles of atheism? Your greatest peril may lie wrapped up in some providential event which you had no voice in shaping and which you must meet. It may be money. It may be family alliances. It may be social relationships. It may be a business crisis — such a business crisis as sometimes reveals the whole moral mechanism of the man. I know not whether your inherited qualities of mind and moral aptitudes are helps or hindrances to you in life's battle. I do not know the revealing tests to which a searching Providence may subject you. But I do know that special dangers lie along your pathway and menace your eternal well being; dangers which you must conquer, vanquish, overcome, if you would enter yonder pearly gate, pass beneath the archway of jasper, tread the golden pavement of the celestial city and sit down with your Lord on His throne.

The text affords glorious encouragement in the blessed assurance that it is possible for men in this life-battle to overcome. Some men possess such marvellous resources and exhaustless reserve power that they seem equal for any emergency and out of the most disastrous defeats can organize victory. When Holland was invaded by Spanish armies, too powerful to be resisted by any force that she could put in the field, for the purpose of crushing the liberties for which she was contending, the masterful genius of the great Prince of Orange proved adequate for the occasion. He commanded the dykes to be pierced, and flung back to the ocean for a time the land which had been filched from its bosom, and thus conquered his country's enemies. Historians pause over such an incident and pronounce it sublime. But the success possible in the text rests on surer foundations than human resources or individual reserve power. It rests on the truthfulness and sincerity of Jesus. He does not mock men by laying down impossible conditions of salvation. When He says "To him that overcometh," it plainly implies that it is possible for men to subjugate wrong constitutional biases, rise superior to environments and build their character after the divine model. Brother men, when the voice of Christ urges you to the daily conquest of the obstacles which lie between you and His invisible eternal throne, He urges you to undertake no impossible task. This possibility of victory for every man is guaranteed by the infinite love of God. It is impossible for the human mind to conceive of God whose nature is love so hedging in man by His almighty power that to overcome is impossible. You may point to dark events in the history of Providence. You may cite from these inspired and gleaming pages mysterious fathomless words about such topics as divine sovereignty, election and the special agency of the Holy Spirit. But are we not to interpret these pas-

sages in the light of the passages whose meaning is plain? Over against these fathomless citations I place "God is love," and that declaration which carries with it all the force and solemnity of an oath, "As I live, saith the Lord God, I have no pleasure in the death of the wicked," and assure you that it is possible for you by the use of the means put within your power to overcome. That God is on the side of the man who is struggling to preserve his purity, maintain his integrity and vanquish what is wrong both within him and without him is a truth taught with increasing clearness from Eden to Calvary. It is possible for you to so live that at last you can step forth from amid the moral wrecks and failures that strew the shores of time and without egotism say, "I have fought a good fight," and hear in response the King's voice say, "Well done, good and faithful servant."

Observe the greatness and grandeur of the reward of him who overcomes: "To him that overcometh will I grant to sit with Me in My throne." It is a trite and commonplace remark to say that a man in order to make the most out of himself and serve his generation most efficiently must have a noble and worthy aim in life. So as an inspiration to nobleness and holiness our Lord holds out the grandest conceivable reward. "I will grant to sit with Me in My throne." Can you conceive of a greater incentive to be offered man than this promise of eternal participation in the regal splendors of Heaven?

Turning to the practical suggestions of this subject, notice that religion is a personal matter which has to do with individual character. Each one must overcome the obstacles which lie in his pathway. You can never understand how much Christ is to men until you realize your danger, feel your helplessness and experience His saving power. You can never appreciate the towering sublimity of His peerless life until you attempt to walk in His footsteps and regulate your life by the same principles which controlled His life. The essence of the Christian religion is life, life shaped and controlled by supreme love to God and love for fellow-men equal to the love cherished for self.

How careful we should be to shape, as far as possible, the outward circumstances of our lives, so as to create for ourselves no unnecessary disadvantage. For if the Christian life is a battle against foes which are numerous, powerful, malignant, then the part of wisdom is to give them no avoidable advantage. No one who needlessly and deliberately exposes himself to temptation in the presence of which he is weak has any more right to expect God to shield him from moral harm than he would, if he flung himself from a beetling crag, have a right to expect God to suspend the law of gravity to protect him from bodily injury. Avoid temptations whenever and wherever you can consistently with fidelity to duty. It is true wherever God sends you you are bound to go, and His presence and power will shield you from harm as they did the Hebrew youths in the fiery furnace. But it is difficult enough for you and me to overcome without giving the devil the advantage of position and exposing our weakest flank to his fiery assault. What is the true idea of the divinely appointed means of grace? The Church is both a hospital and a school. It is a hospital where the maladies of the soul are to be healed;

it is a school where we are to be trained for future life and celestial service. The ordinances of the Church are God-appointed helps to aid you in gaining the victory in life's battle. Appreciate these God-given helps. You need this Gospel to be preached and so preached that it will come crashing through the secularities of life, bursting through the veneering of society and lift up sublime realities, eternal verities before your mind and hold them there until they produce their appropriate effect. You need the inspirational influences which work for holiness and which come to us through the channels of prayer and the sacraments. O brother men,

> "We are living, we are dwelling
> In a grand and awful time,
> In an age on ages telling,
> To be living is sublime."

Therefore "Put on the whole armor of God that ye may be able to stand against the wiles of the devil." "Watch ye, stand fast in the faith, quit you like men, be strong." Hear your Captain on the eternally memorable night preceding His death say to the Father, "I have finished the work which Thou gavest Me to do." Listen to His voice now, from His invisible throne, as it rings out over life's battlefield: "To him that overcometh will I grant to sit with Me in My throne even as I also overcame and am sat down with My Father in His throne."

CHRIST THE POWER OF GOD.*

By J. P. Greene, D.D., Third Baptist Church, St. Louis, Mo.

We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.—I. Cor. i., 23, 24.

Many good men have been clothed with the power of God, and have thus been enabled to do superhuman works. Christ is the power of God in a higher sense. He is not merely a man of God, but the God-man. All authority in Heaven and on earth is given to Him, and His power is equal to His authority. In Him dwells all the fulness of the Godhead bodily. True, He called Himself the "Son of Man," and at times He seemed to be weak. But He also claimed to be the Son of God, and in His weakness He displayed divine power. All the circumstances of His death proved that He laid down His life. His death was submission, not defeat.

Christ is indeed the power of God, but only to believers. Unto Jews He was a stumbling-block, and unto Gentiles foolishness; "but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God!" He is charged with divine power, as with electricity; but the touch of faith is required to call forth His power. Unbelief is a non-conductor. The afflicted woman touched the hem of His robe in faith, and virtue flashed from Him to her instantly, and she was healed. He made no

*Delivered May 10th at the opening of the Southern Baptist Convention, Memphis, Tenn.

response to those that carelessly pressed against Him in the throng. In a measure He was powerless in the presence of disbelievers. He could do no mighty work, no "power," in Nazareth. But the disbelief of the many could not prevent Him from healing "a few sick folk" that came to Him in faith.

Our Lord is no longer present with His people in the flesh, but through the Holy Spirit He reveals His power unto them in two ways, in saving them from sin, and in empowering them for service. I wish to consider these two manifestations of His divine power.

I. *Christ is the power of God unto salvation.*

"Thou shalt call His name Jesus; for it is He that shall save His people from their sins." "For the Son of man came to seek and to save that which was lost." He is "mighty to save." "He is able to save to the uttermost." The purpose of His coming was to save sinners, and He is fully equipped for the superhuman task.

It is hard, perhaps impossible, for us to realize the magnitude of Christ's saving work. The greatest human power is not adequate to the salvation of the sinner. We are so accustomed to seeing conversion of sinners, and to hearing of the simplicity of salvation that we forget the mighty work of our Saviour. The traveller sits in the soft seat of a Pullman and whirls along in safety. Little does he think how much it costs to secure this safety and ease. How much time and money were required! How many brains and heads and hearts were worn out! How many tedious and fatal experiments were made before the best road-bed and best bridges and best locomotives and best cars were invented! What did it cost Jesus to make a plain, safe highway for us through this "waste, howling wilderness"?

It is important that we should have a correct idea of sin, that we may appreciate the saving work of Christ. A false view of sin necessarily leads to a false view of the atonement. If the sinner is not in a very bad way, he does not need a very great Saviour. Nearly all the serious religious errors of our time can be traced to unscriptural and false views of sin. In this age the sense of sin is terribly blunted; hence Christ is a respected Friend rather than an almighty Saviour.

What does the Word of God say of the sinner's condition and of Christ's saving work? The Bible has much to say of sin. Every phase of moral evil is there described and condemned. The words used by the Holy Spirit are significant and unmistakable. Such words as sin, iniquity, wickedness, transgression and disobedience express God's opinion of moral evil. The sinner has fallen away from God, is depraved, is worthless, is trampling upon the divine law, is hostile towards God. He is in a state of discord and of slavery and of false security and of hypocrisy and is becoming hardened all the time. And God holds him accountable for every sin—for every idle word. He is already condemned, and is heaping up wrath against that awful day of wrath.

Look also at the expressions used to describe Christ's saving work, and you will get a still clearer view of the sinner's condition. He is lost, and Jesus came to seek and to save him. He is a captive, and Jesus came to pay

a ransom for him. He is in prison, and Jesus came to open the prison door and set him free. He is defiled, and Jesus came to wash him in His own blood. He is condemned before God, and Jesus came to justify him. His mind of flesh is at enmity against God, and Jesus came to reconcile him to God. He is dead in trespasses and sins, and Jesus came to quicken him, to regenerate him. So desperate is his case that nothing short of a new creation will do him any good. The valley of dry bones is a fit illustration of this world of lost souls. "Can these bones live?" "O Lord God, Thou knowest!" The Almighty Saviour must send forth His spirit, and breathe the eternal life into these dead souls, else there is no hope for them.

But God has given us the clearest expression of His view of sin in the crucifixion of His own Son. What is the meaning of this horrible scene? If the sinner is not in a dreadful state, why did Christ suffer and die to save him? Why did not God, with His inexhaustible resources, find some easier way to rescue him? We must believe that the price paid was the sinner's debt. Our sins were laid upon Him. He suffered in our stead. God poured out His wrath upon our Substitute. Christ suffered the agony of a damned soul. No one can look upon the cross and consider sin a light matter.

The Bible idea of sin is just and true. We may appeal to the acts that come within the sphere of our observation, and corroborate the words of Scripture. Sin is now and always has been just what God says it is. It has a history, dark and dreadful. And it does not require searching to find out its character. Look where you will and you must see it. The trail of the serpent is over all. There is no spot that it does not defile; no individual that it has not corrupted. This vile weed has driven its roots so deep that no mortal hand can pluck it up. We are amazed at its aggressiveness and power. Every branch of human life has been invaded by it. It has overrun every valley, and has intrenched itself on every height. Most of the earth is under its absolute rule. When we undertake to drive it out we meet with crafty, stubborn, relentless opposition. No stronghold of sin has ever been captured and held. Every spot on earth is to-day defiled by the foot-prints of the devil. Where he does not go openly he goes by stealth. Even where he is not suspected there is the hiding of his power. Moral evil is a dark, gigantic, colossal power. It is everywhere. It is organized. It is strong, almost invincible. Look at the ruin it has wrought. Why does it exist? It should not be here. Who will destroy it, or even check its work of destruction? When we face this problem, the sin of the world, we are bewildered, appalled, overwhelmed.

We know, too, that the sinner is in a bad way. Good sense forbids that we should make light of his condition. All that God says of him is true. He is indeed lost, defiled, led captive, condemned, hostile towards God, and dead in sin. Let him try to return to God. Let him turn away from sin. Let him break off his chains. Let him burst open his prison doors. Let him arise from the dead and live a holy life. There is no strength in him,

I am tired of hearing the sinner's future state discussed. Those that wonder whether he will go to hell or not overlook the facts. He is already lost, and not going to be! He is not fit for Heaven and he knows he is not. Every unrenewed man not only does not love God, but is also incapable of loving Him. Human decency is not spiritual life. One sin unpurged is enough to damn a soul. A garment that is defiled with one spot is not clean, and it will never be clean until that vile spot is washed out. Christ shocked His hearers when He depicted the rich man in hell. But where else could he go? Was he fit for Heaven because he wore purple and fine linen, and fared sumptuously every day? You can't convince these worldlings that they are lost. They persist in thinking that God cares as little for sin as they do. Even when they acknowledge their sins, they do not turn away from them. And many that desire to be saved die in their sins. The Ethiopian cannot change his skin, nor the leopard his spots! Some people seem to think that there is a chance for the sinner to be lost. He is lost! There is a chance for him to be saved. Look around you at the dead souls. Many of all ages and classes are passing along the broad way. When you try to turn one sinner from the error of his way, you will see how helpless you are, and how necessary is the divine, Almighty Saviour. If I did not believe in Christ's power to save I should sink in despair.

What is salvation? It is not a superficial, comfortable view of sin. The heart and life of the sinner must be changed. He must have a new heart. Christ takes away the old heart of sin and gives him a heart of righteousness. Joining the Church is not salvation. There must be a new creation! The hog that is washed will plunge again into the mire. God changes the unclean animal into a sheep. Old things pass away, and all things become new. One can hardly believe that such a change could be wrought. None but a divine power could do it. God gives a new mind and a new love and new tastes. Think how hard it is for one to adopt a new way of living. A man that has lived many years in the country cannot content himself in town. We get used to certain kinds of food, and we should soon tire of the best French cooking. It is hard to teach an old horse new tricks. But Christ can make a completely new man of a sinner. He not only learns to love spiritual things, but also has an unconquerable disgust for sinful things. He has tasted and seen that the Lord is good, and is a new man for evermore!

We have a great Saviour. I wonder at His ability. I wonder that He had the courage to undertake the salvation of sinners. I wonder at His unselfishness. I wonder at His tenderness and patience. I wonder at His strength. I wonder at His works, the actual visible results of His saving power. The crucified Christ is indeed the Saviour of sinners! He has saved us. He is saving men all around us every day. Let men make sport of sin and salvation if they will. We believe in Christ, and unto us He is the power of God. We know, too, that the whole world lies in the wicked one, and that Christ is the only hope of salvation. "I am not ashamed of the Gospel; for it is the power of God unto salvation to everyone that

believeth." Every renewed soul has a sweet experience of His saving power.

II. *Christ is the power of God unto service.*

Those that have experienced the saving power of Christ are commissioned to tell the story to others. We cannot save men, but we can tell them that Jesus saves. It is the purpose of Christ to evangelize the whole creation. It is indeed "a daring program." The conception is the fruit of divine mercy and wisdom. It never would have entered into the sinful, selfish man to undertake such a work ; and none but a renewed soul has the desire and courage to engage in it.

Turn your face toward the work the Master has given you to do. Look on the wide-spreading fields He has sent you to reap. The prospect is bewildering. Angels might possibly do this work, but are we able? Let us not underestimate our foe. We do not contend against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Great difficulties are in our way. The whole world is in the possession of the devil. He has a strong hand in all the affairs of men. He rules the State. Commerce is carried on in his spirit. The love of money moves the world's business. Not one man in a thousand makes money for Jesus' sake. Not one State or city government is set against sin ; not one upholds the cause of Gospel truth. We may count ourselves fortunate if we are not opposed or persecuted by these governments. The first missionaries that went out from England had to go in a Danish vessel, and the Indian government would not allow them to settle in their possessions. The servants of Christ have suffered much from these worldly powers. Paul appealed several times to his Roman citizenship to protect his life. But he never received any support from the Roman government, never dreamed of such a thing. Worldly men do not sympathize with this holy work. They regard us as fanatics, and our undertaking as foolishness. When we speak hopefully of our work they hurl discouraging statistics against it.

Even when there is no open opposition, there is a strong undercurrent against us. But none of these things would move us, if sinners were anxious to hear the message. It is a rare thing for a city or nation to welcome the messenger of the Cross. Most of our missionaries must labor for years to make one convert. In a vision Paul saw a man of Macedonia beseeching him, "Come even unto Macedonia and help us." He did not see all the Macedonians. Remember how he was treated at Philippi. Men love darkness rather than light. Think of the systems of idolatry and unbelief that confront us. These false religions have been in the field for ages, and have the veneration and love of the people. They have their temples and priesthoods. Underneath them is the strong arm of the State. The rich offerings of generations are heaped up around their altars. Do we dare attack these gigantic organizations of the evil one? Can these souls that are buried in the darkness of ages be brought out into the light of the Cross? Right here

in our own favored land of liberty superhuman difficulties confront us. How shall we reach the unchristian masses? We are all asking this question. In our cities are whole blocks and wards that are given over to Satan. The Christian feels his heart sinking within him as he walks through these precincts. It requires great courage to approach one sinner, even the feeblest one. Many active Christians will not attack a sinner. It is storming the cannon's mouth. How helpless we feel in the presence of a sinful child! The door of the heart is closed against us. Not one Christian in four is actively engaged in the work of soul-winning.

"Who is sufficient for these things?" When we look within we see greater difficulties than those that are without. Was there ever a Christian that felt that he was able to do this work? The Master has to drive most of us into His service. We do not hesitate because we do not love Him nor the souls of men. It is a pleasure to us to serve Him, and we rejoice in the salvation of sinners. But we are conscious of our weakness, of absolute unfitness for this work. I do not wonder that Jonah fled to Tarshish. We doubt our ability to make the sacrifices and endure the hardships required of us. Sinners regard us with suspicion, with contempt, with hatred. Our proud hearts writhe under this treatment. And sin is a loathsome thing. We must give up our tastes and delicate sense of decency, and go down among the lowly and debased, and live with them and love them. The defiled garment of the sinner thrills us with horror when we take hold of him to pull him out of the eternal burning. Have we the tenderness and tact for this work? One that engages in the service of Christ must be a hero and a martyr. It is folly for us to think that we are sufficient for this work; we overestimate our ability. We must be endowed with power from on high. All our help must come from Christ. Apart from Him we can do nothing. But we can do all things through Him who strengthens us.

In our day Christians place too much dependence on human means. Material helps receive too much emphasis. We must have fine houses of worship and fine choirs and fine preachers. If we have plenty of worldly means for carrying on our religious work, it never occurs to us that we can fail. And we have little hope of succeeding without these means. Some ardent souls have declared that we could evangelize the world in a few years if we had enough money. Is Mammon the god of missions? Money rules the world, indeed, but it does not rule the kingdom of Christ. The devil offered our Saviour all the resources of the world. But He spurned the offer. He does not need these things. Let us not fall into this old snare of the evil one. It is not by might, nor by power, but by the Spirit of the Lord. Our weapons are not carnal, but spiritual. Why does the cause of Christ languish? What is the matter with our moribund churches? Involuntarily we exclaim, "We need more money! In every department of our work we need more money. Give us the money, and we will move the world!" A glance at ecclesiastical history is enough to explode such a notion, without referring to the Word of God. Why is it we cannot see that it is the power of Christ

that we need? Not long ago a member of a village church wrote to me and asked me if our church would not give them a bell. He said all the other churches had bells, and they could never do anything until they got one! Anything but Christ! We are all so slow in seeing our only great need. If we have Him we have all things, and abound. And if we had all earthly things, and Christ were lacking, we should be wretched and miserable, and poor, and blind, and naked!

I am not decrying the use of material helps in the Lord's work, nor do I say that we have all the money His dear cause needs. I am insisting on Christ as the power of God unto Christian service. All our resources come from Him. When we need money He will give it to us, if we trust Him. If we are full of His Spirit we should not fear to undertake His work, even when there is not a cent of money in sight. Look at His commission: "All authority hath been given unto Me in Heaven and on earth. Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world!" This commission was delivered to above five hundred brethren. But they were poor, unlearned and unknown men. They had no worldly possessions. The Church was their only organization. They did not have a house in which to meet. How could they evangelize the whole world? Christ presented Himself to them as the source of power. He had all authority. He would be with them, even unto the end of the world. Nothing was said about learning or money or worldly influence. None of these things are essential to success. The Master wisely kept these things out of sight that they might look to Him alone, the only source of real power. Paul was a mighty servant of the Lord, a real giant, a "mighty man of valor." His conversion was miraculous. That great revival in Jerusalem that carried many unbelievers over to Christ did not move this impetuous spirit. But when Jesus met him in the way he became an easy captive. Then he began that wonderful life of service. What did this man endure? What did he accomplish? His life is the greatest miracle of the apostolic age. Where shall we look for the secret of his power? He tells us that Christ "enabled" him. Christ appointed him to the ministry. When he became a Christian he lost all his worldly power. What things were gain to him he counted loss, his learning, influence and worldly prospects. He counted all things but loss for the excellency of the knowledge of Christ. After he was thoroughly emptied of the world Christ filled him with His own mighty spirit. When he became weak Christ made him strong. "My grace is sufficient for thee." He gloried in this divine energy. "No longer I, but Christ liveth in me!" This is the only way we can account for the marvellous power of this man. Humanly speaking, he was poorly equipped for evangelizing the Gentile world. He had no influential friends and no money. The learning that the world respected he threw away, and took up this foolish, odious theme, the crucified Christ. With this puny weapon he

smote the Gentile world till it trembled from centre to circumference, and temples and thrones fell into shapeless ruin. Sum up the results of his missionary journeys, mark what he accomplished, and note well the meagre human resources at his command. Christ wrought through this man and his successors. Before the end of the second century nearly the whole habitable world was evangelized, and this grand work was done without any organization but the Church, without money, without schools, and without a single meeting-house! Add to this lack of resources the opposition and fierce persecution endured by these heroic servants. Now analyze this wonderful success. When you get down to the hiding of their power, what do you find? Christ.

I might bring forward examples of modern times to show how God has poured contempt on the pride of human strength; how He has taught us to look to Christ alone as the source of all power. I might speak of the origin of foreign missions. The idea sprang up in a circle of humble Baptist preachers in a rural district of England. The first missionary meeting was not held in London, but in the village of Kettering. William Carey, the humblest of that circle, was the first to propose the work and the first to undertake it. When he and Thomas sailed for India there was not enough money in the treasury to pay their fare. When they began their work among the heathen they were utterly destitute—the wolf was at the door. But the Lord was with them. I might point you to Judson beginning his work in Burmah. Day after day he sat in the little open chapel and sowed the seed by the wayside. Very few people stopped to hear what the strange man was saying. Most of the time he spoke to the wind. But God made the wind his messenger, and on its wings it bore the words of life through the whole land, and into other lands. The word went forth and did not return void. I might also call your attention to the work of our fathers in this fair land. They were poor and unlearned and despised. With such poor human equipment how could they do such great work? How many Baptist churches in this country, and you can hardly find one that did not begin in a feeble way! Those men were giants, spiritual Titans. Christ was the strength of their hearts and their portion.

Scripture and history both point one way, to Christ. All spiritual energy must come from Him. He is the only source of power. Those that put their trust in Him shall never be confounded. But those that trust in the arm of flesh will fail. First seek Him and His righteousness, and all material blessings shall be added. The life is in Him. This life produces fruit. Our missionaries preached Christ first. They followed civilization and all Christian institutions. Our fathers began with Christ. On this foundation they built. Now we have wealth and learning and influence. These visible, material means are the fruits of divine power. There is no power in these things. If we put our trust in Him He will honor our labors and establish our works, but if we turn away from Him and defy human strength, we should surely fail. The golden calf did not bring us out of bondage, and it

cannot lead us into the land of promise. Would you be a strong, useful servant of the Lord? He must clothe you with power. He must energize you for service. If you trust Him He will be to you the power of God and the wisdom of God. A grain of faith in Him will remove mountains. "Be strong and of a good courage; be not affrighted, neither be thou dismayed; for the Lord thy God is with thee withersoever thou goest."

MAN'S SPIRITUAL GROWTH.

By Professor Marvin R. Vincent, D.D., Union Theological Seminary, New York.

Now He that hath wrought us for this very thing is God, who gave unto us the earnest of the Spirit.—II. Cor. v., 5.

Hath wrought us for what? Of what hath God given us the earnest? These questions we naturally ask as we read this passage by itself. We must get hold of the Apostle's line of thought before we consider them. To this end we must read the latter part of the preceding chapter. Paul is speaking there of earthly affliction and trouble, and says that it is light as compared with the glory of the world to come, and that it is, further, an element of the process by which God prepares His children for that glory. The affliction works out an exceeding weight of glory. "We who suffer," he says, "are looking, not at what is seen, but at what is unseen. What is seen is transient, temporal; what is unseen is eternal; for we know that if the earthly house of our tabernacle were dissolved, we have an eternal building of God in Heaven."

The figures at the beginning of this fifth chapter carry out this contrast between the temporal and the eternal. The visible, temporal things are represented by a tent or tabernacle—a frail, temporary structure, easily overthrown, the cords quickly cut, the covering easily rent; while the eternal home prepared by God is represented by a building with solid foundations; not made with hands like the tents which Paul himself manufactured. The thought of the affliction and trouble peculiar to this mortal and temporal state is further carried on in the next three verses, in which the figure of a building runs into and blends with the figure of clothing. In this tent of ours we are distressed, we groan, no longer to be clothed upon with our house which is from Heaven—to have the heavenly conditions descend upon us and to envelop us like an upper garment; and to have—here is still another figure introduced—to have this that is mortal swallowed up of life.

This change from the mortal to the immortal is no accident. It is the result of a divine interest. Here we strike our text. God wrought us for this very thing and has given us the earnest, the foretaste and pledge of this change through His Spirit. Our text, therefore, is the expression of the truth, that, in God's economy, this life is a process of disentangling and de-

tachment from its own conditions. Mortal life so far as related to itself is getting loose.

In the first place let me recall your attention to the imagery of the context. We mortals are as dwellers in a tent. This tent is being gradually loosened down—such is the literal meaning of the word "dissolved." The same word was used by our Lord of the stones of the Temple of Jerusalem and indicates a gradual destruction, stone after stone. So it would be in striking a tent—the tent-pins would be taken out, the cords slackened, the covering rolled up, the poles lifted from their sockets—piece by piece the tent would vanish. Paul has a similar figure in his epistle to the Philippians, when he expressed the desire to depart and be with Christ, or, literally, to break camp.

This gradual loosening, this detachment, is a familiar fact of our life. It would be more familiar if we did not persistently shut our eyes to it, for it is not an agreeable fact. Yet there the fact is. We are breaking up, and Scripture emphasizes the fact by asserting that God's intent is to break us up. He that hath wrought us for this very thing, for the breaking up of the tent as well as for the dwelling in the building, is God. "Thou turnest man to destruction, Thou carriest them away as with a flood." One of the most puzzling things about the universe is that it is made to be destroyed; that such superhuman ingenuity, such perfect finish of workmanship are expended upon things which soon crumble to dust. How exquisite is the structure of a bee or of a butterfly, and yet how short-lived they are! The Psalmist praises God because he is fearfully and wonderfully made, yet the world is one great cemetery.

But as time goes on you notice a change. The man has reached his altitude. Perhaps he shines there with a steady splendor for yet a good many years; but his position and reputation are positively fixed. His standing in the community is defined. Men know how far they can draw on him and what purpose he can serve and into what places he will fit. He is no longer a man of promise. His age, if it does not find fulfilment, drops him. The cords on the rear of the tent begin to slacken. There have been bonds which still held him strongly to the past. A father or a mother dies; brothers and sisters form new alliances and new bonds for themselves, and their interests and his diverge; the old circle of kindred begins to break up. It goes on quietly, like the undermining of a bank, when now and then a loosened mass dropping into the stream shows that the current is at work. But some day the man wakes up to the fact that his connections are mostly with his own generation. And as time moves on, a new and more startling fact begins to emerge—that the connections with his own generation are gradually breaking. More and more pronounced is the sense of the push of a mass of younger, fresher life, crowding him back or on one side. The world is not for him, as he thought it was. It is for youth.

The children to whom he has long been an authority, are developing independent ideas of their own and carrying them out without much regard

to his approval or disapproval. A familiar face vanishes at intervals from the counting-room or the council table. Little time to pause for this—only a day for decorous funeral ceremonies. The gap is filled. There is no vacant place to look at, only some day he realizes that almost all his old comrades are gone. The very respect of man is suspicious. It is the formal respect they pay to the antiquated. The break is heading towards the centres of life. He has lost some ambition. He has given up certain things he was always meaning to do. He is not so ready for the undertakings which make a draw on nerve or strength. He gives up more easy than of yore. The spring has gone out of him. Younger men may come to the front unchallenged. The front is a hard, dangerous place under fire, and rest and quiet are growing sweeter. And so the final stage sets in—physical wreck, mental feebleness, complete withdrawal from the busy world. Let it go on its way. He cares no longer. The tent, with its loosened cords, flaps and strains, then collapses. There are eulogies and obituaries and an epitaph. The earthly house of this tabernacle is dissolved. And He that hath wrought us for this very thing is God.

God meant this ; meant that our earthly house should be a tent and not a building, meant that it should be transitory and not eternal.

This is a very sad picture, if this is all. Nay, it is an insult to common sense to ask us to believe that this wondrous house of nature and of man was made merely to be destroyed. Reverently speaking, speaking from the standpoint of thought at which God's own word and Spirit places us, we may say that such a result would argue a wanton and arbitrary exercise of power. But this is not all. God did not make us for death, but for life. If He has appointed a tent for our earthly sojourn, He has reared a building for our dwelling. Moses, in that old psalm, voices the truth. There is nothing eternal but God. There's no eternal home for man but in God. The old lawgiver looked forth upon the tents where a generation was dying in the wilderness ; looked away from the purple mountains, the most impressive symbol of stability which the earth furnishes ; looked away into what would have been vacancy to many another eye, and saw the eternal home there. Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth or even Thou hadst formed the earth and the world ; from everlasting to everlasting, Thou art God! And so we turn to the other side of our text. God has made us for the tent, but He has also made us for the building.

The important point is that we should see these two things as part of one economy. The tent and the building are related to each other. How death and decay came into the world—what might have been if sin had never entered, by which we are told came death—is not now the question. We are dealing merely with the facts. And I may say here, that even if sin had never entered into the world, I doubt whether this human life and this human body would have been any more than a temporary stage of existence through which men would have passed into a purely spiritual life; because I find

that this is according to the analogy of God's working elsewhere, if not everywhere. God's plans unfold. They do not clash into consummation. They move in progressive stages, and immense expenditures of time and labor are concentrated upon single stages, which after all seem to be little more than standpoints for succeeding stages. God's economy distinctly takes in the transitory and temporal as well as the eternal.

Thought has tended too much to the violent separation of the mortal life from the eternal life; has tended to set them in contrast and opposition instead of in harmony; has tended to regard them as representing different economies, instead of their being included in one and the same economy. For instance we draw the line sharply between life and death, and yet many a scientist will tell you that death is the beginning of life and Christ. Paul tells you that in unmistakable terms. And what we want clearly to apprehend with reference to this mortal, transitory tent-life of ours is that it has a definite relation to the permanent spiritual life of the future, that it serves a purpose of preparation and development towards that life, that it furnishes a soil in which the seeds of the spiritual life are sown, and that therefore, instead of being despised and neglected because it is temporary and destined to dissolution, it is to be cherished and cultivated as the real and effective ministrant of the eternal life. "He that wrought us for this is God." If God made us merely to die and if death is the end, why then life has very little significance. If He made us to live forever, and if our life here fits into that life beyond and prepares us for it, then life is not only significant, but gets its chief significance from that other thing for which God hath wrought us—the building of God eternal in the heavens.

We have in nature a great many illustrations and analogies of the fact that what is transitory and ephemeral directly ministers to higher and more enduring forms of life. Take for instance the illustration of the soil, hinted at a moment ago—existence underground is a low form of life, and yet the seed must be cast into the ground and remain there for a time before the beauty and fruitfulness and nourishment of the fruit or grain can become facts. And that preliminary stage in the dark, damp mould is not for the seed merely a period of idle wasting—that stage ministers directly to the higher form of life. So in animal life. What a delicate and beautiful structure is the egg of the fowl! How perfect are its outlines! How fine the texture and tinting of the shell, yet how frail. It is made, as we all can see, to be broken, and an egg-shell is a synonym for something worthless. And yet there have been lodged in that frail and temporary thing forces which minister to life. That little casket holds and protects and fosters the life of the infant bird, and in it are begun and nourished those processes of life which are taken up and carried on by a new set of ministers from the moment that the fowl emerges from the shell. So the worm rolls himself up in the cocoon, but within the cocoon the purple and golden glories of the butterfly are silently elaborating themselves.

It is to God's interest that the spiritual life should be taking shape under

the forms of the mortal life. In the tent man should be shaping for the eternal building; in this frail, fleshly environment he should be growing familiar with the powers of the world to come; he should be coming more and more under their influence, should be growing more and more into sympathy with the principles and the ideas of the eternal world, growing in aspiration for their larger range and soon welcoming the demolition of the tent as the signal and medium of entrance into the eternal building. This picture of our mortal life is intended to show itself early. The average human life, as we have seen, tends to become more and more enveloped in the wrappings of this world, and to consider nothing else, and many practically reason that attention to the interests of the next world may be deferred until the process of detachment from the things of time has fairly and consciously set in; in other words, that a man need give heed to the things of eternity only when his breaking-up warns him that he is about to pass into eternity. On the contrary, the life should be shaped for eternity from the beginning. The ministry of the soil begins with the very first stage of the seed life. The world to come does not appeal merely to manhood and old age. It is the child that is the most inquisitive about the sky, that cries for the moon, to whom the stars are a wonder. Why not the same fact in spiritual life? Why should not heavenly aspiration characterize childhood? Why should not the child-life be touched and quickened by contact with Heaven? At any rate, whenever the idea has been once fairly grasped that this life is a stage to a longer and permanent life, not merely a stage of waiting, but a stage of shaping for that life, this life inaugurates its own processes in child or man and gives the life its own direction. Under the wrappings which earthly business and earthly relationships swathe around him, under the tangled lines which connect him with so many and such varied interests, under the shape into which the contact of the world presses the visible outlines of his life, a life may be taking shape whose quality and tendencies are heavenly.

Within and under the life of society, the life of business, the domestic life, an eternal spiritual manhood may be nourishing itself. When men have undertaken to shut themselves out as much as possible from the contact of this life, when they have walled themselves up in cloisters or sought for saintship in dismal caverns or on the top of pillars, they have mistaken the intent of this life, they have not seen that He that hath wrought us for this very thing is God. They have seen in mortal life only a contradiction, an antagonism, to eternal life and not a minister to it. It has been as though the embryo bird should refuse the nourishment for his initial life which the egg supplies, and should refuse to call it living until he had escaped from the shell into the air and sunshine.

Detachment, breaking up, comes of itself—comes quickly enough in God's own order. Meanwhile it is not for us to accelerate the process, but to keep ourselves on the line of God's great purpose. It would make the tent tributary to the building to make the mortal life minister to the immortal. That this thing is made to break up does not prove that it has no permanent pur-

pose to serve. That you are short-lived and frail, that you and I are dust, as God tells us we are, does not prove that we cannot turn our brevity and frailty to account in the interests of our eternal life.

I remember, as many of you doubtless do, how for years as the traveller on the Rhine came in sight of Cologne the first object which greeted his eye was the unsightly mass of scaffolding around the cathedral spires. It is all gone now and the twin spires soar heavenward from their base and cut the horizon with their clean, sharp lines of stones. Yet the scaffolds were necessary to the building. No scaffolding, no spires. Whether this life is to be more than scaffolding depends on the man who lives; depends on whether or not he mistakes the scaffolding for building. He must have earthly no less than heavenly environment; bindings innumerable, social, domestic, business, go into the texture of his earthly tent. The question is whether these are all; whether these things are ends unto themselves; whether the cocoon in which the mortal life enswathes itself is to be regarded as its final investiture or as a sphere for the development of the life of Heaven; whether mortality is simply to be dissolved or whether mortality is to be "swallowed up of life."

It is for this, for this swallowing up of life, that God hath wrought us, and the real character will be set upon your life and mine by our recognizing or failing to recognize that fact. If the cocoon is all that worm comes to—poor worm! Worthless cocoon! If business, politics, social life form all, all that man comes to—poor man!

With many of you the cords are slackening, the wrappings loosening, the shell breaking. What then? The tent will fall; shall you be left uncovered? Beware, beware of these same wrappings! They are folding you in closely. You are growing in reputation and in wealth and the world is a very pleasant place to you. Your tent strings are taut, your pins well drawn, your tent cloth of fine and rich texture; your tent is looming up and making a good appearance among the other tents. Perhaps your tent does not shut you out from heaven's light—need not if you will see to it that the curtains are drawn back to let in the light. God hath wrought you for this. He has made you a man in time that you may be a glorified spirit in eternity.

Earnest of His Spirit, we bear about in our earthly life hints and premonitions. Something tells you that you are more than mortal—made for something better than these wrappers. Hence detachment may mean for you victory and immortality. God hath wrought you for the eternal building in the heavens, no less than for the frail, perishing tent on earth. You will have gained much when you shall have learned to read in dissolution the prophecy of eternal utility; the foreshadowing of life in the approach of death. That you may learn this God hath given to you the earnest of the Spirit. To the eyes which that Spirit unseals, every break, every collapse, every sign of wear is a touch throwing into sharper outline God's own hand-writing. We have a building of God—a house not made with hands, eternal in the heavens He that hath wrought you for this is God. Something within you tells you that you are more than mortal. Something assures you that you are not

made for these wrappings which fade and rend. Something tells you that the tatters of mortality are not the final outcome of God's intent concerning man. The materialist will warn you that your wish is father to your thought; that a natural desire is not to be construed into a fact, that longing must yield to logic and instincts be content to wither at the touch of science. None the less, even if this be only an instinct, instincts have wrought with wonderful power in the history of humanity. The religious feeling, however unscientific, has made a formidable stand against a godless materialism which reduces life to matter and force. But there is more than an instinct at work here. The Gospel interprets and defines this instinct as a reflection from God wrought into the very fibre of our humanity. You who believe in Jesus and the resurrection may safely trust that testimony—you may rest in that prophecy with joy. You cannot arrest the decay, but you may turn it to account. You may translate it into hope, you may see in it emancipation, fulness of life, an inheritance incorruptible, undefiled and unfading.

Independence-Day Service

THE REVIEW OF A CENTURY OF NATIONAL BLESSINGS.

By John H. Barrows (Presbyterian), Chicago, Ill.

The Lord hath done great things for us, whereof we are glad.—Psalm cxxvi., 3.

This rejoicing and reverent exclamation of the Hebrew poet on the return of his people from the long and painful Babylonian captivity, may well break from our lips as we review our individual and our national blessings. Thanksgiving is the breath of piety. Thanksgiving is the vital air of a devout patriotism. In his first inaugural, Washington said from the balcony of the Federal Hall in New York, "No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men more than the people of the United States." His reverent mind saw the divine guidance which led our infant ship of state through the weltering billows of those stormy years which intervened between the achievement of our independence and the beginning of our organized national life. It required then a high faith to look resolutely and trustfully into the future of America. To-day we see how wise was the constitution under which the people then began their new and better development. Now men praise it as "the most wonderful work ever struck off at a given time by the brain and purpose of man." But in that year even so sagacious a statesman as John Adams wrote these words: "We have made a constitution which will keep us from cutting each other's throats for a few years longer."

Looking back over a century of unequalled prosperity we realize that the fears and hopes of the fathers have alike been disappointed. The constitu-

tion, amended and expanded, is still the revered, fundamental law of the land. The hopes of the most sanguine have been dwarfed by the gigantic fulfilments; and on the last day of this month, throughout a continent, most of which was unknown to the men of 1789, the people will assemble in tens of thousands of churches and schools, near the historic fields of the old Revolution, by Lexington and Bunker Hill, Trenton and Yorktown and Eutaw Springs; near the battle-fields of the greater civil strife, Gettysburg and Manassas, Shiloh and Lookout Mountain and Vicksburg; in Boston where independence was born from the lips of James Otis and Samuel Adams; in Philadelphia where the constitution was written; in New York where Washington received from Chancellor Livingstone the oath as President; in the nation's splendid capital, then only a dream, in great Western cities; the haunts of savages a hundred years ago; by the rushing Penobscot, the majestic Hudson, the tranquil Charles, the broad and placid Susquehanna, the historic Potomac, where "all is quiet" now; by the James and Shenandoah; by the waters that seek the shores of the Gulf, by the beautiful Ohio, the turbid Mississippi, the lakes of the north-land and the far-off rivers that flow to the Pacific sea, to celebrate in song and national thanksgiving, with prayer and reverent memory the great things which the Lord hath done, as the providential guide and protector of this nation, whose past and future seem so intimately bound up in the kingdom of God on earth. I am glad that this celebration does not occur on the fourth day of July, in the heat of mid-summer, and amid such scenes of noise and dissipation as have so generally robbed that day of its highest usefulness. This is to be the great educational day in our history, when young and old are to receive lessons and impressions which ought to heighten and broaden and purify the national patriotism.

Prof. Bryce in his book on "The American Commonwealth" has said: "There is in the United States abundance of patriotism; that is to say, of a passion for the greatness and happiness of the Republic, and a readiness to make sacrifices for it. But these sentiments do not bear appropriate fruit in raising the conception of public office, of its worth and its dignity. In no country is the ideal side of public life, what one may venture to call the heroic element in a public career, so ignored by the mass and repudiated by the leaders." Surely the approaching Centennial can be utilized in giving to the American people a higher estimate of the dignity of national affairs and of what should be the intellectual and moral worth of those who conduct them. From that day the American people has shown a marked improvement along all the lines of industrial and artistic work. The great exposition was an object-lesson, expanding our ideas, rubbing off some of our conceit and teaching us that we had many things to learn from the older peoples. But so far as our public life is concerned I cannot see that there is any marked improvement since 1876. Mr. Lowell says: "It is admitted on all hands that matters have been growing worse for the last twenty years, as it is the nature of evil to do." Without accepting in full this judgment, we

may all readily acknowledge that as a people we have much to learn in practice if not in theory, in order to stand on any such level as was occupied by the sagacious statesmen of 1789. The coming celebration is to be national rather than international, and, since it deals, not with a revolution but with a great act of political construction, it may be pre-eminently serviceable in teaching lessons of immortal value. Its grandeur is not merely the greatness of the events it recalls, of the men it honors, or of the people who conduct it, but more than all, its grandeur is the greatness of the opportunity which is furnished of directing the minds of the people to themes of imperial and commanding significance.

And first, the day should be utilized in intensifying and purifying the national or patriotic sentiment. It is now certain that we are a nation. The consciousness of that fact was obscured for a time in one portion of our people, and it is not vivid and vital enough among multitudes to-day. Although nearly all our people respond to the sentiment which Patrick Henry expressed before the Continental Congress when he said, "I am not a Virginian, but an American"; although it is true, as one of our ministers abroad has reported, that our countrymen, travelling in Europe, whether they come from the North or the South, Maine or California, think of themselves as Americans, rather than as citizens of a particular State; still we have recently imported millions among us who are not so thoroughly Americanized that there is not vast need of such impressions and instructions as may come from the approaching celebration. Of course we cannot claim that men should forget the lands in which they were born, that their hearts should not fly back to the banks of the Shannon or the Clyde, that they should not dream of beautiful France or sunny Italy, that they should not remember that they are countrymen having the blood of such heroes as Robert Emmett, Kossuth, Sobieski, or Gustavus Adolphus; we cannot desire to trample out such grateful and worthy memories; but we do hope to lift in their thought and devotion the flag of America above all other banners; we do hope that their new birth in this land of freedom is to kindle in their hearts a sentiment of supreme loyalty to the land of Washington and Webster, of Jefferson and Lincoln, a sentiment of undying devotion to that flag which links us and them to a glorious past and a more glorious future "and makes us heirs of deeds high-hearted as were ever done 'neath the all-seeing sun." Here let all races melt in one race whose common bond is loyalty to that divine freedom which walks hand in hand with duty, that liberty which on these shores finds its old world aspirations more than fulfilled, since here

> Her Germany dwells by a gentler Rhine,
> Her Ireland sees the old sunbursts shine,
> Her France pursues some dream divine,
> Her Norway keeps his mountain pine,
> Her Italy waits by the Western brine.

This celebration will hold before all our people the commanding figure of Washington, as surely the equal of any historic figure that is dear to the na-

tionalities that have come among us. Grateful to Daniel O'Connell or to Kosciusco, to Mazzini or Garibaldi, the naturalized American should be taught that but for the work of Washington and his compeers the America he knows and loves would never have been. That America means so much to the world, so much to human happiness and hope, is due to the fact that the sword of Washington severed our connections with Great Britain, and that the genius of Hamilton and Madison gave us a constitution which bound us into a prosperous and indissoluble national union. I know that Professor Goldwin Smith has said that the American Revolution was a mistake. If we had only remained loyal to Great Britain, he says, we would have ultimately become self-governing and free, like Canada and Australia! Why did he not add like New Zealand, South Africa, or the Bermudas? Do we not feel at once that these British colonies have comparatively little significance to mankind matched with America? But who knows that these distant colonies would to-day be free and self-governing had it not been for the successful resistance of our fathers to the schemes of George the Third, and the maintenance of our independent nationality? England seems to have needed the lesson which we gave in order to learn how to govern her distant dependencies. But who does not feel that Ameirca, which represents the sentiment and future of mankind, that America, which has given science, invention and literature such a galaxy of genius, and to statesmanship such names as those of Washington and Hamilton and Webster and Lincoln; America, the anchor and the pole-star of freedom, whose record is so splendid with heroes and martyrs, means far more to the world than such dependencies, however worthy and prosperous, as I have named? A recent ambassador to England tells us that "America is in the air"; that is, that the great fact of an independent and prosperous Republic this side the sea is continually thwarting the plans of the European monarchies, and stimulating the hopes of the people. America has had severe critics who have told us many wholesome truths and have offered some serious misjudgments. They have declared that we have no literature any more than Canada or Australia. But they have not thought of reproaching Canada or Australia for such imagined deficiencies. A nation which in one century has had such writers as Hamilton, Franklin, Irving, Bryant, Prescott, Emerson, Motley, Bancroft, Lowell, Whittier, Holmes, Hawthorne and Longfellow; such orators as Fisher Ames, Clay, Webster, Everett, Beecher, Phillips and Sumner, may still retain some slight self-respect in reviewing its intellectual history. But the very fact that we have been so savagely criticised and also that such elaborate works as those of Bryce and De Tocqueville have been written about us indicates how important is deemed the phenomenon of the American Republic.

Perhaps Providence is as wise as the ex-Oxford professor who thinks we ought to have remained a part of Great Britain. Since the nation is not the work of chance, since it had its origin in God, and like God, has continuance, authority and a moral being, since He who has made of one blood all nations of men has determined the times before appointed and the bounds of their

habitation, I cannot believe that God ever meant that this nation, rapidly becoming the foremost of peoples, that this land, "enthroned between her subject seas," whose unity and independence have been engraved by the hand of the Almighty on the courses of the rivers, the trend of the mountains and the coast lines, that this continent, which within a hundred years, as Mr. Gladstone prophesies, is to be the home of five hundred millions of people, speaking the language of Milton and Macaulay, and living under the institutions of Anglo-Saxon freedom, should remain the dependency even of so wondrous an island as that which Shakespeare saw and loved, set like a jewel in the silver circlet of the German Ocean. God never called this nation to so commanding a destiny without requiring of all its citizens a supreme allegiance to the flag which represents the imperial commonwealth of time.

And again, the Centennial ought to deepen in all our people a reverence for law and order. The Constitution was a protest against chaos. The nation was drifting towards anarchy. European nations expected to see the colonies broken into rival States and clusters of States. Malice and jealousy between neighboring commonwealths was the destruction of ancient Greece and, but for the Constitution, would have been the destruction of America. The fundamental condition of all our prosperity was national unity under a government which had power to tax all the people directly, to enforce its own laws in all the States, and to protect its own citizens. Without a stronger government than the articles of confederation furnished, Washington said, "I do not see how we can long remain a nation." After the government was formed and rebellion arose in Pennsylvania, Washington did not hesitate to crush it. Reverence for law has characterized our people as a whole. This is the testimony of Professor Bryce. And yet this reverence is by no means universal. The century has not been without riots North and South, border ruffianism, lynch law atrocities, a general toleration of murder in some sections, bribery of legislatures, repudiation of state debt, Ku-Klux outrages, the subversion of the legal right to vote, the wholesale purchase of votes, and the disregard on the part of municipal executives of laws which they have sworn to enforce. In the last few years there has been a rising tide of public sentiment demanding that the laws shall be put in execution, protesting against a hundred forms of tolerated lawlessness. The one weak point in American life is the great municipality. Natives and foreigners alike agree that we have no decent city governments. In every case thus far the government is a weak and wicked compromise with lawlessness.

We have had a specimen of such government in our own city. We have imported a huge mass of foreign restlessness and ignorance, and the American politician has catered to the enemies of the statute-book. Thousands of law-abiding men, members of German, Swedish, Danish, Norwegian and Holland churches have come among us, and have been outraged by the general apathy of even American Christians with regard to the non-execution of the law. During the last year in our city they protested again and again

in great mass-meetings. They expected to see the law and order people of American birth demanding that the new administration should do its duty.

When this hope was thwarted and they saw that the mayor who, whatever his services, and they were great, was to be re-elected, still maintained his alliance with law-breakers, these foreign-born Christians went to the polls by the thousand and cast their ballots in a way which they thought would rebuke certain politicians who act in disregard of the Christian sentiment of the city. The time is past in our city when members of American churches can rightly say, "O, it is the Catholics and the foreigners that work all this mischief!" The Catholic parish priests of Chicago are almost a unit in urging the execution of the Sunday laws, and I am informed by those who know that the great majority of the church-members of the Scandinavian, Dutch and German churches are of the same mind with those whom I address to-day in demanding that the laws be executed.

When news came of the Whiskey Rebellion in Pennsylvania, Washington and Hamilton were resolute to put it down. There is a whiskey rebellion in America to-day more desperate and dangerous, and it behooves every man who has any reverence for the memory of Washington to lend his utmost influence to crush it. Let us not pile our eulogies on the grave of the Father of his Country and build his monument till it overtops all other marble reared on earth; let us not quote approvingly his words regarding the worship of God and reverence for His day; let us not point to his example as "the defender of the mothers and the protector of the daughters" of America and as the embodiment of reverence for law and justice, and then do absolutely nothing to crush the home-blasting, heaven-defying, earth-polluting conspiracy against our liberties and our laws which the greedy, grasping, corrupting, liquor-conspiracy has become in our land.

I have no doubt about the result—the saloon must go. It is a breeding-place of vice, a public nuisance, defiant of law, merciless to its victims, a corrupter of the youth, an ally of the basest in our politics, and long before we celebrate another Centennial it will be as much of an outlaw as is piracy to-day on the high seas of the world.

Again, the Centennial should strengthen in our hearts a new faith in American republicanism. Our liberty was not born in the clubrooms of French and German infidelity, but in the hearts and homes of men who believed in God and in His Word. Our liberty is not a mushroom of the night, but a many-centuried oak, the product of a people that has learned to combine stability with freedom. On the whole, with valor, patience, and success it has met the perils of a hundred years, some of the chiefest of which were locked up in the bosom of that Constitution which Washington swore to maintain. It has expanded from a cluster of eleven colonies, for that was the number forming the Republic now a century old, into a nation of forty-two commonwealths covering the fairest part of the continent. It has exhibited to the world the spectacle of a nation of freemen preparing a land for civilization, hewing down the forests, bridging the rivers, building great

cities, seeking for themselves and their families the best of earth's opportunities, each believing his own individuality as sacred as that of any titled lord or anointed priest or crowned king. There is something sublime in the thought of a free people carrying with them beyond the Mississippi, beyond the Rocky Mountains their constructive ideas, building as by magic the institutions which they had left by the Ohio and the Hudson and the Penobscot; planting beside their rude cabins in the wilderness the school and the church, the court-house and the college, even as the migrating bee travelling a score of miles away, builds the same marvellous cell by the same wondrous geometry. The results of a hundred years have shown that we can care for the higher as well as for the lower good. A score of volumes would not record the story of our mechanical inventions, nor would a second score of volumes tell in full the story of our educational and moral progress. I believe that a divine hand has been manifest in our history, and that the work of the inventor and the explorer has been equally essential with the work of the teacher and missionary to the great achievements realized. So imperfect were the means of communication a hundred years ago, that they formed an obstacle to the close union of the States. People travelled but little. It was a six days' journey, and that a very perilous journey, from New York to Boston. The news of election was very slow in travelling. Events which everybody now knows at once and which produce an instantaneous effect upon our national sentiment, were then weeks creeping their slow way along the Atlantic coast, or westward toward the Alleghanies. A strong national feeling was hardly possible until people knew each other better. Local prejudice was rife and vastly injurious in its effect. While the Federal convention sat in Philadelphia in 1787, the first steamboat was launched on Delaware River. Since that day, steam and electricity have knit the continent together. Professor Fiske, of Harvard, has said, "Even with all other conditions favorable, it is doubtful if the American Union could have been preserved till the present time without the railroad." We sometimes fear that our nation is too large territorially. "Yet since the building of the railroads to the Pacific coast, we can go from Boston to the capital of Oregon in much less time than it took John Hancock to make the journey from Boston to Philadelphia. Railroads and telegraphs have made our vast country, both for political and for social purposes, more snug and compact than little Switzerland was in the Middle Ages, or New England was a century ago." Therefore, we should be grateful for every influence which has helped to unitize our huge nationality; we should be grateful that, while the functions of government are divided, and the people in towns, counties, cities and States manage their own local interests, there is beyond this local self-government, the consciousness of belonging to one great Republic which secures our unity. And we should be grateful for every influence and every event which deepens the sense of our oneness. I would have a national spirit that shall warm the glaciers of Alaska on the north, and penetrate the blooming forests of Florida on the south, even as the national sentiment and consciousness of

Englishmen go with them to the gates of Delhi and Lucknow in the East, the pasture-lands of New Zealand and Australia in the southern seas, and where the hunter follows the stag over the snowy wilderness of Hudson's Bay.

And, therefore, I remark that the Centennial ought to lift the general tone of our individual and national life. It cannot be denied that serious occasions exist for sober thoughtfulness and earnest concern. Is not mammonism, is not the greed of wealth undermining some of the virtues essential to the permanence of the States?

And then, how can we remain content, atter such a celebration as this is to be, with the general tone of our public life, with offices still the spoil of partisan success, with politicians stumbling along with their lanterns, taking the place of statesmen guided by the stars? Coming into fresh communion with the spirits of such men as framed our Constitution and guided our national beginnings, are we not touched to the quick to hear our friendly foreign critic saying that the "true faults of American democracy are a certain commonness of mind, want of elevation in the conduct of public affairs, an apathy among the luxurious classes with regard to public duty, a great laxity in the management of public business"? Are we not getting tired and ashamed of the despotism of the ring and the political boss? Are we not sick of that system which has made the opening days of the present administration in Washington a prolonged vexation? Are we not utterly weary of permitting the lower class of political workers to determine who shall be our rulers?

Surely it should be the purpose of every Christian patriot to carry into public duty a faithfulness in some measure like his beneath whose peerless splendor the American people began their uncertain life. The resolve should be recorded that this nation shall have not only a new birth of freedom, but a new birth of political decency and dignity. Then may we hope to see more brains and less "boodle" in the United States Senate, more patriotism and less partisanship in the civil service, conscience and less corruption in municipal and State affairs, more scriptural politics everywhere and ultimately, no saloon politics anywhere. In this hope let us renew our allegiance to America at the altars of religion!

OUR COMMON SOLDIERS.

MOURN, friends, if ye will, o'er the graves of the leaders,
  Where garlands twine thick, and where marbles pile high,
We'll sing of the soldiers—our own common soldiers—
  Who counted it joy for the country to die!
They died—and since, dying, they crowned us with blessings,
  And golden with promise our future appears,
We'll give them each year, till we slumber beside them,
  The rain of our flowers and the dew of our tears.

—*Mrs. A. G. Seavey.*

A NEW EVANGELICAL MONTHLY.

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Conducted by a corps of eminent Clergymen.

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Selfishness in Pleasure.—The appalling calamity in the Johnstown Valley by which many thousands of human lives were sacrificed and many millions worth of property destroyed, points a moral. The reservoir whose embankment burst and whose waters carried death and destruction wherever they flowed, was located on a mountain—was formerly the Conemaugh lake, but was quadrupled in size by artificial means and used solely for fishing and hunting purposes. The corporation who held it for these purposes seem to have been derelict in their duty. They did not so strengthen the dam of the reservoir that there could be no possibility of breakage, thereby endangering the lives and property of those who inhabited the valley beneath. Intent on their own pleasure, this corporation were at least measurably regardless of the lives and property of others. They belonged to the class of persons who have not yet learned the lesson taught by the fable of the boys pelting the frogs that remonstrated, saying, "It may be pleasure to you, but it is death to us."

"I have nothing of its character coming to my table so useful and suggestive to me in my pastoral work and pulpit preparation. Chas. S. H. Dunn."

The Prayer-Meeting Keynote.—It is important that this should be given soon after the opening, in order that the thoughts of those present may be concentrated upon it, and that the exhortations and prayers may thus be focused. Much of the benefit of the meeting will depend upon this focusing of the minds and hearts of the little assembly upon one thing. This keynoting of the meeting will be in accordance with the Saviour's direction about agreeing upon one thing, and seeking it at the mercy seat; and also with the feeling which characterized the hundred and twenty in the upper-room on the day of Pentecost, when the Spirit came as a rushing, mighty wind, and filled all the house where they were sitting.

A Live Membership.—This is the greatest need of the churches to-day, and without this no church, however good the preaching in the pulpit or the singing in the choir or in the pew, can be an aggressive church. If the light in the church does not shine, the surrounding darkness will not be scattered. If the coals that have caught fire at the altar are not brought in contact with humanity sodden with sin, there can be but little hope that this humanity shall become one day as a flaming seraph in its zeal for God. But if each member felt as Jere-

miah did when he said, "His word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing and I could not stay," each church would then be as a mass of flame from which burning torches would go forth to enlighten, warm, and purify those who were sitting in darkness and in the region and shadow of death.

"I find 'The Treasury' a very valuable help in my work. J. W. Childs."

Sowing Beside All Waters.—As this is a scripturally approved method of Christian work, it should be followed more generally by all church members than it has hitherto been. Its plain intent is that every opportunity should be improved for disseminating the truth of God's Word, even if the prospect of the Word taking root and yielding fruit may not be very promising. We are not to be the judges of the prospect of success in any such case, for we do not know which shall prosper, either this or that. The command to sow is given by the Master, and it is the duty of the servants to obey, looking to God for the blessing and leaving it with God to give the increase.

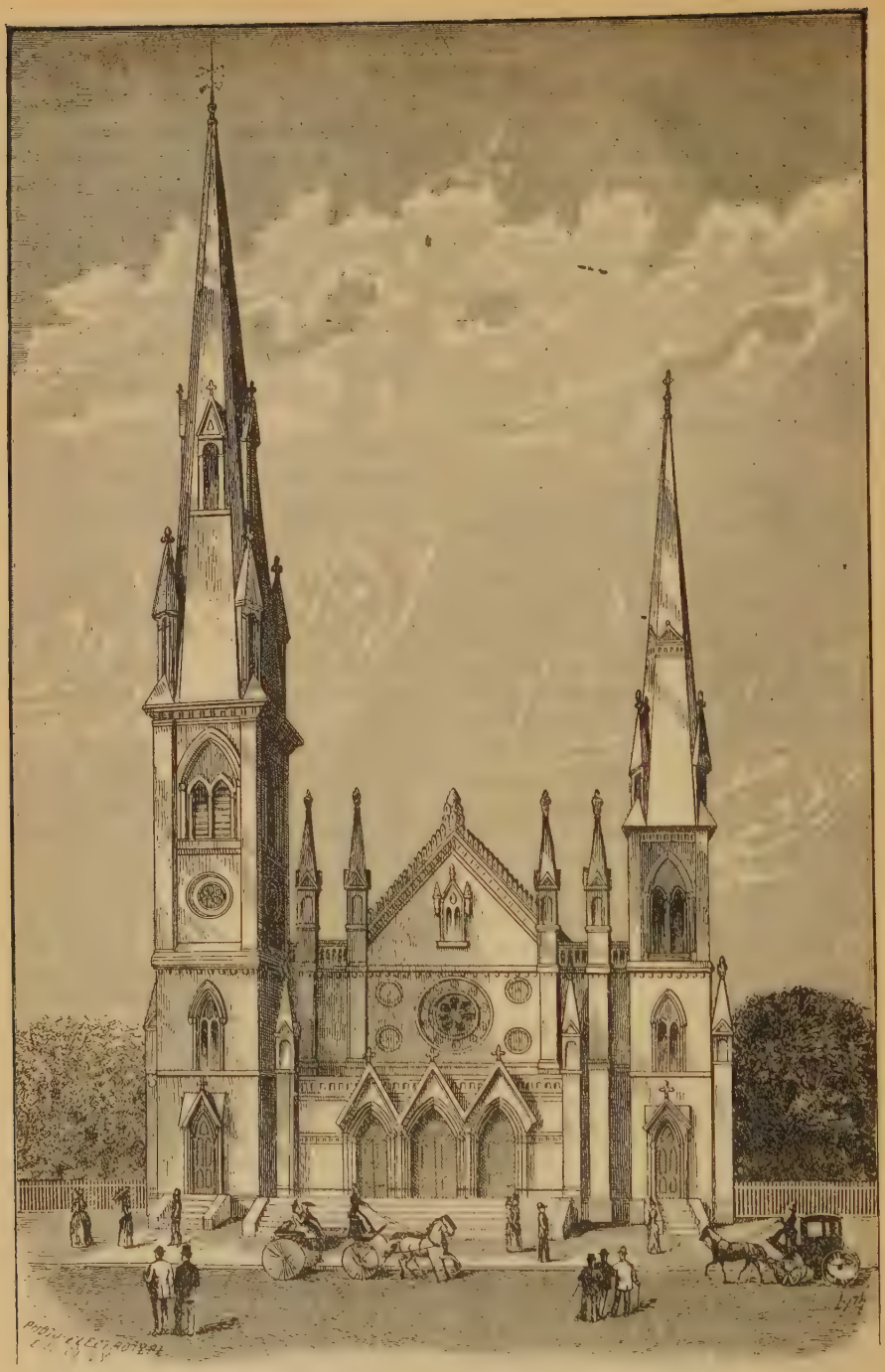
The Unutilized Energies of Woman.—The Church of Christ has not yet half waked up to the latent forces in woman's nature for carrying forward the cause of God. Since she was last at the cross and first at the grave, she has been waiting for man to open the door, and give her the opportunity for working in her own sphere and according to her own persuasive ways and methods; and also for demonstrating that no danger can affright her, no toils deter her, and no drafts on her strength can exhaust her sympathies and love and devotion for the cause of her Master. The work she has accomplished since she was permitted to see the "gates" even "ajar" that were placed at the entrance of the vineyard, has amply testified to the efficiency of her service, and gives bright promise that when she is fully enlisted in the ranks of the Church militant, that glorious era in the history of the world shall soon dawn when it shall be asked of the Church, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

"We have found your magazine profitable to our students, and also to us of the Faculty. S. A. Martin."

A Sabbath Dinner for Poor Children.—This is one of the agencies employed by the Glasgow Sabbath School Union, of Scotland, to carry on their work among the poor and neglected children of the streets.

The members of this union gather in a large hall on each Sabbath afternoon at two o'clock about fifteen hundred children, give them a Bible lesson, and after it a good dinner. In this way both their spiritual and physical wants are attended to, and a demonstration is given to the children that these good friends who seem so interested in their welfare do not exhaust their kindness in words, but are careful to provide means for appeasing their hunger. A strong inducement is thus held out to the children to return on the succeeding Sabbath, that a similar kindness may be shown them.

This seems both a feasible and an effective way of gaining, not only the attendance, but of also securing the attention of the children, winning their confidence, and making a way into their hearts for the entrance of the truth. Might not a similar agency be initiated in towns and cities of our land where many poor children are massed in districts, especially in manufacturing towns, and where many of them have no one to care for their souls?



ROSS STREET PRESBYTERIAN CHURCH, BROOKLYN, N. Y.

Church organized, May 6th, 1864; Church edifice erected, 1871; Size of lot, 88 feet by 100 feet; Cost of church and lots, $105,000; Seating capacity of church, 1,000. Chapel lot, 50 feet by 100 feet; Cost of chapel, $34,000; Chapel in two stories, first story consisting of church parlor, seating capacity, 400; second story, lecture room and Sabbath-school hall, seating capacity, including galleries, 600 persons.

A. McCullagh, D.D., Pastor.

NOTED PREACHERS

The Rev. Archibald McCullagh, D.D.

By Rev. J. Winthrop Hageman.

The power of a minister may be measured by what he can do. To determine the value of what he has accomplished the factor of the peculiar advantages or obstacles must always be taken into the calculation.

Some churches are so strong that they float the pastor. Others are so weak that any degree of success is like the rescue of a drowning man, with more danger of both going under than of both being saved.

To put a true estimate upon the Rev. Dr. McCullagh, it is desirable to see him in his own church environment where he reveals himself in preaching and in the many activities of his pastoral work.

The approach to the Ross Street Church, of which he is pastor, suggests that his congregation, if composed of people living in that neighborhood of beautiful residences, must be wealthy, refined and cultured.

Entering the church one is pleased with the cheery appearance and with the arrangement of seats.

A polite usher is ready to seat you at once, although there is very little choice of seats, because one can see the speaker from any part of the room, and so perfect are the acoustic properties that from the most distant part of the auditorium every word may be easily heard. The sunlight is here and there dashed with color as it comes through the windows of cathedral glass, and a maroon ceiling has taken the place of former impossible constellations of blue stars on a golden ground. The general effect is so pleasing and the appearance of the evidently cultured congregation is so suggestive of the best spiritual and intellectual food that the inference is fair that the preacher must be a thinker and must present the Gospel in a cheery, sympathetic manner.

As like attracts like, we expect to see as pastor of such a congregation a man whose preaching is entirely free from sensationalism and filled with clear points, substantial thinking. Else he could not have gathered about him such an audience, averaging eight hundred in attendance on every service, nor have brought into the church over five hundred members.

We shall see. As the voluntary is playing Dr. McCullagh enters the pulpit. He is well-built, slender, medium height, self-contained, walks with a slight stoop. His face says, "I'm a scholar." We may expect a sermon rather musty from his study of ancient lore and forgotten tomes, or some discussion on themes which agitated the Church in the middle ages, or at best some subject taken from the Old Testament or the Apocalypse which was interesting two thousand or more years ago, or that will be of practical value in the New Jerusalem. Yet these merchants and practical men and women of to-day would not listen to that kind of preaching very long, so perhaps the first impression is not correct.

His whole bearing marks him as a gentleman of the old school of manners, so much needed to-day and so seldom found.

Although his looks make you feel that he wouldn't be the man you would choose for a camping-chum unless you were very, very good yourself, yet there is an openness of countenance, a kindliness of eye and a mobility of mouth that suggests delightful comradery among congenial friends. As he rises to pray his whole bearing is appropriate. His voice is reverent without any touch of "holy tone," is well modulated by varying emotions, from tender, earnest pleading to rejoicing in communion with God. The prayer is free from that gushing eloquence which invites attention to itself, and is full of that reverence and aspiration which invites communion with God. There is perfect freedom from "lecturing" in his prayer and from using confession as means of flagellating any offenders in his flock. The thanksgiving is presented in the familiar language of the Psalms,

The voice, often vibrant with sympathy as he prays for the various unfortunates in life, shows him to be a man of broad sympathy with all conditions and classes of men. He then reads the fifteenth chapter of Luke. The reading shows that he has made a careful study of the chapter and he brings out the meaning and spirit by the emphasis and pause appropriate. Although the clearness of the thought was occasionally dimmed by his attempt to bring out subsidiary and unimportant parts, and the perspective was lost by the obtruding of minor parts into the foreground, yet the hushed and fixed attention of the entire audience showed that his reading was what it should be—an exposition without comment.

As he steps forward to preach he presents several conditions of success as a speaker. He knows how to stand. Few preachers know that. His attitude says, "I have something to tell you. I know what I am talking about. I have mastered this subject. Now you listen."

He has *à plomb.* He sweeps his eyes over the audience and has the hearers in his power. His subject is Elisha's succession to Elijah. In contrasting the two men he shows that his imagination is highly developed—in clear, definite outlines and with graphic filling in of details he makes each stand forth in vivid form. He does not seem to be talking about them. By the power of imagination in this description there has been a transformation scene: Dr. McCullagh is lost sight of, and there the aroused imaginations of the audience see the two prophets. The description was thrilling, and so exact was the historical setting and so true the contemporaneous incidents, that the false and popular ideas about these men were at once swept away.

In speaking of the first point suggested by his subject, which was, "the slight importance God attaches to external things," he showed his wide reading in science by illustrations from astronomy and botany, and his familiarity with the biographies of the great.

We find that we were mistaken when we judged from appearance that he was not a practical preacher. While speaking on this point, he worked up to a climax in thought and feeling, and with form straightened to full height and instinct with eloquent emotion, he reached the climax, not in a brilliant sky-rocket of fancy, but in a few words which condensed a practical and scathing rebuke. It was like a lightning-flash from Sinai. He then revealed himself as a man of liberal instincts and broad spirit in the discussion of the next main point, which was that true succession consisted not in slavish imitation of externals but in the incarnation of the spirit of the leaders. Besides, he here showed the practicality of his mind, and one could also see back of his pointed sentences, the play of a humorous soul, as when he said that some Covenanters prided themselves on being successors of the Scottish heroes on no other ground than that they sang Rouse's version of the Psalms. His sense of decorum kept his Irish wit (for he was born at Armagh, near Dr. John Hall, though not the same year) from springing forth.

There are similarities between Dr. McCullagh and Dr. Hall; the form of thought, the clearness and simplicity of style, the occasional rush of words that interfere with articulation, the resonant emphasis and the ability to use his diaphragm. He is less conservative, however, than Dr. Hall.

These points have often been remarked by those acquainted with both.

Dr. McCullagh is dramatic in his instincts, and when his ideas are fused in glowing emotions, he leans forward in his eager earnestness, his voice becomes deeper, and with striking attitude and forceful gesture he sends home some thoughts that burn into the very soul of the audience. In this sermon, speaking of variety of methods and means admissible and permissible in carrying the work of God to its consummation, he said it was the function of the Church to apply the changeless truths of Scripture to the changing conditions of life, and so lift men to a higher character; and on he went in increasing emotion and magnetism of manner, until in full tones trembling with earnestness, he cried out, "For

God's sake and the sake of the Church, when old methods are worn out, let them go."

In showing that God's method of procedure was from destructive to constructive, he used illustrations which suggested that he had been a careful student of history and of men, was abreast of the times, a man of clear insight and in full sympathy with all living reforms and questions of the day.

In speaking of the variety of gifts in the Church and the use we should make of great men, he revealed a poetic spirit, a tenderness almost womanly, and a spirit of sympathy and sweetness of disposition that supported the criticism we heard, "that man's power lies in his magnetism, in the spirit of sympathy that places the audience *en rapport* with him."

So it is; yet the appearance of the man would never suggest it. He impresses one as having thoroughly mastered the whole subject, as having taken his theme from the needs of his people as he noticed them in pastoral work, as having studied it with his mind on the audience he would probably have to hear it, and then with definite aim to persuade them, he puts his whole soul into the business of succeeding, and by the magnetism of a powerful will, determined to carry his point by the persuasive power of a well-furnished mind and a loving heart, he impresses the people with the truth, and that it is not presented as a setting to show off the speaker, but is from God and for our edification.

So much have we seen and heard of the preacher. But the manifestation of the man in his work is the index of his previous history and a prophecy of increased power for good and growth along the same lines. Does his past verify what we have found in his preaching? He shows signs of being a hard worker in his library. He was a hard student at school in New York City, and in Princeton College he stood among the first in his class (1868). He was an earnest speaker, and in Clio Hall, at the trial to decide the four best orators to enter into public contest with four from Whig Hall, he was chosen as one of the four junior orators.

Though the pulpit reveals but little of the dialectician, yet on the floor of Presbytery he is recognized as one of the ablest debaters. In college he was prize medallist in debate. As to humor, it goes without saying that it is in the blood. His friends all can testify that he is ever ready with some pat story, an occasional pun or witty repartee, and as President of the Brooklyn Presbyterian Social Union his felicitous introductions of the orator or essayist of the occasion, and the stories that he has used in addresses, show that his acumen is sharp enough and his imagination vivid enough to perceive the humorous. An illustration of this occurred when he was in the Seminary; it also shows that when he has a point to make, he is not afraid to speak to dignitaries. Prof. McGill, in lecturing on the Ruling Elder, had laid down the proposition that when an authority grants a privilege, that privilege remains in force until the granting authority withdraws it. He then proceeded, "God granted elders to the Jewish Church; will you give me *ipsissima verba* when that privilege was withdrawn?"

The following year the Professor lectured against instrumental music in the Church as the work of the devil and a Romish innovation. Mr. McCullagh reminded Dr. McGill of the position he had taken in reference to the Ruling Elder, and then said, "Professor, as the privilege of instrumental music was given to the Jewish Church, will you give us *ipsissima verba* when that privilege was withdrawn?" It is said that Princeton bought an organ not long after that.

His present positions were prophesied years ago. He is now Vice-President of the Princeton Alumni of Long Island and in college was President of his class. While in the Seminary he was called to supply one of the most important churches in Philadelphia, and was invited to become associate pastor. In February of 1871, his last year in the Seminary, he received three simultaneous and unanimous calls from churches in Philadelphia, Westminster, Richmond Street, and the Second of Germantown. He went to Germantown. His removal to Brooklyn

shows characteristics which make us better acquainted with the man. The Ross Street Church, which had been formed by the South Third Street—that *alma mater* of churches in Brooklyn—heard Mr. McCullagh preach and unanimously invited him to be their pastor. He laid the matter before his Germantown church, and they refused to let him go. To show that he was above money considerations, we may say that he declined the offer of a wealthy man in Germantown who offered Mr. McCullagh his personal note for any amount of salary if he would only remain with them.

(We will let him tell his own story as he preached it at his fifth anniversary.)

"As I had a beautiful Gothic stone church, together with an independent chapel of corresponding architectural design, unembarrassed by debt, and a solid, united, appreciative people whom I loved, and who were willing, as far as salary was concerned, to pay me any amount I might designate, you may well ask, why did I for a moment entertain the thought of considering a call from an embarrassed church whose members were all strangers to me. Well, I had one reason, and only one. I have already stated that I went directly from the Theological Seminary to Germantown. The congregation was largely composed of representative men in business and professional life, who had sat under the preaching of the ablest ministers in the city of Philadelphia. To meet the demands of such a pulpit as I felt they ought to be met, I acquired the habit of protracting my studies far into the night. This flagrant violation of the laws of health practised through years was followed by the penalty of occasional attacks of sleeplessness. I thought a change to a new field would afford me needed relief, by enabling me to utilize some of my past labors. As the acceptance of your call involved on my part personal, domestic and pecuniary sacrifices, I felt that no one could think that I was influenced by mercenary motives. This was my only reason for first listening to your call. And just here let me say, that I attribute the fact, under God, that you could count on the fingers of one hand the number of times I have been absent from my pulpit, on account of sickness, to my custom for the past twelve years of taking a vacation of from six to eight weeks each summer.

"When the people in Germantown learned my reason for considering your call they met, without my knowledge, and passed a resolution requesting me to repeat each Sabbath, either in the morning or evening, as I might elect, an old sermon. As I had given your commissioners to understand that I would consider their call, and as my people had removed the reason for my removal, as far as it was possible for them to remove it, I found myself in perplexity. I agreed to leave the matter to the Presbytery and abide by its decision."

The Presbytery refused to grant the request of the Ross Street Church people, and Mr. McCullagh said: "I accepted the decision of the Presbytery with gratitude, as a final settlement of the matter, but you did not accept it as such, for your elders a few weeks afterwards visited me to press upon me a reconsideration of the needs of your church. In February, 1878, you extended me a second unanimous call.

"To leave a people to which I had been bound for seven years by the ties of increasing affection; to leave a church which during my ministry had become one of the strongest and most liberal churches in the Presbytery with which it was connected; to break up a delightful home and remove to another city, among a strange people; to grapple with difficulties which had proved too great for others, and where I might fail, was a perilous step for me to take."

But in a large city a minister must be more than preacher. It is expected that he will be adequate for any emergency. He must be a banker, financier, organizer, society man, understand how to build a church, raze a debt, be a church lawyer; in fine, an ecclesiastical factotum.

As a pastor, Dr. McCullagh visits all his people once a year, and special cases as often as necessary. He is spoken of as tender, sympathetic, genial, and having rare tact in dealing with delicate cases of

spiritual distress, as unselfish and ready to go at any time and anywhere to help the afflicted.

He attends the Sunday-school, never teaches, but once a month visits the different classes. In prayer-meeting he takes charge, and his young peoples' meeting is in many respects a wonder. He does not believe in revivals, holding that a church should be alive all the while, and that with proper organization of activities in the church, giving each one spiritual exercise, there need be no spiritual decay. He thinks that the results are better to keep steady at work than to make superhuman efforts at certain seasons only to fall lower by the reaction. He is in full sympathy with all sociological questions and reforms and principles of political parties, and is much sought as speaker for special occasions. Recently he has delivered addresses at Lafayette College and at Princeton.

As an organizer, he not only can map out work, but is successful in getting others to undertake it and carry it to successful completion. A prominent clergyman said to me a short time ago: "I believe that within the next decade a minister will be estimated not so much by his ability in the pulpit, as by his success in getting his people to give money for missions and benevolent objects."

That will not apply to success in raising money by rousing enthusiasm, but when it is given as unto the Lord, it bespeaks a developing spiritual power, a clearer conception of the relation of material values to the kingdom and a broadening sympathy with the spiritually destitute. By this test, Dr. McCullagh shows his power as true pastor. When he became pastor in 1878 the church was heavily in debt; some of the best families had left. He came to the discouraged people and soon their hearts were inspired with hope and enterprise.

During his pastorate of eleven years the church has given $50,000 for objects outside of congregational expenses, and has paid $191,250, or $17,500 a year. Last Sunday, May 12th, he took up a collection of over $5,000. During his predecessor's pastorate there was an average of less than $11,000, and during Dr. Pomeroy's incumbency an average of over $15,000 a year inclusive of amounts for building of chapel and church.

Two years ago, by the use of the envelope system, Dr. McCullagh increased the individual average of the offerings of his church from $1.89 to $3.79.

Dr. McCullagh economizes labor and time by preaching sermons which grow out of an extended course of reading. Out of this study he gathers materials for books, and has recently become favorably known as the author of two books, "Beyond the Stars" and "The Peerless Prophet." Both are welcome additions to subjects that are meagre in literature. Here he reveals what we have seen of him in other relations: honest treatment, painstaking labor, logical methods, clear style, vivid portraiture, occasional poetic touches, rich expressions, and a glowing spirit of love. As Millais once said, "I have never put one careless touch upon canvas. But my poorest pictures are those on which I have spent most time, care and labor." So the subject of our sketch says of his sermons and studies, that his greatest efforts often disappoint him. Yet the very labor fits him to work with greater effect in other directions. He is now engaged in preparing a work for the press which, with his skill in entering into the very scenery and times, will be realistic and cover a period of Old Testament history of which now but little has been presented in clear definition. To supplement and corroborate these impressions, you must see him in his library where magazines of the highest order and the most recent publication are on convenient tables or shelves. Here, though aching to go to work, he will entertain you with a pleasing affability and will impress you as an able thinker, a faithful minister, and a genial, unselfish and helpful friend.

The degree of Doctor of Divinity conferred on him by the University of the City of New York, is a well-deserved honor and only a forerunner of other honors that are gathering about a hard worker and earnest, whole-souled Christian man.

Pleasing God.

By Henry J. Van Dyke, D.D., Brick Presbyterian Church, New York.

Without faith it is impossible to please Him.—Heb. xi., 6.

How simple and how beautiful is that phrase, "to please God." What a sense of nearness to the Divine Being it gives us! How it discloses His nature and character! What a noble statement of the true aim of human life! God can be pleased then. He is not a cold abstraction, an immovable substance, a dull, impassioned, silent, joyless, mighty force. He is a person capable of affection and emotions. He is a heart that feels. Delight is no stranger to Him. His love is no vague, blind impulse, flaming dumbly toward all things alike. It is a seeking, choosing love, and when it finds the objects of its search a thrill of gladness passes through it, larger, purer than we can understand, and yet like that which comes to us when we see the fairest and the best. He approves and blesses. The Divine Spirit is filled with the music of pleasure. To awaken that music, to win that approval, to please God, surely that is the highest and holiest object for a human life. To please men is a natural impulse. There is no one who does not desire in some degree to obtain the liking and favor of his fellow-creatures. To please good men—that is a nobler ambition. To win the confidence and honor of those who are honest and earnest and upright; to speak some word, to do some deed, to exercise some influence of which those who think deep thoughts and lead pure lives and perform noble actions shall say: "That was right, that was true, that was kind, that was brave"—this is a motive which has always been potent in the most generous breasts, restraining them from evil, nerving them to heroic efforts, stimulating them to dare and to do.

And to please that one among our fellow-creatures whom we have chosen, it may be, as the most loyal heart and true; to pluck some flower from the lofty crags of duty, to win some honorable trophy in the world's great battlefield; yes, even though that trophy be but the scar received in warring for the right, the banner which has been torn and stained in an unequal conflict, but never dishonored—to do something, to endure something, to be something to please the one who is to us the best and dearest on earth—how many a soul has been quickened and uplifted and strengthened to face danger, disgrace and death by that deep desire.

But to please God—that perfect, radiant Being, the most wise, the most holy, the most beautiful, the most loving of all Spirits—to perform some task, to achieve some victory, bring some offering that shall be acceptable to Him and in which He shall delight, simply to live our life, whatever it may be, so that He, the good and glorious God, shall approve and bless it, and say of it, "Well done," and welcome it into the sense of His own joy—ah! that is a divine ambition.

> "What vaster dream could hit the mood
> Of love on earth?"

Faith is simply the confidence in something that is invisible; as the Apostle says, it is the substance of things hoped for, the evidence of things not seen. Every time you receive the testimony of your fellow-men, every time you trust in the qualities of their character, which are beyond the reach of your vision, every time you rely upon a law of logic in an argument, upon a law of nature in your action, upon a law of morality in your conduct, you exercise faith. It is the condition of reason, of activity, of human society. Take away confidence in the invisible and the whole fabric decays, crumbles and falls in ruin. Thus, even from the human point of view, faith is necessary. But from the divine point of view, it must appear infinitely more essential. Man is made to know as much as possible, to do as much as possible and

to be the best that's possible. In the sphere of knowledge, in the sphere of action, in the sphere of character, faith is the one element that gives life and power to follow God.

Look first at the sphere of knowledge. We have the senses; we have the reasoning powers. But these are strictly limited in their range. But outside this narrow circle lie the truths that we most desire and need to know.

In that unexplored world dwells God. Why should we hesitate to confess that we must have reason for it in the nature of man, and the condition of human life? I do not believe that God is ever arbitrary. He is, indeed, omnipotent, and He has the power to demand of us whatsoever He will. But there is always a wise and holy reason in His demands. Sometimes we can not understand it; it lies too deep for us. But sometimes we can understand it; it lies within our reach; and, in the present case, I think we can easily see just why faith is necessary to the success of every effort to please Him.

By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear. Mark the words, "by faith we understand." It is a principle of comprehension, then, not of confusion; something which clarifies and enlarges the vision. It discloses not only the origin, but also the purpose and the meaning of things. It is not the contradiction, but the crown and complement of reason. How can God be pleased with any knowledge from which this element is left out? Suppose that you had written a book, and some one should take it up and measure it and say: "This curious object is composed of cloth, paper, ink, glue and thread. It is seven inches long, five inches wide and two inches thick. It contains five hundred pages and a hundred thousand words, and I wonder where it came from and what it is for." Would that please you? Suppose you had carved a statue and some one should find it and say: "This remarkable stone is composed of carbonate of lime. It is very smooth and white, and it weighs about six hundred pounds, and I think I have explained it perfectly." Would that satisfy you? Would you not be better pleased with the child, the ignorant peasant, who stood and looked at it and felt its beauty, and recognized that it had been made by some one to represent a great or noble or lovely idea? The world was made for its meaning, to show forth the wisdom, power and goodness of God. If we do not see that we see nothing.

Turn now to the sphere of action. Here faith is no less necessary. There are some who would persuade us that believing is appropriate only to infancy and old age, that it is a kind of dreaming, an infirmity of the weak and visionary. But the truth is otherwise. "Belief is great, life-giving. The history of a nation becomes fruitful, soul-elevating, great so soon as it believes." "A man lives by believing something; not by debating and arguing about many things." Faith is power. It makes men strong, ardent, patient, persistent, heroic. Nothing truly great has ever been done in any department of the world's work without faith. Think of the faith of our explorers and discoverers—Columbus, who found the New World; the Pilgrim fathers, who planted it with life; Livingstone, who opened a new continent to civilization. Think of the faith of our men of science—Galileo, Kepler, Newton, Faraday, Henry. Think of the faith of the reformers—Wickliffe, Luther, Knox. Think of the faith of the martyrs—Polycarp, Huss, Savonarola, the Covenanters of Scotland, the Huguenots of France. Faith is a force, and those who grasp it lay hold of something which is able to make them mightier than themselves.

I will make a personal confession to you. Very often it seems to me as if there were one, and only one, great and essential difference among the multitudes of people who inhabit this earth. Moving about among them, coming into contact with them, some of the men and the women seem unreal, hollow, visionary, masks without faces, costumes without character. They are only animated shadows, without principle or purity, without conviction or consistency, without faith or fidelity. But other men and women seem real and true

and genuine. There is something behind their looks, their words, their actions. They have power to touch, to move, to satisfy the heart, because they believe. Have you never felt the difference? Do you think God does not feel it? Can a mask, a shadow, however fair or orderly, please Him? Will He withhold His approval and blessing from any real, honest, struggling, believing soul?

"Ah," but you say, "there are all sorts of people engaged in all sorts of good work. You have said there are a million ways of pleasing God, and as long as their actions are right it makes no difference really what lies back of that." Does it not? Is there no difference between a body without a spirit and a body with a spirit? Here are two men praying. One stands upon the corner of the street, correct, punctilious, at the appointed hour. He lifts his hands, he raises his voice, that he may be heard of men. The other kneels in the dust, ignorant, stammering, feeble; he lifts his face to Christ and says: "Lord, I believe, help Thou my unbelief." And that broken, clouded, honest scrap of faith pleases God and brings the blessing which would never come to the Pharisee, though he stood on the street corner till the crack of doom. Ah, my friends, never think that it makes no difference whether you believe or not. Faith is the seal of conduct. Faith is the bloom, the breath, the vital power of religion. Without it virtue is the alabaster box empty; faith is the precious ointment whose fragrance fills the house. And without faith it is impossible to please God.

Finally, faith is necessary because it is the only possible bond of union between us and God, the only way in which He can draw near to us and save and bless us. And that, if you will believe it, is the one thing that He most desires to do. There is no compulsion laid upon Him. He does not act as one who is performing an indifferent task. He is so good that He longs to deliver us from sin and death, to bring us to Himself, to give us a place in His happy kingdom. That is His glory and His delight, to rescue the perishing, to raise the fallen, to forgive the sinful, to give life to the dying. He loves that work so much that He sent His own dear Son into the world to accomplish it. And nothing that you can do will please Him so much as just letting Him save you. Think for a moment, friends, what can you do for any one who does not trust you, does not believe in you? Nothing. That barrier of mistrust stands like a wall of ice between you and the soul that you would fain help. Is there anything that wounds you more than to be doubted and denied and thrust away in suspicion or indifference? Surely that is the deepest and most bitter pain. Is there anything that pleases you better than to be trusted, to have even a child look up in your face and put out its hand to meet yours and come to you confidingly? But so much as God is better than you are, by so much more does He love to be trusted. Ah, yes, I know you are trying to be good—fitfully, imperfectly, yet still trying. But there is something else that God would have you do first. He would have you believe that He wants you to be good, that He is willing to help you to be good, that He has sent His Son to make you good. There is a hand stretched out to you—a hand with a wound in the palm of it—oh! reach out the hand of your faith to clasp it and cling to it, for without faith it is impossible to please God.

Abel, Enoch, Noah.

By Rev. F. B. Meyer, B.A., London.

By faith Abel offered unto God, etc.—Heb. xi., 4, 7.

Three stars shining in the dim twilight of the age before the flood. There is a remarkable parallel between that age and this. Each begins with a sacrifice and ends with judgment; each is dark with increasing crimes; each is full of warning voices. I. In each case faith made them what they were. "By faith . . . " Apart from faith they had been very ordinary men—Abel would not have offered sacrifice, Enoch would not have been translated, Noah would not have built the ark. They would have been buried in the cemetery of Genesis v., with no

other record than their children's names and the insignificant inscription, "he died." Faith made them what they were and it is within the reach of all. II. In each case faith fastened on a promise. To Abel, that God would forgive through shedded blood. To Enoch, that God would take him home without dying. To Noah, that God would save him and his by an ark. Faith can only live on promise. III. In each case faith led to works. All living faith produces work. Abel reared an altar and laid on it a lamb. Enoch walked with God. Noah built the ark. IV. In each case God vindicated them. Fire consumed the lamb. The saintly patriarch could not be found one day, because God had taken him away. Noah and his whole family floated on the face of the flood to the new world. We admire each of these separately, but let us seek faith to work in us the characteristic of each, so that we may be accepted through the sacrifice, like Abel; may walk with God, like Enoch; and may save our household, like Noah.

The Religion that Man Needs.

By R. S. Storrs, D.D., Brooklyn, N. Y.

For do I now persuade men or God? etc.—Gal. i., 10.

Some form of religion is essential, because man is a religious being. All tribes and nations have had some form of worship. The question for us is, What shall this religion be? If man made his own religion, what would be its characteristics? In the first place, he would have a religion which he could understand. There must not be any mysteries beyond his comprehension. In the next place, its moral standard must be such as would fall in with his way of life. It may forbid the grosser sins, to which men in the better walks of life may not be tempted, but it must be a law so broad and liberal as not to traverse the ordinary ways of the better sort of worldly men. It must also represent God as mild and gentle, tender-hearted, a colossal philanthropist, ready to forgive all the faults and crimes of men and bring them out right in the end. His symbol will be the sunshine and the gentle showers, all the gentlest and softest phases of nature; but he must have nothing in common with nature in her severer moods—the lightning, the storm and the earthquake. Its future should be one of leisure and of culture, of social, enjoyment and increase of knowledge. Such a religion would be attractive to prosperous people. If the Bible declared such a religion it would be the most popular Book in the world. Men would have no trouble with its prophecies, or its miracles, or its atonement.

If this is the religion which man prefers, is it the one which he needs? Man needs a religion which reveals truths which are beyond his present knowledge, for the highest progress is secured by the deep problems of life. Man is led on in science by the deep mysteries of nature. The enthusiasm of inquirers is awakened by the unknown principles which underlie the common objects of observation. If science answers some of the questions we ask, it starts more questions. So there must be secrets in a religion which is to lay hold upon the deepest nature of man. It must be thickset with mysteries. "What thou seest thou knowest not now, but thou shalt know hereafter." The religion which man needs must also reveal a moral rule of absolute truth and righteousness. It must not compromise with his sinful desires. Conscience requires absolute purity, just as the mathematician requires a perfect circle. Man must have a perfect standard—a law that will not bend to this or that. There is no satisfaction for the soul without that. Men may hate the perfect law, but they need it.

With this perfect rule of conduct, the religion which man needs must provide some method of forgiveness, else it would cut him off from all hope. Some men say, indeed, "We do not want an atonement or forgiveness. We want to stand on our merits." But the perfect law of God charges all men with transgression. There is none that doeth good. We have all fallen below the standard of perfection, and there is no hope for us except in God's mercy. Religion must open the way for the forgiveness even of the chief of sin-

ners. Last of all, the religion which men need must reveal a future as holy as the law—as holy as God. Man's tone comes from that which he chiefly hopes for. If he seeks wealth as his chief good, or pleasure, or honor, he can rise no higher than these objects of pursuit. If his future depends upon his holinesss and he seeks this, he will be lifted to a higher plane and will become more and more holy and blessed.

These elements in religion are the things that men need, not the things they desire. But the Christian religion, as revealed by our Lord, is such as this. It is full of mysteries. Its standard is a perfect law. It provides forgiveness for sinners. It reveals a future that is as holy as the law of God. It offers no hope except on condition of repentance for sin and faith in the Divine Redeemer. Three things follow from this view: First, the Christian religion is not from man, for it contains not what sinful man desires, but what he needs. Secondly, the schemes which seek to make religion pleasing to men are human, not divine. So in the Gospel, as Christ gave it to us, are the very elements which should win the confidence and awaken the enthusiasm of men. These truths are its credentials. Therefore we need have no fear as to the final success of the Christian religion. It meets man's deepest needs. It lays hold of him on the side of his wants, and it never lets go its grip.

Education: Thorough and Practical.

By Rev. J. G. Haigh, Congregational Church, Yorkville, Ill.

Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth.—II. Tim. ii., 15.

This is part of a great Apostle's advice to a young man contemplating the work of the ministry.

Education of ministers formerly overlooked, now greatly emphasized.

A passage many-sided in its application. Relates to both secular and religious pursuits; really no difference between the two, except as we make one for convenience. To a Christian everything is sacred.

1. The principle set down here in its relation to what are termed secular pursuits. "Study to show thyself a *workman;*" *i. e.*, not a bungler, an artist. Skill and success depend on study and exercise; application and practice.

One of the failures of modern education is, that it hardly fits a young person for the *practical duties of life.* I might say, its *inutility.*

Illustrations: Dennis, in "Barriers Burned Away" (E. P. Roe). Instances of young persons having spent years in common school, academy and college, entering life with no *practical* knowledge.

General knowledge and general ignorance often go together. The latter prejudices prospects more than the former forwards purposes.

Jews taught sons *a trade.* Birds teach their young *to fly.* Many young persons helpless when cast upon their own resources by the sudden death or failure of their parents.

2. Secular work should commend itself to *divine approval.* It is not sufficient that *men* approve it. Much that is badly done, would be better performed if men sought to show themselves *approved unto God.*

3. The importance of the principle in relation to religious duties.

These too often entered upon with less preparation than any other we undertake. But fitness, qualifications, more demanded here than anywhere else. Too much slipshod work that would be neither accepted nor tolerated by the persons who indulge it, in any other sphere. We often imagine work is acceptable to God, that we know would not be acceptable to men. The thoroughness of the shop, house, and farm must be brought into the departments of religious work.

The same *attention to details* in religious work, that is given to secular work, would greatly revive and strengthen all the interests of God's Kingdom which are committed to our hands. We should not "*need* to be ashamed."

4. In a large degree the success of our religious work *depends* on the application of many of those principles which are in-

volved in temporal and material enterprises.

Conclusion: What kind (not *how much*) of work have we accomplished? Are we ashamed of it? Do we need a remedy? It is found in the suggestion of this text.

THE DOCTRINE OF ETERNAL PUNISHMENT, IN ITS RELATION TO CHRISTIAN APOLOGETICS.

By the Rev. A. MacKnight, D.D., Principal of the Presbyterian College, Halifax, N. S.

A countryman found a torpid snake, pitied it, lifted it up, and warmed it in his bosom. The snake revived, bit the hand of its benefactor, and killed him.

Which things are an allegory. The humane spirit of modern culture is a product of Christianity. Yet there is more in Christianity than the mere preaching of kindliness. If the love of Christ is the gracious right hand of religion, the terror of the Lord is her strong left hand; and it is by the co-operation of the two that she uplifts the savage, humanizes him, and implants in his breast an instinctive recoil from the spectacle of suffering. But now this recoil threatens to destroy Religion, by biting her left hand. Pity insists that there must be no judgment-seat, or if a judgment, no hell; or if a hell, that it must be a light affair and soon come to an end. The endlessness of punishment is specially assailed. If men cannot be tolerated as they are, or restored to what they should be, they must be annihilated. Any thing, or any theory, rather than that there should be in the future world a living monument attesting that sin is an evil thing and a bitter. This trend of the scepticism of our age deserves attention. Its attitude is optimistic. Every particle of evil, at all events every twinge of pain, must vanish from the universe. Why? Because we are pitiful. Men who are thus lavish of their pity on the future may be found in the present work-a-day world to be as selfish as their neighbors. But giving the enthusiasts for benevolence all credit for consistency, let us ask what is to be the upshot of their enthusiasm. Is Christ to be rejected because He spoke of endless punishment as well as of endless life? If so, the enthusiasm itself will soon die; and in the next generation we shall have our choice between the concourse of atoms and the worship of Thor. The theory is optimistic; but the outlook it affords for human progress is pessimistic.

The need of a judgment to come is one of the fundamental reasons for believing that there is a God, and that He will judge the world in righteousness. Triumphant villany, often unpunished here, must find its award hereafter. So be it, replies the Euphemist; but why make the award eternal? The wrongdoing of a few hours or a few years is a finite quantity. The penalty must also be finite in amount. To make it infinite is irrational, and can only issue to the discredit of religion. If God is love He will banish suffering from the universe. If He is even just He will punish evil doing moderately, and have done with it. The Bible teaching about hell must therefore be rejected.

To meet this view it is not necessary to fall back on the old principle that disloyalty calls for a severity of doom proportioned to the dignity of the power rebelled against. Nor shall we appeal to the fixedness of moral character produced by an evil career, as throwing an insuperable obstacle in the way of restoration to God's favor. The position we propose to take is that what is eternal in duration is not necessarily infinite in amount.

Respecting future punishment in general we would premise: (1) that it will in no case be unjust, or disproportionate to the offence. Men will receive according to the deeds done in the body. (2) A large part of it will be negative or privative in its nature—failure to attain to forms of honor and enjoyment that might have been reached, but for sin. The forfeiture of good does not raise any question about cruelty. (3) It may be presumed that in

the future state the punishment of sin will be to a large extent self-inflicted or inflicted through the operation of natural law: as when immoral habits impair the health of the body.

Now as to its eternity: suffering may be endless in duration, without being infinite in amount. Let us suppose that a man has lived a wicked life—neither fearing God nor regarding men—for a century; and that it would be just to have him review his whole career throughout another century, bearing, at each step, such measure of penal suffering as remained due for his misdeeds. This amount of punishment might be borne in half a century, by doubling its intensity; or it might be spread over two centuries, by reducing its intensity one-half. The length of period that it might be fitting to assign to the retributive process might depend on various considerations—as what kind of place in the future world the man might be fit to occupy when retribution was exhausted, and what relation might subsist between the measure of his vital powers and the lapse of time. If a shrunken and shrivelled spiritual nature, dominated by an obstinate and rebellious temper, unfit him for holy fellowships and ministries, there is no good object to be gained by hastening the process of retribution. As to vitality in the future state: we are accustomed to think that there are only two alternatives, viz., extinction at death, or undiminishing vigor to all eternity. But there is an intermediate view, in favoring which a good deal might be said on scientific grounds. All natural forces are subject to gradual diminution by the wear and tear of their working. The planets must be retarded by friction with meteoric matter and luminiferous ether. The sun's fires are burning out, and the heat they generate is being dissipated in the cold depths of space. All analogy leads us to suppose that the vitality of men in the future state will be naturally subject to decay. Whether it will be sustained miraculously is a different question; science can judge only of the natural tendencies of things. Now let us suppose that in the future state a man's vital power is diminished one-half in a century—then at the end of another century it is reduced to $\frac{1}{4}$, at the end of a third to $\frac{1}{8}$, and so on forever. There is no reason why the ratio of diminution in a given time should be different at one stage from what it is at another: so that the process is represented by a geometrical progression. And the summation of a geometrical series is a process known to schoolboys. The sum of the series $\frac{1}{2}+\frac{1}{4}+\frac{1}{8}+$ etc. is unity. The series consists of an infinite number of terms, but the sum of the whole is only double the largest term. Let us apply this to the matter in hand. If the penal suffering of a wicked man be distributed throughout his future life so as to retain a fixed ratio to the vital power that endures it, the infliction of it, as respects length of time, will extend to all eternity, but as respects breadth or quantity of suffering it will taper off at such rate that one half of the whole will be exhausted in the first century, a fourth part in the second, an eighth part in the third, and so on for ever. The total amount is finite, and not greater than reason and justice require. And the distribution of it is the most considerate we can imagine, being proportional to the energy or life-force that has to bear it. This may be called the theory of eternally waning vitality in the future state. Of course it refers only to the future of the wicked. The future of the righteous is not under discussion. Shame and everlasting contempt may be the doom of a life whose forces are slowly diminishing, but never altogether extinct. This theory is not expressly taught in the Bible. Nor is it contradicted. The truth is that the Bible sets forth no physical theory of the future life. Its attitude on the subject is agnostic—even in regard to the state of the redeemed. "It is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is. And every one that hath this hope set on Him purifieth himself, even as He is pure." What is revealed on the subject is moral and spiritual, not physical. We are therefore at liberty to entertain the suggestions of science; and, these all point in the direction now indicated.

That eternity should embrace the vanishing points of reasonable and necessary retribution, need not rest as an unendurable nightmare even on exceptionally sensitive minds; whilst for the wicked themselves there still remains a fearful looking for of judgment, and that for ever. It will be understood that the exact rate of decay of vital powers may be fixed by any reader to suit himself. If the rate named above is too rapid, make it one-half in a millennium, or in a million years: or, if you retain the century as time-unit, make the rate of diminution one-tenth, or one-hundredth or what you please. Any descending series of continual proportionals as $\frac{9}{10} + \frac{81}{100} +$ etc.—yields a finite sum, which is all our theory requires. The series is infinite, spreading over all the coming centuries; and yet the amount whether of vital force or of penal endurance, is finite. The assumption that eternity involves infinitude in quantity—that eternal punishment must be infinite in amount—is mathematically false.

There is still another theory on the subject, which will probably be preferred by most readers to that which has now been presented. Science can tell us of no force that comes out absolutely unscathed from work done. But the Bible tells of one Power that fainteth not, neither is weary. To sustain man's vital powers, or even increase them, as ages roll on, is not beyond the range of omnipotence. Let us suppose then that the wicked as well as the righteous are to be sustained in the full measure of their vitality for ever. But let the punishment of the wicked be distributed in the manner already supposed—*i.e.*, along a continually descending scale, proportional to the decay which the vital powers would have undergone if not specially sustained. We can suppose that such a method of dealing might be the best adapted to bring men to see things in their true light—God's mingled righteousness and goodness and their own depravity. We can suppose that the brand of that depravity may have been too deep to be entirely eradicated, so that complete restoration is no longer possible, and yet that some approximation towards it might be gradually attained. We can suppose that ages hence the residuum of chastisement for their offences would serve, like Paul's thorn in the flesh, to keep them humble, and that this constant reminder of former weakness and wickedness would guard them against fresh outbreaks of disloyalty. On this theory also eternity would embrace the vanishing points of necessary retribution, but with this difference, that instead of mere decay of vital powers there would be a progressive healing of powers graciously sustained, so that the rebel, through unfit to be altogether trusted as a son, might be allowed to take his place as a servant.

INTELLECTUAL HONESTY.

By Arthur T. Pierson, D.D. (Phila.).

To the real seeker after the truth nothing is more neccssary than candor and courage—candor to admit the truth, and courage to submit to it. Depend upon it, upon moral subjects there is a vast amount of simple cowardice. Men are afraid to be convinced of the truth and the right, lest they be compelled to reconstruct their lives and even reorganize their business. Truth is a revolutionist in a world where error reigns; it overturns things; and if it had full sway would "turn the world itself upside down." And no man honestly seeks to know the truth until he is prepared to have this world to him turned upside down, that it may once more come right side up. Demetrius the silversmith was not willing to give up the gain that came to him from the credulity and superstition of pilgrims journeying to Diana's temple at Ephesus. And so he set himself to oppose the truth which Paul preached, though his only answer or argument was a two hours' crying out, "Great is Diana of the Ephesians."

It is an old but true proverb that the "heart makes the theology." What a man's heart disposes him to believe he can find some pretence or pretext for believing. What is at first plainly an absurdity he can persuade himself is not so absurd after all; and by-and-by he may even come to uphold it as the most reasonable of opinions. The primary condition of clear moral vision is the disposition to see. Without that all the evidence of truth may be poured in, like light, upon the eye of the soul, and the eye only contract the more. Christ said, therefore, "every one that is of the truth heareth My voice." In the normal man there will be a readiness to receive the truth and to obey it at whatever cost, and we should all perceive it if we were willing to receive it. A disposition to hear and heed the truth opens the whole man to its reception. The understanding is quick to perceive it, the heart to welcome it, the conscience to approve it, the will to choose it. A bad heart begets a perverse will and a darkened mind. And hence it frequently happens that the instant a man's heart is moved to the choice of a holy life, the doubts of a lifetime vanish like morning mists.

During a revival season in Detroit a young man gave a brief account of his conversion. Embarrassed with doubts and difficulties, he had postponed his choice of Christ till he should have some questions answered. But, moved by the voice of the Spirit, he yielded himself to the truth in a full surrender to God, thinking that he would ask his questions afterward. "But," said he, "I found I had then no questions to ask." Out of the heart proceed the very vapors that becloud the sun; and the surest way to clear the atmosphere is to cleanse the heart. He that comes to the light welcoming its gentle reproof always finds the light. He who feels after God finds Him.

First of all, we need to cultivate candor. We must be true to ourselves and our convictions, if we wish to know the truth. In order to get at objective truth, one must have subjective truth. Let every one examine for himself. If we examine the speculations of doubters and deniers, let us only be sure our investigation does not end there. He is foolish who confines his search to the theories of infidelity. We must bring to the study of the truth a mind willing to be convinced, and a heart willing to be convicted of error and desirous at whatever cost to be led in the way of truth and duty. No amount of evidence can overwhelm with conviction an unwilling mind. Men want the heart in the right place, and if the heart is Christian the head will not long stay heathen. He who is determined to be convinced only against the Christian religion, cannot be led to the truth by argument or array of proof. His disposition must first of all be changed. "You can't cure a man's eyes by operating on his ears," says Dr. Patton, and we add, you cannot change a man's heart by an operation confined to his head.

Where ignorance is the obstacle to faith the first necessity is enlightenment. But with most men there is no deficiency of knowledge; and a very little light is sufficient to guide him whose eyes are cleared of the total blindness of a determined and wilful hatred of truth, or the partial blindness of unreasonable and unthinking prejudice. Few men are ever ensnared in scepticism without at some time being conscious of it, and instinctively feeling that in accepting the doctrine of doubt they are believing a lie. There is an old proverb, "I appeal from Philip drunk to Philip sober." There are serious, sober moments in a human life, when a man's faith is sorely put to the test. There are furnaces of sorrow and suffering in which sceptical opinion and even a traditional belief burn up with a rapidity that shows they are but chaff, and in which intelligent Christian faith burns only as precious metals do, to release its dross and glow and shine with a celestial radiance and brilliance.

It is well to appeal to ourselves when we are sober and serious. There is one hour when above all others our absolute sincerity is put to a fiery ordeal. We mean the dying hour. Dr. McCosh says of Hegel, that "The general judgment now is that he spent his life in an intellectual gymnastic, in which he denied

what he should have assumed, and assumed what he should have denied, and constructed a palace of ice, beginning with floating matter formed into a shining fabric and dissolving into its original vapor." Hundreds embrace the various plausible theories of modern unbelief, and help perhaps to construct these cold, poetic, philosophic creeds, if creeds they may be called, which consist mostly of negations, who in the hour when everything mortal and material is receding from their grasp and vanishing from their eyes, will behold their sceptical theories dissolving into thin vapor like a palace of ice beneath the intense beam of an equatorial sun. A death-bed is a detecter of the heart.

It is peculiar to the Christian faith that in the crises of life it most exhibits its comforting and supporting power. Nothing else enables one to say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil." There comes an hour when all earthly things vanish and even earthly ties break; but that is the hour of exulting hope to a true believer. He cries, "Whom have I in Heaven but Thee, and there is none upon earth that I desire beside Thee! My flesh and my heart faileth; but God is the strength of my heart, and my portion forever." What does scepticism do for a man just leaping from the bridge of life into the dark, deep waters of death? Sometimes an infidel dies with a stolid, stupid indifference, with as little apparent feeling as a stone would fall into a stream. But we may safely challenge the world of unbelievers to show one infidel's death-bed that has been surrounded with the halo of glory that is like the rainbow round the dying disciple. That cannot be anything else but divine truth and fact that takes the sting from even death itself and plants, not the weeping-willow, but the palm of victory in the very ashes of the grave.—*Presbyterian Banner.*

Mission Fields

Be Kind to the Stranger.

By Rev. J. F. Avery, Pastor Mariner's Temple, N. Y.

There are some experiences, as Topsy said, that are not born in the ordinary way, one 'specks they growed! Often we think we have heard, seen, or experienced the latest. But each day brings such an unravelling one wonders where and how the scene will end. Doubtless there is a Providence which shapes our ends, rough hew them how we may. The bitterness of to-day, by the frostings of adversity, like some northern berries, is turned to sweetness within and a ruddy glow without. The leading of the Holy Spirit is always in a right way, although by a way we know not. Sometimes, judged by feeble sense, the kindest providences hide the smiling face behind a dark and frowning cloud. We forgot the darkening clouds are as assuredly to keep us from the Egyptian spoilers, as the brighter shining and more cheery guiding light. Our mental and physical surroundings often make us judge hastily and harshly. As we write we hear the voices of two who vividly give us illustration of this. They are both young men, from the old country, and no mistake; the voice, apparel, and manner is so marked, no one can wonder they not only look but feel themselves strangers and foreigners. The enchantment of distance has vanished, the hard prose of city life has forever dispelled the poetry of their imaginings respecting life beyond the sea. With the flush of youth the good news of a better country, where liberty was for every man and wealth within the easy grasp of the many, had led them to expect that Castle Garden was but the entering gate to an Edenic New World. It was a cruel surprise to find the same blight of sin—the needs be to earn, by the sweat of the face and the grip of a resolute arm and hand, the boasted plenty.

To find even here men out of work and

themselves unable to find a recompense for their offered honest toil was a painful revelation. And with a deep-drawn sigh they tell us of their specially sad case. They seem even more surprised and greatly relieved when we give them a little practical talk respecting the how and wherefore of this. New life and hope kindles in the eye as we assure them with their strong muscles and good testimonials we doubt not they will find this to be a land of opportunity, where patient industry yields to every man enough and a brighter future.

Poor fellows theirs was a very sorry tale of honest hard endeavor and thwarted plans; the exchequer so low they had trudged in their seeking for work without food and refreshment, save an early and cheap breakfast. Not having found employment, who wonders they should feel faint hearted and discouraged? Their letters and conversation proved them young men of honest report. Cheery words and a hearty meal sent them forth with new inspiration to try again. We honestly assured them God had a place and future for them, that doubtless He had opened up this great and fruitful country to be a place of liberty and hope to the honest toiler who often in the older countries found the struggle too keen, and the hungry in cruel numbers. Here the broad acres invited the cultivator. And the uncultivated fields, if properly tickled with the plough and seeded, yield such an abundance that ships and trains find work in plenty to move the superabundance to other lands and people less favored with fruitful fields. Here wealth is quarried from the mountain, and springs from the valleys in liquid light, which requires but a match to flux the rich ores, or if needs be, to throw light and cheer in the towns and hamlets. Necessity is said to be the mother of invention. But in America it seems as if the providential plenty leads men to use their wits how to utilize profitably the abundant stores of nature. Honest brain and brawn can still find room and opportunity to live and offer a home ungrudgingly to the stranger, and gather increase of wealth and power by the incomers. Let us speak a kind word to the poor and honest stranger who comes to toil.

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

July 7, Samuel Called of God.—I. Sam. iii., 1–14. **1889.**

I. The condition of Israel. V. 1. (1) It was an evil time in Israel when Samuel rose up as a great reformer. "Every man did that which was right in his own eyes" (Judges xxi., 25). "And the word of the Lord was precious (rare) in those days; there was no open (frequent) vision" (v. 1). So wicked had the people become and so lax the priesthood, that God had withheld all revelations from them. (2) The Philistines were in the land. (3) The contrast between this period and that of Joshua is painful, teaching the awful lesson of how low a people may become when God's service is neglected and His Word lost out of sight. The only hope for the purity and happiness of any individual, family or nation is the doing of God's will and not "every man doing that which seems right in his own eyes."

II. Samuel called of God. Vs. 2–10. (1) Read the history of Samuel's mother and the story of his remarkable birth and consecration, by his pious parent, to the service of God. (2) Bear in mind that he is now about twelve years of age and that his childhood had been spent in the sacred tent of Shiloh, as a servant or acolyte of the aged high priest, Eli. (3) Evermore must the whole career of Samuel illustrate the blessed influence of early consecration of children to the Lord by godly parents. (4) We may suppose Samuel to have been a precocious boy, so that when the call of

God came to him, he was beginning to feel some of the temptations of life and to think seriously on religious things. Young manhood comes sooner to some than to others. When it does come it brings with it religious responsibility. It is then that God calls to His service. Every one, in the very dawn of manhood or womanhood, has this divine call. It may be accepted or rejected. Everything depends upon the will of the individual. The influence of early training and example has much to do with this choice. The choice when made is the free and independent act of the individual. Samuel might have refused God's call notwithstanding all that his mother had done for him and all the holy influences he had been under at Shiloh. (5) It is beautiful to see boys and girls develop into young men and women. But the period brings with it the awful thought that then God calls to His love and service. Alas! that so many should refuse. Let all parents, Sabbath-school teachers and pastors bear this thought in mind, to the end that every means may be used to obtain from the young the earnest response of Samuel: "Speak, Lord, for Thy servant heareth" (v. 10). (6) It is beautiful to note how Eli helped the boy to a right understanding of the voice that he heard in the night and to a proper answer to be returned. So also must the experienced in divine things aid the young to a right understanding of the Scriptures and how to give themselves to the Lord Jesus Christ to be His forever. (7) Nothing will aid teachers to feel their responsibility so much as to have a deep sense of the care of souls. Without this idea, there may be much teaching in the class, but very little leading to Christ; and year after year will pass with but few scholars in our schools, earnestly crying out: "Speak, Lord, for Thy servant heareth." (8) A closing word—Hannah had conceived her child in prayer and dedicated him to the service of God at his birth. For twelve years or so, he had been an attendant on Eli at the tabernacle. Now the hour of responsibility had come; God had spoken to him; Eli had helped him to understand the voice; and hence a whole-hearted surrender of himself was made—thus personally, and of his own free will and accord, did Samuel redeem the consecration his mother made in his behalf in the days of his infancy. So must all come fully into the kingdom of God. There must be a personal choice; but how greatly parents and teachers can aid in that choice.

III. The proof of Samuel's choice. Vs. 11–14. This we behold in the great revelation God made to him and in Samuel's willingness to perform an unpleasant duty. All who obey God's call will also obey His commandments.

July 14, The Sorrowful Death of Eli.—I. SAM. iv., 1–18. **1889.**

I. War between the Israelites and the Philistines. Vs. 1, 2. (1) Samuel is now about twenty years older than when he made choice of the Lord, in the last lesson. (2) He had become the acknowledged prophet of Israel and his word was to the people instead of the open vision. "And Samuel grew and the Lord was with him and did let none of his words fall to the ground" (iii., 19). (3) Feeling the rising power of Samuel, the Philistines, who had now been in the land since the days of Samson, rose up anew, as if they would make a final stroke to completely crush Israel. The whole length of this Philistine oppression was about forty years. (4) The whole history of it is a commentary on the moral and spiritual degeneracy of Israel. It teaches us the universal lesson that the way of transgressors is hard—a truth illustrated by the sad history of Israel recorded in the Book of Judges and in this fourth chapter of First Samuel. Sin is at the root of our oppressions and hardships. "Where the Spirit of the Lord is there is liberty."

II. The Israelites taking the ark of God from Shiloh to the battle-field. Vs. 3–11. (1) It was the custom of heathen people to carry their sacred vessels with them when they went out to war, believing that by so doing their gods went with them to give them victory. (2) Israel was commanded not to remove the ark from Shiloh and hence never to carry it with them to battle as did their heathen neighbors. (3) In doing what they did (vs. 3, 4, 5) we not only see this command broken, but the blindness of the people in thinking that by mere ceremonial observance and not by thorough repentance they could obtain the favor of God and secure victory over the Philistines. (4) Their mistake is the mistake of multitudes who expect victory over sin and peace in the heart by outward forms of religion, instead of a changed life. One ounce of true repentance is of more value in the great conflict of sin than infinite tons of mere ceremony! (5) Behold the part taken in this impious act by the sons of the high priest, Eli (v. 4). If in Samuel, we see a beautiful illus-

tration of good parental influence; in Hophni and Phinehas, we behold the very opposite. How often the children of good parents turn out a disgrace. Even in pious homes there may be a sad defect in proper discipline, the enforcing of obedience and the giving of earnest religious instruction. The bringing up a child requires the greatest care and self-sacrifice; and the fact of the parents being pious will not compensate for the neglect of these things in the home. It would seem that Eli was too much taken up with his public functions to give attention to his sons, hence they grew up their own way. Possibly he was too kind and gentle to use proper correction. There is a gentleness in the home that proves a curse and not a blessing. Be it remembered that authority in the family has its place as well as love! (6) The excitement of the Philistines on account of the Israelites bringing the ark into the camp grew out of their own custom of bringing their sacred vessels with them. The God of Israel, they feared and truly believed had come with the ark from Shiloh (vs. 6, 7, 8). This belief had the effect of inspiring them with new zeal to overcome the Hebrews (v. 9).

III. The consequences of taking the ark out of Shiloh. Vs. 10–18. (1) The battle went against Israel with a very great slaughter (v. 10). (2) The ark was captured by the Philistines (v. 11). (3) The two sons of Eli were killed (v. 11). (4) Eli hearing the sad news of the ark being taken fell down dead (vs. 12–18). (5) It caused all Shiloh to mourn (v. 13). (6) A daughter-in-law of Eli, the wife of one of those worthless sons also died (vs. 19–22).

It is an easy thing to break God's commandments, but oh, the consequences!

July 21, Samuel the Reformer.—I. SAM. vii., 1–12. **1889.**

I. A few words about the ark of God. (1) From Shiloh it was taken to the camp of Israel at Aphek with the hope that God would give them victory over the Philistines (chap. iv., 3–5). (2) It was taken by the Philistines (iv., 11), who brought it to Ashdod into the house of Dagon their god (v., 1–9); from thence it was carried to Ekron (v., 10–12). (3) After seven months, they sent it away on a new cart and it came to Bethshemesh (vi., 1–21). (4) Then the men of Kerjath-jearim came to Bethshemesh and took the ark away, bringing the ark into the house of Abinadab. Here it abode twenty years (vii., 1, 2).

II. Samuel's work of reformation now begins. Vs. 3–4. (1) Still the Philistines are in the land (v. 3). (2) Deliverance is promised Israel from the enemy through a complete reformation of their lives—all false gods to be taken away; and their hearts purified from evil; and their lives given to the service of the Lord (v. 3). (3) The only true reformation of any man or people must commence with a positive step toward God; by removing all His rivals whatever they may be and by consecrating the whole heart and life to His service and glory. (4) The grandeur of Samuel as a reformer is shown in verse 3. (5) Promptly did the people obey him (v. 4). (6) Israel being willing to do their duty, Samuel appoints a day and a place of meeting and of prayer.

III. Mizpeh. Vs. 5–12. (1) This was a place near Jerusalem where the Israelites met to call upon God; to repent of their former sins and to reconsecrate themselves to His service. (2) While there the Philistines came against them and a great victory was gained by Israel. (3) With the heart right with God, no enemy can stand against us. (4) The great victory was attributed to the Lord, hence the memorial stone of verse 12. (5) Have we set up our stone of Ebenezer? If so, we have prayed, repented, trusted God with all the heart and had a personal experience of His wonderful grace.

July 28, Israel Asking for a King.—I. SAM. viii., 4–20. **1889.**

I. Why a king was asked for. Vs. 4, 5. (1) The sons of Samuel not inheriting his fine qualities, did not please the people (vs. 1–3). (2) Samuel himself was growing old, and the elders feared the consequences of being left in the hands of corrupt men. (3) There was the spirit of ambition in it, a desire to be like other nations (v. 4). (4) There was a lack of trust in God shown by this request, as we find in verse 7. (5) The whole matter is a true illustration of human nature, a distrust in the invisible and a desire to conform to the world. Had the people fully believed that God was their king, that they were under a real theocratic government, they would never have made the request. They had not faith. Hence in making

this demand, they did not only reject Samuel, but the Lord (v. 7).

II. What the Lord said to Israel. Vs. 6–20. (1) While we are not prevented from doing what is wrong, we are fully warned as to the consequences. (2) Some people blame God for not preventing them from doing what they ought not. They forget that they are free agents, and all that the Almighty can do is to treat them as such and at the same time point out the evil harvest they will surely reap (vs. 7–18). (3) When such warning is not obeyed, we are allowed to have our own way, with the hope that personal experience will do more for us than the loving word of instruction.

PRAYER MEETING SERVICE

Notes and Suggestions upon the Prayer-Meeting.

By Rev. James L. Hill.

The Book of Acts is the story of and argument for prayer-meetings. It was then the people's meeting and not the ministers'. The topic was probably specific and vital.

After the meeting has come up to a good standard of excellency do not experiment very much with it.

It is a good rule never, except as a measure to give notice of being about to conclude an animated meeting, to call upon persons to participate. The more this is done, the more it will be expected. This rule does not apply to first creating an atmosphere of prayer at the preparatory lecture or to the prayer-meeting in large cities, where pastors must do this at times to eliminate the religious vagrants.

In some vestries there are no back seats. The settees or chairs, being portable, only such are left accessible, and those close about the leader, as will be required. This makes the room seem full. Persons on the wall seats are not likely to help a meeting. They do not feel themselves to be in the charmed circle. The sexton can in a moment add seats in an exigency.

If a meeting begins at a quarter before eight o'clock, it ought to conclude promptly at a quarter before nine. Let it be understood that persons, after the formal meeting is dissolved, will not leave the vestry before nine, thus promoting acquaintance and making strangers feel that they certainly must attend again.

The successful pastors, like Drs. Withrow and Scudder, and like the lamented Beecher and Goodell, have all had animated prayer-meetings. We have not far to go to find why Methodist churches grow so rapidly. They bring the lay element into prominence. They utilize the Christian light deposited with the Church.

We can do the people no good at a prayer-meeting unless they are present. Nothing draws them like a good meeting. Dr. Scudder, in order to build up his famous prayer-meeting, visited all accessible churches where good meetings were held and studied their methods.

In the matter of a Sabbath-school prayer-meeting, one must be willing to begin with a few. If you believe in such a service and would enjoy it, then find another who feels as you do and your meeting is begun. It will not do to pile on wood very much faster than it can be brought to a blaze.

Having such a subject as "What Have I to be Thankful for?" ask the participants to name not two things, but one thing. Thus will it seem easier to take part, and a certain definiteness will be secured that will impart vigor to the meeting.

An expedient which works admirably in the hands of Mr. Moody is to name a chapter, or parable, or miracle, and ask each person to name but one interesting thing about it. Persons thus fall easily to work before they know it. This, by the way, is a favorite method of teaching the Sabbath-school lesson. Simply ask each member of a class to come prepared to make but one point. The points thus

made, when aggregated, will be more than sufficient for the half-hour, and everybody will thus get involved in the work.

In certain notable prayer-meetings, besides the selection of a leader, there is the appointment by the prayer-meeting committee of a number of subordinate helpers, whose duty is to instantly follow the leader with remarks. These subordinate helpers come to each meeting with definite grounds of assurance that participation will not lag.

One duty of these helpers may well be to keep the names of all the different persons whose voices are ever heard in the prayer-meeting. Then by encouraging others to repeat a verse of Scripture or of sacred sentiment, additions can constantly be made to the catalogue of participants.

In glancing over the new list of topics, whatever is suggested ought at the time to be put down in pencil on the margin or elsewhere for later reference. If not in the pocket, a good place for the topic-card is in one's Bible or in the frame of the mirror in one's dressing-case, where he will see it every morning.

There are few expedients that will so much improve a prayer-meeting as to increase the number of persons who start impromptu hymns. "The continuity of the meeting has been broken because," says the *Congregationalist*, "there was so much time spent in looking up hymns. (The hymn-book is over-worked in many meetings.) How much more spirited, how much warmer the meeting, if, at a pause, somebody who could do it (and so many can) would strike a familiar tune!" As a rule, during the last half-hour of the meeting such hymns are best as come up spontaneously.

When the interest will warrant it, immediately before the leader's opening remarks, a few moments of silent prayer, concluding audibly with the Lord's Prayer, will give good tone to the meeting.

It is found that the meetings are often best when, after the leader's opening remarks, a few minutes are devoted to a succession of short prayers. This encourages timid persons to participate early; moreover, it gives laymen an opportunity to change the elevation or key, if that with which the meeting was opened cannot be sustained.—*The Golden Rule.*

Some Elements of a Good Prayer-Meeting.

Rev. J. Stephan (Methodist Episcopal).

A great mistake is sometimes made in the Lord's work in substituting methods for conditions. No one can manufacture a prayer-meeting. Like revivals of religion, they are not gotten up, but exist because of necessary conditions. This is a common observation, that its success is almost entirely independent of the method of conducting it. Christ never formulated any particular rules to govern the future movement of His Church, but depended on the spiritual life and earnestness of His followers to fashion its own rules. Our worldly wisdom and shrewdness is very much deceived when it imagines it possesses the secret of a successful prayer-meeting. Its mere mockery is possible to clever management and diligent drilling, but its real power lies beneath all these external appliances. As a result of shrewdness and tact a semblance of success may be shown in large numbers attending, and participants with their cut and dried speeches, but genuine spiritual forces, the accompaniment of every true prayer-meeting, will always be destroyed by any attempt to use them like the chemist uses the forces of his laboratory. The very best hints, rules and methods known may be at command, and yet if the pastor and his church are spiritually dead, their use will only be like the painting of the living flame, the making of the wax flower, without fragrance or vitality.

Because the true idea of the prayer-meeting is sometimes lost, it has often degenerated into other things, a place for mental gymnastics and oratorical display, a debating club or an evangelizing agency, none of which have a place in the ideal prayer-meeting. If anything at all, it is simply a gathering of praying people for mutual edification and devotion—where the supernatural is felt and known, working in the hearts of those present. Any-

thing else is nothing but barren enthusiasm, brought on by mutual excitation.

While we cannot rely upon set methods and rules in this matter, there are, however, certain elements which belong to every genuine prayer-meeting, making it what it is designed to be—a means of spiritual power and edification.

First, I mention *right* leadership—the true leader of the prayer-meeting is often ignored by us. That leader is the Holy Spirit. An intelligent and loving recognition of His presence—a recognition which brings us into actual and personal accord and communion with Him is actually necessary. In this we find the fulfilment of Christ's promise to be present with His disciples wherever there are two or three gathered together in His name—without Him in all His office work our meeting together is a failure, and our progress all merely the mumbling of words. It is true there may be an interesting, lively time through the manipulation of the human leader, but does it minister to the susceptibility of our social and intellectual or to our spiritual nature?

Hence nothing must usurp the place of the Holy Spirit as guide of the meeting. The leader must as far as possible disappear into the ranks of his brethren. We must stand aside and let the Holy Spirit take charge.

It will not do to simply take it for granted that He will be present as the pastor himself is supposed to be there. We must consciously seek to realize it. How quickly would many return to their homes were they to know their favorite leader would be absent, or a slim attendance would greet them, thus clearly indicating who is generally before the eye and ear and heart of the average attendant.

Of course no man is expected to lose his individuality in leading, but simply in all naturalness and earnestness to be himself as a human agent in the hands of God through whom he acts as His vicegerent. The more fully he can do this, becoming subordinate to the divine Spirit and responsive to His faintest touches and getting all to feel the necessity of a similar dependence, the better qualified is he, all things being equal, to lead the meeting.

This lack in our meetings is the explanation for much of the deadness and dulness so often bewailed. Ignoring the office of the Spirit, by trusting in our own tact and wisdom, we grieve Him and His influence is mitigated.

2. The second element is *union.* Good attendance is not so important as is the perfect agreement of even the fewest number. For two or three to be of one accord is far better than 200 or 300 in discord. One pervading purpose and longing, and harmony one with the other insures the securement of the object of the gathering, while divisions and differences will kill any meeting. When the circle is formed around the electric battery by joining hands, if any one hand-grip is loosened, the magnetic current is broken.

One of the greatest hindrances to a good spiritual meeting, as I have myself found it, is the presence of so many simply to spend an evening as idle and curious spectators, and those who are there from a mere sense of duty. Their presence is sure to affect the harmony and unity of the gathering, just as much so as would the freedom of the various members of a family, as they gather after the day's separation around their hearthstone, and talk of the things of common and private interest to them as a family, be affected by the entrance of several strangers, or even neighbors, who have no personal interest in their conversation. It sometimes becomes a serious question, as we consider the true aim of the prayer-meeting, whether it ought longer, as it is generally conducted, to be called such, or by some other designation.

3. There must be perfect naturalness throughout the exercises. Too much affectation, dignity and distance is certain death to the effectiveness of the prayer-meeting. The place itself, the participants, or the leader may be so stately and solemn, so precise and careful that the current of power is stopped in its flow like the frozen rapid in mid-winter. I have a vision of such a meeting, but it is not all a vision. You enter a large auditorium—which is capable of holding several hundred people—and one by one, at long intervals, a few faithful enter, taking their

seats in different parts of the house, and at long distances, as though there was danger of some contagious disease. Equally far from the pulpit, where, in dignified mien, sits the leader fumbling over the leaves of his Bible, groaning and looking awfully solemn. He begins by reading in a doleful, pulpit voice, a long, dry hymn, singing to slow, long-meter time, which is known to only a few present. Then follows a long, tedious prayer, about a good many things and nothing in particular. Then a chapter consisting of a number of unrelated paragraphs, is read and another lengthy and unfamiliar hymn is sung. The brother who always "gets down on the feeble knees of his perishing humanity," and closes with the petition "for a peaceable hour in which to die," is called on to pray. Another hymn and another prayer by one who has prayed the same old prayer for years, the burden of which is for the Lord "to bless the leader of the meeting." After this the meeting is opened, and the leader and these same two brethren fill up the remainder of the time lamenting the dulness of the meeting and the deadness of the church. As a refreshing contrast the true prayer service is a joyous home gathering, where all in happy accord, and without formality and ceremony, hold sweet fellowship with one another, participating in the exercises with perfect freeness, and each, without embarrassment using his or her special gift. And thus in such meetings —because there is less reserve, form and stiffness, it is often remarked by attendants that they enjoy them so much better than the ordinary public services of the Sabbath.

4. Related to this is *freedom.* When a prayer service is marked off on a program, or has a stereotyped form of procedure, as is frequently the case, it reminds you of a canal, regularly shaped and determined in its flow, while the meeting, in which there is liberty and spontaneousness, is like a majestic river, born of a thousand springs and flowing on, sometimes foaming among rocks, then again winding around the hills, now murmuring in the quiet valley, and thus proceeding to make its own course until it finds the ocean.

In the ideal prayer-meeting every one must be led by the Spirit using his own peculiar gift—from the leader to the most immature and untrained Christian, and when there is this liberty there will be blessing and power.

5. The last element is *vivacity.* How many prayer-meetings find an epitome in the words of the old hymn,

> In vain we tune our formal songs,
> In vain we strive to rise;
> Hosannas languish on our tongues,
> And our devotion dies.

They remind you of a galvanized corpse, which starts and stares and twitches and falls back again into its death state.

Life, abounding life, is what we need. Not an excitement, but a real vitality, expressing itself in joyous worship and communion with God. Of course, silences, when they do occur, are not always the evidence of a lagging interest, for in these very pauses the Spirit is doing His best work, if His presence is there. But we do not profess, like some, to believe that silence is edifying; it has its place, but we are fully persuaded it has no place in a meeting where the design is public prayer and conference.

Much depends on the spiritual frame and the judgment of the leader in making the exercises produce the result of a sustained interest. If he has the blues himself and is out of harmony the effect will be felt, and like a contagious disease others will feel depressed. Next to himself, as far as possible, without any pressure, it is well to secure many to take part, and each in the briefest manner. Another help toward life is the singing. It should be appropriate and brief and familiar, and largely determined by the tenor of the meeting. It is well to open the exercises with one or two songs, not too exotic, but such as lead to meditation and aspiration, and thus ascend with the ascending tide. Too much singing may become an injury, but with proper discrimination and a good leader—whose soul is in harmony with the meeting and responsive to the touch of the Spirit, it becomes a wonderful power in enlivening and directing the devotions of the hour. With song, like everything else—the

more spontaneous it is, and the less dependence on book or organ, or some particular voice, and by interspersing single verses, inspired by the prevailing sentiment, throughout the exercises the spiritual quickening is greatly increased.

There must be no constraint—no fixedness, or we violate the very law of success—the free and unhindered access of the Spirit among the people present. Free play must be given to His office-work, and thus He can mould thought and purpose, inspire will and convict the conscience throughout. Otherwise, like one who invites you to free access to his house and then deliberately locks all the doors, we profess to meet, inviting His presence and ministry, and then by a fixed course shut Him completely out. This freedom and spontaneity marks the Spirit's presence, and is a measure of the true character of the service. What human leader knows whose heart is most responsive? One may be under a dark cloud, another, though a church officer, may be living in sin, cold and prayerless, and yet others may speak through coercion, like juice squeezed out of a lemon. When such persons are directed to take part, how doubtful, and even injurious, is all such service. Better have most broken and imperfect speech by those who participate, if prompted by the Spirit, than the best and highest thought, and most expressive language, of those who speak because they can, and have intellectual and other natural gifts. Some of the most edifying prayers and testimonies, to myself, have often been the broken, imperfect utterances of some foreigner.—*St. Louis Christian Advocate.*

THE TREASURY IN THE FAMILY.

Family Prayer.

By Rev. D. D. Tappan.

Is there not reason to believe that family prayers in many instances, even of professedly religious persons, are either wholly neglected or superficially and desultorily observed? A wakeful Christian, an agent, for example, of some benevolent society, as he partakes of the hospitalities of families, in his journeyings, may somewhat accurately judge, without inquiry, as to the habitual performance of the duty in those families. There is a certain air and manner which may often reveal the truth about it.

Doubtless, in some instances, in professedly Christian families, the duty is utterly neglected. In other cases, the service may be attended to, when it happens to be perfectly convenient, but often omitted for no sufficient reason. One day, the master of the house shall seem to think it proper to gather his household, and invoke the divine blessing and guidance in the duties and perils of the day; but on the morrow he rushes to his business, as if the favor of God was not needed. What must be the influence of this upon children? May it not sometimes be more harmful than if he never prayed at all? for the occasional observance proves that he knows his duty, and places his frequent neglect in a strong light, rendering his lack of fidelity papable even to young persons. Will they think much of family prayer, attended to, off and on, without system and omitted at the call of a slight secular interest?

And when the services consist of a few formal sentences, having well-nigh exclusive respect to things temporal, with but scanty mention of sin or of Christ as a Saviour, how much better is this than the entire omission of the service? It may appear, on investigation, that in some instances the members of the family are not all present at the service when their attendance would be entirely practicable; and that children especially are not required to be present, but are suffered to do as they please. Will those children—should they become Christians, which may be doubtful—be likely, when in the family state, to observe conscientiously this way of acknowledging God?

If at the general judgment, children should testify that they seldom or never heard their father's voice in prayer, would it not be inexpressibly appalling? Does

not that father, a church member, who utterly neglects or chillingly rushes through this holy service, have some misgivings when he thinks of meeting his dishonored God and Saviour? What can a Christian father be thinking of, when he sets before these immortals committed to his special charge, such an example of disrespect to Him, in whom we live and move and have our being?

O ye, to whom this admonition may apply—should it reach you—be entreated, for the sake of your own character and influence, for the sake of the Church of God and a world lying in wickedness, for the dear sake of Him who loved you and gave Himself for you, to profit by this fraternal exhortation, written in sorrows, and yet with some hope that it may not be *utterly in vain.—Christian Mirror.*

Christian Edification.

The Blessings of Head-Winds.

By Rev. Theodore L. Cuyler, D.D.

The worst calamity that could befall us short-sighted creatures would be for God to let us have our own way. In the voyage of life we should choose nothing but smooth seas and fair winds and full cargoes, and "quick trips" and safe harbors. God is wiser than we are, and He no more consults us than I consult my grape-vines when I send a gardener to prune off the surplus branches.

When Christ directed His disciples to cross the lake of Galilee on a certain night, He did not give them the control of the weather. He knew that a storm was coming, but He did not tell them. They found it out for themselves before they had gone very far; and Peter, who was an "old hand" on that lake, had never known a rougher night or a surgier sea. The wind is right in their teeth, and the waves hammer the bow of their fishing-smack like iron sledges. With all their sturdy pulls at the oars they make but little headway. They are learning some lessons that night; and so are some of my readers who are just now passing through storms of trouble and enveloped by the darkness of a mysterious Providence. They are learning the blessings of head-winds.

(1) Prosperity breeds self-conceit, both in a Christian and a church and in a nation. We take to ourselves the credit. When we are "hard up," we are apt to call upon God for what we want; when we have got it, we are equally apt to set it down to our own skill or our own industry and seamanship. Prosperous churches congratulate themselves on the eloquence and popularity of their pastor, the skill of their officers and the liberality of their contributions. When the children of Israel had things to their liking, they forgot God and turned idolators; when calamities overtook them, they were driven back to God, and cried lustily for His delivering arm. One of the subtlest forms of sin is self-direction. We ignore God and set up a will and choose a way of our own. He is too wise and too loving to allow this, and sends a stiff gale into our faces for our chastisement and correction. Whom He loveth, He chasteneth; the stiff-necked and rebellious He allows to go on the rocks.

(2) Head-winds strengthen the sinews and develop character. Nearly every American who has attained to the highest mark of honor and usefulness was "seasoned" in his boyhood by sharp adversity. As Joseph was prepared by a pit and a prison for the premiership of Egypt, so Abraham Lincoln was educated for his high calling by splitting rails, and eating the tonic bread of poverty. If he had been born in a brownstone mansion instead of a log-cabin, history might never have heard of him. Probably the best part of George Washington's training for his destiny was his rough experience in the frontier wilderness. Silver spoons

and soft raiment are turning too many of our young men into wretched pulp. Smooth seas and gentle breezes never make a sailor.

Adversity brings out the graces and the beauties of the noblest Christian character. As a fine mansion is concealed amid rich summer foliage, but stands out in all its beauty when wintry winds have stripped the trees bare, so I find that many of my flock show their graces to better advantage when God has let loose the tempests on them. The furnace of affliction is heated up for gold, not for gravel-stones. Then, too, the seasons of trial make us more watchful. In smooth weather the sailor may swing in his hammock; but a piping gale brings all hands on deck, and sharpens the eye of the "look-out" at the bow. David never fell during his seasons of severe trouble; it was the warm, sunny days of prosperity that brought out the adders. Noah weathered through the deluge of water nobly; it was the deluge of wine that drowned him. Ah, brethren, I suspect that when, in another world, we examine the chart of our voyagings, we shall discover that the head-winds—trying and disagreeable as they were at the time—gave us the most headway towards Heaven.

(3) The crowning blessing of all such adverse experiences is that they teach us our utter dependence on God. The poor prodigal forgot his father while he was among the harlots; but he began to think of him when he got down to the husks. Danger sends us to our knees. The hour of our extremity is the hour of God's opportunity. When the disciples were at the very crisis of the storm, lo! the welcome form of Jesus appears on the waves, and the welcome voice of Jesus is heard through the tempest. "It is I; be of good cheer; be not afraid!" As soon as He sets foot in the boat, the tornado dies into a calm. Dear friends you may find that it is a blessed wind that brings Christ to you. Welcome Him into your vessel. No craft ever foundered with Christ on board. No struggling soul, no afflicted Christian, no sorely-tried church has ever gone down when once the Son of God has come to their relief. Jesus can pilot you through. The fiercest head-winds and the angriest waves obey His voice; and so He will bring you at last into your desired haven.

> "As a mother stills her child,
> Thou canst hush the ocean wild;
> Boisterous waves obey Thy will
> When thou sayest to them, 'Be still!'
> Wondrous Sovereign of the sea,
> Jesus, Saviour, pilot me!"

—*Christian Intelligencer.*

QUESTIONS OF THE DAY

The State, the Church, and the School.

By Horace E. Scudder.

We have referred to the contribution which America is making to the conception of Christianity in its separation of the functions of Church and state, in its heroic use of the voluntary system, in the enlargement of religious freedom. Yet no one can take note of this momentous fact without observing also the existence in the United States of an ecclesiastical power which in its history, its official utterances, and its alliances stands opposed to the interpretation of Christianity which is denoted by American Protestantism. The Roman Catholic Church has thriven under the enormous advantages which our liberty has given it. No state alliance could afford it such an impetus as it has received from occupying the same privileges with other religious bodies in America. It lies within the great circle of American religious freedom, but by the very charter of its organization, so to speak, it is a protest against the life which nourishes it.

It is inevitable that in one form or another a conflict should arise between this body and American Protestantism, nor is it strange that the conflict should appear first and most emphatically in the

arena of education. The theory of the Roman Catholic Church makes the prime element in education to consist in loyalty to the Church of God as interpreted by its tenets. The theory of American Protestant Christianity makes the prime element in education to consist in the formation of right character. Hence the former says to the child, Whatever else you may or may not learn, you shall first of all know your catechism and become familar with the ritual of the Church; the latter says, You shall learn all you can in school, but the end in view is always your character.

The Roman Catholic Church has begun to put its theory into systematic practice by the general adoption of the policy of parochial schools, into which are withdrawn pupils who would otherwise receive their training in the public schools. A test through results may therefore be looked for. By their fruits ye shall know them. I do not say that the parochial schools fail to give a thorough training in character and the development of the faculties, though I hear many complaints of their inferiority to the neighboring public schools; we must bear in mind also that they collect boys and girls whose antecedents do not make the best material of them, and they deprive these pupils of contact with minds quickened by inheritance of generations of freedom. Nor do I say that our public schools necessarily produce boys and girls of a high type of character; on the contrary, those most familiar with the public schools are most sharp in their criticism of the results in this respect. What I assert is that we have the spectacle of two antagonistic systems, and that the issue will prove which of the two is more vital. In other words, we are witnessing a trial between two phases of Christianity,—the Christianity of Hildebrand and the Christianity of the American republic.

We who heartily believe in this later phase have a task before us which may well inspire us with enthusiasm. We have to convince an apparently securely intrenched Church that the God whom they worship is not, as each nation of antiquity fancied, their own peculiar divinity, inaccessible to the voice of any beyond the pale. We have to build an invisible temple, whose true catholicity shall render a material assumption of catholicity ignoble and self-destructive. The Church of Rome, with its compact and magnificent visible strength, appeals to our imagination, and by its apparent solidarity seems to render the opposing force of American Protestantism broken and irresolute. How insignificant, how jealous of each other, how incapable of union, appear our separate bodies of Methodists, Congregationalists, Baptists, Presbyterians, Episcopalians! We cannot so misinterpret the issue. The opposition to this great hierarchy is not in any one of these churches or societies, nor in all of them combined. The true opposition is to be found in Christianity itself, in that larger, fuller conception of the life of God in the world which is only feebly expressed by our separate Churches. The thought of Romanism is that God is manifest only in and through the Roman Catholic Church; and just so far as our Protestant Churches faintly echo that same notion, and say, Lo, He is here, and only here, do they stand in the same category as against the eternal idea which was manifested to the world in the Christ. —*Atlantic Monthly.*

Romanism in Politics.

By Rev. Scott F. Hershey, Ph.D., Washington, D. C.

It may confidently be stated that the Church with headquarters at Rome for all the world, is more of a political machine than a religious organization. Its political pretensions exceed its religious purposes. The work at headquarters in Rome is devoted more to political ingenuity than to spiritual methods. The devotion of the priesthood to the souls of the dead is only commanded by the power of money, but at all times the priest who is fully obedient to the chief in charge at Rome devotes himself to the political purposes of Romanism. It was in 1870 that the doctrine of papal infallibility was declared. It took well for a time with nominal as well as faithful Catholics. But in a short while it began to grow that

the authority of the pope in temporal things was mere pretension, based upon a personal ambition to be at the head of a universal kingdom of earth. Shortly came the rebuke given by Catholic Italy, and the pope found himself without temporal authority even in Rome. For some two years it has been thought that the Vatican authorities had ceased to plan for temporal power. All who have so thought may have their minds disabused without further waiting. The last year or hereabouts has shown such evidences of a well planned attempt to gain control of political forces throughout the world, as never came from any political pretender of all history. Read a recital of facts.

A representative Catholic paper, the *Church Progress*, recently said editorially, "While our clergy hitherto had but to keep their people in the faith and protect them from the attacks of non-Catholics, now they have to labor to extend our faith, *to mould the land Catholic.*" The italics are mine. This land can become a Catholic state only by overwhelming Catholic political majority. This ecclesiastical intolerance of Romanism was unmasked in an address delivered in Philadelphia a little while ago by a Catholic Bishop (Ryan). It proclaims the intention of the Church. The bishop says: "The Church of Rome is intolerant. She alone has the right to be intolerant, because she alone has the truth. The Church tolerates her enemies, because she is obliged to do so, but uses all her powers to annihilate them. If ever the Catholics should become a considerable majority, which in time will surely be the case, then will religious freedom in the United States come to an end. Our enemies know how she treated heretics in the middle ages, and how she treats them to-day where she has the power. We no more think of denying these historic facts than we do of blaming the holy pope and the princes of the Church for what they have thought fit to do." Here is the expressed purpose of Romanism, to exercise political power in our country so soon as political majorities can be gained. I much doubt if Catholics will ever become a considerable majority in the United States. Figures are heavily against them. The Catholics have less than seven thousand church edifices in the United States, while the Methodists with their forty-seven thousand, the Baptists with forty-one thousand, the Presbyterians with thirteen thousand, the Congregationalists with four thousand, and the Episcopalians with almost five thousand, roll up an aggregate of one hundred and nine thousand church buildings, which, with the large number the Lutherans must have, and those of other minor bodies, would probably foot up to one hundred and thirty-five thousand, over against the seven thousand Catholic churches. In numbers they are a feeble folk, but their political strength is quite enough now to constitute a standing threat to our civilization and Protestantism.

Observe how the municipal government of the City of New York is preponderatingly Catholic, The four leading municipal officers, mayor, sheriff, county clerk and president of the board of aldermen, are Catholics; one of the coroners, and sixteen out of the twenty-four aldermen have Irish names; and at least two or three of the remaining eight aldermen are German Catholics. It must be observed that all faithful Catholics are called upon to scheme for the civil supremacy of the Catholic Church. Romanism in power always and everywhere means a subjugated Protestantism. The mayor of New York appoints officers whose aggregated annual salaries reach $150,000. This appointing power is subject in greater or less extent to the direction and advice of the hierarchy.

God's Continuous Presence.

"Certainly I will be with thee!" Starry promise in the night!
All uncertainties, like shadows, flee away before its light.
"Certainly I will be with thee!" He hath spoken: I have heard!
True of old and true this moment, I will trust Jehovah's word.

—*F. R. Havergal.*

The Effects of Roman Catholic Teaching.

By a Roman Catholic Journalist.

It cannot be unfair to any body of Christians to take their own estimate of their work and its results, and I propose to do this in regard to Roman Catholic teaching. Some very remarkable admissions have been published on this subject in the *Tablet*, the great organ of English Roman Catholic opinion, which, in view of present discussions, are well worth consideration.

The Roman Catholic religion has had every advantage in England. It has been fashionable. It has had political prestige. The fashionable converts to this faith, if they have not increased in numbers, have not decreased in power. Lady Herbert comes to Washington to be received with marked distinction, and to arrange a marriage for her son which cannot fail to have a signal effect on the political and social advancement of her co-religionists in this country. She is received and made much of by Protestant, as well as in Catholic, society, and raises those of her own faith proportionally in the social scale. The Roman Catholic episcopacy are not slow to see all that can be made of her social position, and that, as they throng around her, they can gain access to families which they might not have entered so easily, and they know well how her social position affects theirs. And in the meantime what of the English converts, and the Roman Catholic Church in England? What of the vast multitude of the English people? Are they being won over to the faith of which she is represented here as so distinguished a member? What of the English priests and the English missions? Are these distinguished converts caring for them? If the accounts published in recent copies of the *Tablet* are true, a considerable number of these unfortunate priests are half starving. One priest writes that he is living on porridge only, as, if he did not do so, he would not have the money to keep up his schools. Another priest says, "I beg for a few shillings or sixpences." Another writes a piteous appeal to a gentleman in London, which this gentleman publishes in the *Tablet*. He says that one of the largest churches in London is so seriously embarrassed and in debt, that he fears it will be unable to meet its ordinary expenses. A priest has a sensational and pathetic advertisement which commences thus: "HELP! HELP! MY CHURCH IS FALLING," and continues, "For the love of Mary, help me to rebuild her church at Lynn." It is to this that the Roman Catholic Church has come in England, and these almost despairing cries for help are repeated day after day in the English papers, and apparently there is none to heed them.

A very remarkable appeal was made in these papers last year which was curiously pathetic in its character. A priest wrote a letter which purported to be written by a gentleman who had just died, addressed to his wife. Its purpose was to draw the attention of this lady to the difference, revealed to him in purgatory, between the luxurious appointments of her house and the poverty and misery of the house of God. He describes in glowing language the feelings of shame and grief which he experienced at the contrast between the two. It certainly was a plain hint to her to do something for the church. I do not know whether she took the hint thus cleverly conveyed, but however this may be, it shows how little Roman Catholic teaching has been able to do in England, with all its advantages of a share in public grants, and with perfect liberty to teach as it will.

But it is not only as to the results of Roman Catholic teaching as far as devotion to the Church is concerned, that we are enlightened by this writer, or rather, by these writers—for the contributors to the *Tablet* are numerous, and among the most influential of English-speaking Roman Catholics. The whole question of education is discussed with a freedom which is surprising, if we did not realize that English Roman Catholics have always found their opinions respected by the Holy See. There is not as much opportunity for the discussion of general education as there is in this country, where the circumstances and surroundings are so different. The high tone of English schools, and other reasons, prevent English Protestants from sending their children to Roman Catholic schools. But there is great heartburning amongst Roman Catholics on the subject of education for their sons.—*Congregationalist.*

Beautiful Thoughts

Where we are ignorant, God is wise; where we stand blindly in the dark, He is in the light.—*Phillips Brooks.*

Prayer is the pulse of the renewed soul, and the constancy of its beat is the test and measure of the spiritual life.—*Octavius Winslow.*

Wherever souls are being tried and ripened, in whatever commonplace and homely ways—there God is hewing out the pillars for His temple.—*Phillips Brooks.*

Every day is a little life; and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare misspend it, desperate.—*Bishop Hall.*

The smallest dewdrop on the meadow at night has a star sleeping in its bosom, and the passage of Scripture that may seem insignificant has in it a shining truth.—*Rev. Dr. Talmage.*

Religion is in its essence an inward and spiritual holiness. Outward actions can be considered but two ways: either as the means and instrument, or else as the fruits and effects of holiness.—*Lucas.*

If it be true for me, that "the blood of Jesus Christ cleanseth from all sin," then, by grace of God, I will henceforth live as one should live who has been washed in the blood of the Lord Jesus Christ.—*Hedley Vicars.*

You have no right to reckon on God's help, and protection, and guidance, and all the other splendid privileges which He promises to "the children of God by faith in Jesus Christ," until you have this first blessing, the mercy of God in Christ Jesus; for it is "in" Jesus Christ that all the promises of God are Yea and Amen.—*Havergal.*

Be thou then a temple indeed, a sacred place to Him—let all thy thoughts within, like white-robed priests, move round the altar, and keep the fire burning. Let thine affections be always a cloud filling the room, and inwrapping the priest-like thoughts. Let thy hallowed desires be ever fanning the mercy seat with their wings.—*Bushnell.*

No human word can express the whole even of human love, or the burden of human sorrow. What then? Shall men be like the caged eagle that beats out its brains on the bars of its cage? Ah! no. He can go into the closet and speak to God; if he cannot express all his feelings there, there are groanings which cannot be uttered that God hears. God is felt after.—*B. M. Palmer.*

Awake up now, O thou faithful and devout soul, and go after thy Redeemer. Follow His footsteps, gather up diligently the drops of His blood and sprinkle them with a true faith in thine heart! Take up the bundle of myrrh, and lay it at thy breast, O thou noble bride and spouse of Christ! His passion that He suffered for thee, write in thy mind! Learn to die to all sin, from thyself and from the world, that thou mayest be crucified unto the world, and the world be crucified unto thee.—*Miles Coverdale.*

"Perfect through suffering," our salvation's seal
Set in the front of His humanity.
For God has other words for other worlds,
But for this world the word of God is Christ,
And when we come to die, we shall not find
The day has been too long for any of us
To have fulfilled the perfect law of Christ.
Who is there that can say, "My part is done
In this; now I am ready for a law
More wide, more perfect for the rest of life"?
Is any living that has not come short?
Has any died that was not short at last?
—*Selected.*

We seem to stand by the Saviour's broken sepulchre, just as a man stands upon the shelving brink of the precipice from which some friendless hand has snatched him, shuddering as he thinks of the awful death that he has only just escaped. Look, and see the place where the Lord lay, and tremble—but rejoice with trembling. Is the stone there yet? If it is—if the stone is not yet rolled away—if the grave-stones and spices yet shroud and embalm the corpse, then let the darkness come and blot out the sun, and bid a long, long good-night to all the world's hopes of life; for existence is a feverish dream, and death shall be its ghastly but its welcome end.—*W. Morley Punshon.*

We feeble mortals have the privilege of speaking to our Maker. We utter words here or pour out our desires in the closet, or when walking in the street or engaged in our daily employment we breathe an ejaculation. The word may be scarcely louder than a whisper, it may be inaudible to our neighbor, and yet it cannot die away into silence, nor can it be lost through blending with other sounds; nothing can drown it or prevent it from reaching its destination. It passes beyond sun and stars; it enters the presence-chamber of the Almighty. Amid the ceaseless strains of praise that whisper reaches the divine ear, touches the infinite heart, moves the omnipotent arm. It sets in motion long trains of events, and brings down showers of blessings on those who utter it.—*W. Landels.*

Illustrative Selections

By Rev. C. M. Hawkins.

10. An Insecure Foundation.—Matt. vii., 27.

Reports of an alarmingly insecure foundation come from Pennsylvania. Residents of a portion of a certain city in that State have reason to fear that the surface of the earth is giving way beneath them. Great mines have been worked under the city, and at these places the ground on which is builded many fine residences and business houses is beginning to sink. Many are thinking of vacating their houses, fearing they may soon be precipitated in ruins into the depths beneath.

We cannot imagine one who would now spend all he had in building some palatial home upon a spot so insecure and dangerous. He would desire a good foundation. Yet we are taught in God's Word that this entire earth is a perishing and unstable foundation; and we are urged to build upon that rock which will never fail, even throughout eternity.

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11. A Christ-Honoring Pardon.—Psalm xxv., 11.

In Missouri, during the past month, a criminal was pardoned out of the penitentiary, under peculiar circumstances. He was clearly guilty of the crime for which he had been incarcerated. He had no extenuating plea, nor merit of his own, to offer. And yet he was pardoned. "The pardon was made as a Good Friday pardon. In consideration of the fact that it was the anniversary of the day on which the Lord Jesus Christ was crucified, the criminal was pardoned. And it is intended that this shall be a precedent to be followed at least during the present administration."

This at least partially represents the way in which a poor condemned sinner is delivered. He has been justly sentenced to death. He has no merit of his own that can ever avail. But such is the divine plan of salvation that for Jesus' sake he can be pardoned and restored again to citizenship in the heavenly kingdom.

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12. Heart-Testing.—I. Samuel xvi., 7.

A recent newspaper article had for its heading, "A Hero in Overalls." It gave the account of one Patrick McAtamney, a switchman in the employ of the Pennsylvania Railroad Company in Jersey City. A little boy who was picking up coal on the track before McAtamney's switch house, had not noticed a swiftly-approaching locomotive. The switchman shouted a warning. The child did not hear him. The switchman then jumped to the track, just before the locomotive, pushed the boy from it, and almost the same moment was struck down and crushed to death.

This man was a hero, because he gave his life for another, and that a stranger. And we do not know how many hearts there are, in obscure places and humble spheres, who have never had opportunity of showing what there was in them. But God knows every heart, and He has assured us that when He makes up His jewels, He will be governed by what they were in heart, and not by brilliancy and greatness of outward deeds.

almost

13. The Saviour's Unselfish Devotion.—Luke xix., 10.

In Connecticut, during the past month, there has been witnessed a noble struggle on the part of a sister for the life of a brother. The brother had been condemned for a murder, and the sentence affirmed by the higher courts. The sister appealed to the General assembly of the State to commute her brother's sentence. Untiring in her efforts, she at last had the pleasure of seeing a bill pass both the Senate and House to this effect. But to her grief, the bill was vetoed by the Governor. She then began earnest efforts to have the Assembly pass the bill over the Governor's veto. The Senate did so. Then came the supreme moment when the bill was to be decided upon in the House. During the vote there, there was the utmost suspense; but, alas, the vote was against the bill, and the sister, with intense pain, saw all her efforts come to naught. She is said to be at home now, heart-broken, and the mother does nothing but weep.

We can but admire the love and untiring efforts of this sister. And surely her brother holds her in the most grateful and affectionate remembrance. Much more should we wonder and adore when we think of the loving efforts and inexpressible sacrifices made by the Lord Jesus Christ to save us. Surely, that sinner who is indifferent to Him, after what He has done, is guilty of the most fearful ingratitude. And thank God, His efforts were successful, and all that we have now to do is to accept the provisions of His grace, and go forth free from condemnation and death.

God's guidance is plain when we are true. —*Robertson.*

Monthly Survey

Brazil has five Protestant journals.

There are 1,050 Baptists in Japan.

Wesleyan Methodism grew by 5,000 last year.

Women are beginning to preach in England.

Six Protestant journals are published in Mexico.

Russia closed 80,000 dram shops by law last year.

There are thirty-two thousand families homeless through intemperance in London, England.

A rich dairyman in the suburbs of Berlin has built a church and pays a clergyman to minister to his 600 employees.

The agent of the Bible Society in Tokio, Japan, has been unable to meet the great demand for the Bible in that city.

A native newspaper of India makes this pertinent remark: "Our liquor traffic begins by hanging a sign over the door, and ends by hanging a man on a gibbet."

There are about 800,000 Roman Catholics in India, while the native Protestants number only 400,000, but the Jesuits have been there three centuries, the Protestants only one century.

Pennsylvania young women have taken the temperance cause to heart without reservation. Their union numbers 4,500 paying members, and they organized during the year 173 local societies.

At a meeting of the class of '92 in Cornell University, a resolution was adopted prohibiting the use of wine at the class banquet. The class had 400 members and only eleven voted against the resolution.

More copies of the Word of God, in whole or part, were put into circulation by the British and Foreign Bible Society alone last year than existed in the whole world at the beginning of the present century.

The British and Foreign Bible Society reports the Scriptures translated last year into six fresh languages. The number in which this society now publishes the Bible or parts of it is thus increased to 300. Fifty years ago it was published in but 150 tongues. The society distributed 4,204,000 volumes during the year.

All of the ten islands that form the Samoan group are now professedly Christian. The first missionaries, Williams and Barff, reached Samoa in 1830, and very rapid progress was made in Christianizing the islands. Heathenism is now a thing of the past, and there are 200 villages in which native pastors are supported by the people.

A recent conflagration in a remote Chinese village is said to have destroyed the ancestral house of the family of Confucius, with all its contents, texts on stone, commentaries, carvings in jade and alabaster, jars of porcelain, being one of the most remarkable literary and artistic collections in the world, containing as it did every extant memorial of the great teacher.

There are still 200,000 Indians unchristianized in the United States. It is stated that there are only eighty-nine missionaries at work among 184,000 Indians, or one missionary to 2,000 Indians; 17,000 Navajoes whom Christianity has not touched; 5,000 Apaches in Arizona absolutely destitute of Christian light, and 17,000 Indians in Washington Territory still heathen.

The prime minister of Siam, one of whose residences is in Ratbari, after repeatedly expressing his wish for a mission there, now offers a large brick house, free, for missionaries, and will aid in securing other necessary buildings for medical mission schools, etc. And a lady in Philadelphia has offered the $50,000 necessary to support the physicians and clergymen who go to occupy this new parish of 50,000 to 75,000 souls.

Statistics from the U. S. Commissioner of Internal Revenue show that during the first eight months of the current fiscal year, as compared with the same periods of the previous year, the Federal revenue receipts from the manufacture of distilled liquors have totally disappeared in Kansas, and have been decreased from $58,000 to $1,000 in Iowa. Still there are otherwise intelligent men who tell us that "Prohibition don't prohibit."

Fifty years ago seven shoemakers in a Hamburg shop said, "By the grace of God we will help to send the Gospel to our destitute fellow-men." In 25 years they had established 50 self-supporting churches, gathered 10,000 converts, distributed 400,000 Bibles and 8,000,000 tracts, and carried the Gospel to 50,000,000 of their fellows. Apparently it would only take 150 of such men to carry the Gospel to the whole world in another quarter of a century.

Book Department, Etc.

REASONS FOR CHURCH CREED. A Contribution to Present Day Controversies. By Rev. R. J. Cooke, D.D. New York: Phillips & Hunt. Price, 60 cents.

Not only the reasons for, but the objections to, a Church creed are stated with clearness by the author. The objections are fairly answered and the reasons plainly given, and the author concludes that "whether a church or an individual shall abide in the truth; whether either shall have a true Christian character, whether they shall continue or gradually pine away and finally vanish, depends on *what* they believe and *how* they believe."

THE HOUSE AND ITS BUILDER, with other discourses. A Book for the Doubtful. By Samuel Cox, D.D. New York: Thomas Whittaker, 2 and 3 Bible House. Price, $1.

The author, in a series of ten discourses, seeks to clear away mists that surround the thoughts of many respecting God and the revelation of Himself in His Word and works. He does not, of course, attempt to solve mysteries, but to give explanations which may at least tend to the exercise of patience and contentment until the time comes when the shadows shall flee away. In these explanations he widens his theological views until they embrace the dogma of the restorationist.

CHRIST PREACHING TO SPIRITS IN PRISON; or, Christ's Preaching to the Dead Explained by the Change from the Inferior to the Celestial Paradise (I. Peter iii., 19, 20; I. Peter iv., 6). By William De Loss Love, South Hadley, Mass. Boston: Published for the author by Congregational Sunday-School and Publishing Society, Congregational House, Beacon Street.

This elaborate little volume investigates many passages of Scripture, besides those under immediate review, and the author arrives at the conclusion that Christ between His death and His resurrection went only to that portion of Hades in which are the souls of the departed righteous, and there made proclamation to them of the victory He had gained by His obedience unto death, and that glory, honor and immortality were now secured for all His followers. The theory is plausible and pleasant, although it may be only speculation.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

CHRISTIAN THOUGHT, JUNE, 1889. The Messianic Element in the Book of Job, *J. G. Lansing, D.D.* Final Causes, *Rev. Jesse F. Forbes.* The Attitude of the Secular Press Towards Religion, *Mr. A. H. Siegfried.*

THE METHODIST MAGAZINE, JUNE, 1889. Jerusalem—the Church of the Holy Sepulchre, *Rev. Geo. J. Bond.* Etchings of Shakespeare, *Rev. S. B. Dunn.* Holland and its People, II., *Rev. S. P. Rose.* The Mountain of the Monks, *Rev. J. Talford.*

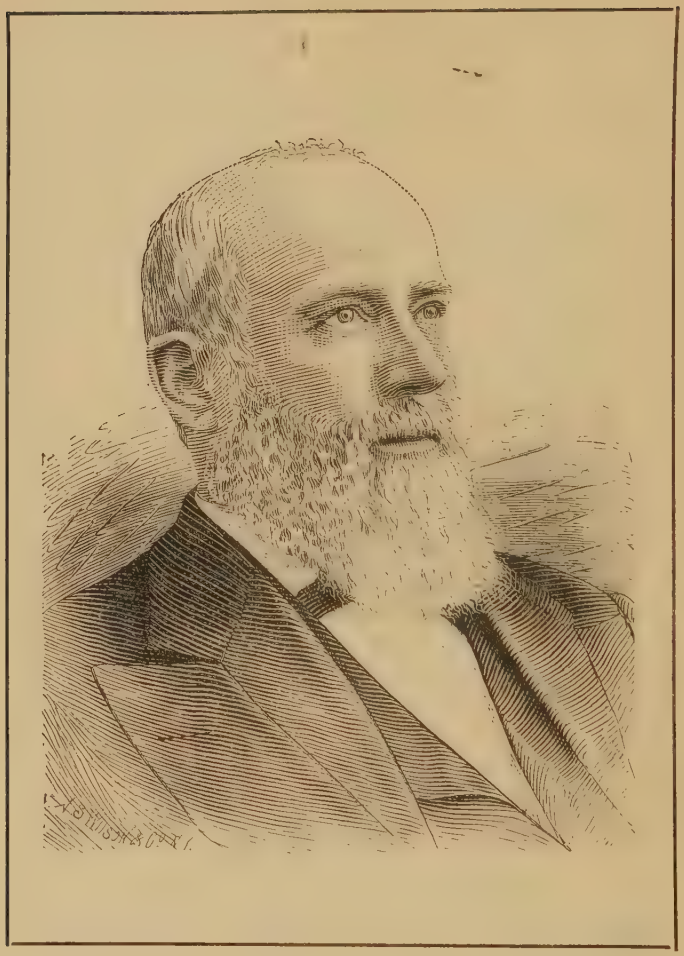
THE CHAUTAUQUAN, JUNE, 1889. The Position of Women in Ancient Greece, *William P. Trent, M.A.* Sunday Readings, *Bishop Vincent.* European Town Life, *Albert Shaw, Ph.D.* The Relation of Rum to Crime, *Hon. A. B. Richmond.*

THE CENTURY, MAY, 1889. Pictures of the Far West, *Mary Hallock Foote.* Samoa: the Isles of the Navigators, *Henry W. Whitaker.* Round About Jerusalem, *Edward L. Wilson.* A Ride through the Trans-Baikal, *George Kennan.* The Monasteries of Ireland, *Charles De Kay.*

ATLANTIC MONTHLY, JUNE, 1889. The Highest Structure in the World, *William A. Eddy.* The German Gymnasium in its Working Order, *George M. Wahl.* The State, the Church and the School, *Horace E. Scudder.* Brevet Martyrs, *E. T. Johnson.* A City of Refuge, *W. B. Wright.*

THE HOMILETIC MAGAZINE, JUNE, 1889. The Gospel Received, Revealed, Commended, *Rev. S. Conway, B.A.* The Scripture Doctrine of Faith, *Rev. J. R. Gregory.* Micah, *Rev. A. C. Theselton.* The Baptism of the Holy Ghost. Gambling and its Evils, *Charles Jordan, LL.B.* The Brothers Reconciled, *Rev. J. S. Hughes.*

THE ANDOVER REVIEW, JUNE, 1889. The Gospel Miracles and Historical Science, *Professor Hencks.* Jesuit Ethics, *Rev. Charles C. Starbuck.* Religious Instruction in the Public Schools, *Professor W. T. Harris, LL.D.* A Christian Critique of Socialism, *Rev. Edward S. Parsons.* What More Can be Done by the Law in the Cause of Temperance? *Professor Gulliver.*



Robt. Graham

THE

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SERMONS

A GREAT MAN IN ISRAEL.*

BY PRESIDENT ROBERT GRAHAM, D.D., OF THE COLLEGE OF THE BIBLE, LEXINGTON, KY

Know ye not that a prince and a great man has fallen this day in Israel?—II. SAM iii., 38.

THE services of this hour are to be severely simple, as most in harmony with the Christian character of our well-beloved deceased brother. There are probably over half a million of hearts this morning that are beating in sympathy with this bereaved family and with the Church at large, and we have met in simplicity and love to commit the mortal remains of a manly man to their last resting-place; but we are here this morning, also, to attest our love for Isaac Errett living and our reverence for him now that he is dead. I trust, my dear hearers, that we are here realizing as never before that as one by one the leaders of our great communion are being called home to their eternal rest, we are imbibing more and more of the divine spirit that animated them and led them to lives of sacrifice and service in the cause of God, and that we may make up for their absence by more consecration and devotion to the work that called forth their noblest powers and sympathies.

It is related that when Bossuet was called upon to pronounce the funeral oration of Louis le Grand he commenced that memorable address by lifting his finger to Heaven and declaring, "There is nothing great but God"; and as we look upon this bier, and see the dishonor and weakness in which the mortal body is brought down to dust, we are disposed to think that the great

* Delivered at the funeral of Isaac Errett, D.D.

Frenchman uttered a solemn truth; but when we hear the Apostle Paul declare that what is sown in dishonor is to be raised in glory; that what is sown in weakness is to be raised in power, and that what now is a carnal body is by and by to be a spiritual body, we say, Ah! the Frenchman spake under great limitations. Looking at the infinite, the unconditioned, and the eternal, in comparison with this, there is nothing great but God; but when we view the works of His hands, the majesty and glory that He has displayed even in the material heavens, we say, "Great are Thy works, O Lord, and that my soul knoweth right well." We can understand that there is a reflected and imparted greatness even to cold, inanimate, insentient matter; but when we come to fathom the depths of the soul, when we come to think of Him for whom the world was made, all the vastness of this earthly sphere with its environment of innumerable worlds, all for the honor and glory and happiness of mortal man made in the image of God, ah! then we say there are great things around us, greater above us, and greatest of all within us. There is thought, and that allies us with the fountain of all knowledge, intelligence and love; and men are as their thoughts. Tell me what are a man's thoughts, not in number, but in depth and intensity, and I will tell you the man, as well as by his associations in life and the company he keeps; I will tell you what his life will be when I know what are the prominent and leading thoughts that influence his being and become the life and spirit and motive power of all that he does.

By the partiality of this dear afflicted family, it falls to my lot, simply and in an unvarnished tale, to relate the outward life of this grand man, while it is reserved for his bosom friend and likewise life-long co-laborer in his great work, to analyze his character and to present to you the leading traits that made Isaac Errett a king among men. Though he was not born in a palace, yet to look upon him you could see that God had been bountiful to him, and had enriched him in body and mind, in life and soul, with a spirit that entitled him to walk this earth a mighty man. The king of Israel said, when he looked upon murdered Abner, that "a great man and a prince has fallen this day in Israel." A mightier than Abner has fallen to-day, and he falls in a mightier Israel, too, than that over which the beloved king swayed an unquestioned sceptre. It was God that made him great, and then he made his life great by an industry that is without a parallel in most lives. He made it great, because, with application in early life that is astonishing when you come to understand it, he made amends for the want of early opportunities for scholastic education and adorned himself with powers and graces that might well become a ruler and king among men.

I look for a few moments at his outer life; that inner life was known to God, and can only be understood by us as it was embodied in self-sacrifice and service of boundless love, of which my honored brother will speak to you.

Isaac Errett descended from a family that had within itself the elements of true greatness in this, that his father, living in the South of Ireland, was a

consistent Protestant in the midst of opposing forces as they did then and do now exist in the south of Ireland. His mother, a lady of Portsmouth in the south of England, brought to the make-up of this man that Gothic element that belongs to those that hail from the Saxon branch of our English race. There was, then, in Isaac Errett the basis and ground-work of Gothic largeness: you could see it in his frame; you could see it in the workings of his great brain; you could see it in the unity and oneness and harmony that characterized him in life, and that never deserted him until the moment of his death. There was also in him the blithesome, beautiful spirit of fancy and imagination and wit that comes from the Celtic element that makes itself felt in such a large proportion of the English-speaking people. Gothic and Celt were united in beautiful harmony, and if I were called upon to-day to express in few words the elements that were so admirably mixed in him that all the world might say, *There* is a man, I should say that it was in the feeling of force, of energy, of power, of reserved might in all that Isaac Errett did, in all he wrote, in all he said; and I should say there was a nice adjustment between the mental, and physical; between the power of perception, of conception and of judgment, between all the resources and depth of feeling and fancy and imagination—a thing that makes men grand in noble endeavor, in the power of a resistless will that carried him through a life of toil and sacrifice from the time he was born, till he laid his armor down at the foot of the Cross, and heard the welcome, "Well done, good and faithful servant."

Born in New York of humble but grand parentage—humble as the world has it, but grand in the forces that were to display themselves through him upon a theatre as wide as the boundaries of our extended country and be felt across the seas and in far distant lands. Early in the month of January, the 2d day of 1820, this child of God, this object of our love, saw the light. He is one of a large family, and grows up to manhood and usefulness to be the prince of his tribe. His father, with true Protestant instincts, and partaking of the spirit that down in the South was working in the hearts of Stone and his co-laborers, and in Virginia in the hearts of Campbell and those that gathered around him, collected in 1810 or 1811 a little band of disciples in whose souls there was the same yearning for a restoration of primitive apostolic Christianity, and that father is chosen to be one of the leaders of the little band. It subsists, after many variations of fortune, successes and defeats, to this day, and is destined, I trust, to exert greater power in the future as it stands with the mighty host of God in this and other lands "contending for the faith once delivered to the saints." In 1825, that father, less renowned than his gifted son, but none the less sincere, doubtless, is called away from a large family, and it is left to buffet with a cold and heartless world; but there was a brave mother left, and with her large family she moves to what even then was known as the West, beause it was across the Alleghanies. She comes to Pittsburgh, and there, in the year 1832, this young man offers the wealth of his youthful heart and glorious nature, without the incitement of a protracted meeting or the urgent exhortations of eloquent

men, at the altar of God in the bonds of an everlasting covenant. A brother whose name was dear to us in our youth as Father McClaren baptized him in the name of Christ, and Isaac Errett is a Christian. A little later we find him beginning earnestly to make his own way in the world. From the early age of seven, he had been accustomed to toil and labor, honorable alike in all who carve out for themselves a glorious destiny in this world and the world to come. Honorable, honest, upright, he begins his work of life and prosecutes it with vigor, whether in the printing office, book-store, or whatever else he undertakes. Indomitable energy and industry mark his whole career, and through overwork that noble frame is laid low in death this morning, before he reached his threescore and ten years. We had vainly hoped and prayed they might be extended to fourscore for the glory of the Church and the well-being of our race.

The man begins now his preparation for the work that God designed him for. In the quiet hours of the night he applies himself with assiduity, with earnestness, and labors with a comprehensive mind to enrich himself with the beauties of literature, begins to acquire a style remarkable for its clearness, pellucid as the atmosphere; his thought shines through it as the light and shows us he had spent his days and nights in the study of Addison, Foster and the masters of pure Anglo-Saxon English. While he conquers a knowledge of history, and especially the history of the Church, he is no stranger to volumes of theology, and with a kind of omniverous mind he amasses such a fund of knowledge as amazes men; and more now we wonder how it is that one with only a few years of common school education could be the man that Isaac Errett has shown himself to be during the last twenty years—a master of English, profound in thought, lofty in conception, in expression clear and forcible, logical and grand. This indicates, my dear hearers, the industry that marked him through his whole life.

I first looked upon him fifty years ago this month. He was then tall, slender, pale, as in Pittsburg I met him in the year of my espousal to Christ, two years and a little over my senior. I never saw a man who, at that time of life, just verging to his twentieth year, manifested the supremacy of the intellectual nature as did Isaac Errett. He began the work of his life in preaching the Gospel. His discourses, to us younger than he, were enchanting as we listened in the little church on Smithfield Street. We would go in the evening and hang upon his words, as there he stood self-possessed, master of the occasion, and yet hardly out of his teens. He would speak to us of God, of immortality, of eternity, of communion, of love, of divine apostleship, and of the destiny that reaches beyond the skies; and from that day to this I have watched him with a brother's eye and a brother's heart, and though not called upon as much as my honored friend here to coöperate with him in all the broad activities of his life, I have nevertheless sympathized with them most deeply, and everything that affected him affected me. May I be able to control my feelings as I think of the times at my own fireside he has gently put his hands upon my shoulder and always addressed me, with

that familiarity he used with those he loved, "Robert": when I think of that other friend, once a minister of this church whom in like manner he addressed as "William," I think of the time that is to come when we shall address each other in the language of the redeemed and the glorified on high, and there shall be no clouds, nor tears, nor separation, nor death.

He repairs to Northwestern Ohio, and there, perhaps you are not all aware, he became one of the most successful evangelists of that time. In daily communion and fellowship with Scott and Campbell and others who have gone before him, wherever he went thousands flocked to the standard of the cross. At Lisbon, at Warren, at North Bloomfield, and in all the towns and hamlets of the Western Reserve, there with a Bible people, not ignorant of divine things, this youth stands forth as one of the best and most successful heroes of the Cross with hardly a support; for these were the days of small things. Feeling the responsibility of a growing family, at the invitation of two devoted friends he goes away out into Michigan, and there begins again with the same energy that characterized him while adorning himself with the sweetest and selectest influences of literature; and with the industry that marked his career as a preacher of the Gospel, he enters upon manual, as some would say, menial work, laying the foundation of a home for his family. The eye that was ever upon him, the eye that ever guided him, saw him in the pine forests of Michigan and brought him hence, for he was God's man, and God had a work for Isaac Errett to do. After the lapse of about ten years, he comes to the great work of his life. In the year 1866 he begins (we need not dwell upon details) the work by which more than all else besides he is known to this age. We who are growing old, we who were the companions of his boyhood, dwell with the increasing interest that is characteristic of aged men and women upon the scenes of his early life. You who are younger know him as one who, aided by a few self-sacrificing men who contributed their advice, their counsel and their means, has established a paper that is the peer of any religious journal published to-day in our country or in the world, read by its thousands and tens of thousands, and a household visitor, welcomed by many of the purest and best of earth. Without disparagement to those noble men, who are associated in that great paper, that has done more than anything else in the last quarter of a century to bring us before the attention of our age and the world, our eyes wander over its pages to catch a word from their honored chief.

O! my dear brethren, what comfort have his words not brought to the sorrowing families of our large communion of eight hundred thousand disciples. Can I ever forget the sweet words that fell from his gifted pen, as he sent me a private letter of condolence, sympathizing with me in the loss of one so dear to my heart? O! he had a kind word for every sufferer, for he himself had passed through the valley of human sorrow. He knew how to sympathize with the widow and the orphan in their grief for the loved ones that had left the households of earth to gladden the heavens with their triumphant song. I am reminded that I stand to-day for the first time after the

lapse of a few years where I stood to speak of the sweetness and love of one that passed away from a life of beneficence on earth to the glories and beatitudes of the eternal world; and now again I am here to speak of him whom we all so dearly loved, of the grandeur of his life's work, the magnificence of his intellect, the sympathy of his manly heart. We come to lay him away with hands of love till the voice of the archangel and the trumpet of God shall call him and his and yours and mine and us, I trust, from the weakness and dishonor of death to the crown and glory that awaits the people of God. O! there are great things here on earth. God has made them great, and He will make them greater still, when, glorified and freed from the toils and turmoils of life, we shall come to the harvest home, and they "who went forth weeping shall come rejoicing, bringing their sheaves with them." In that eternal world we shall sing with this redeemed one the praises of our Father and God, his Saviour and ours.

O! God of our fathers and of our children, be Thou with these sad ones our brother leaves behind. Raise up others of these younger men who shall come to bear aloft the banner of the Cross when our hands, like his, shall be palsied in death and our voices shall be heard on earth no more.

THE THREE DISPENSATIONS.

By Robert N. McKaig, D.D., Hennepin Ave. Methodist Episcopal Church, Minneapolis, Minn.

The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.—Romans xiv., 17.

The twelve gates of pearl are each swung open on two hinges, the immutable word and the eternal oath of Jehovah; and through these gates we see that the very throne of God is security to the Son that His kingdom on earth shall obtain. "The kingdom of God" is that divine system of grace and truth which, with various degrees of light and certainty, points out to all sinners on the face of the earth the way of eternal salvation. This kingdom has its great periods or cycles, for timeliness marks all the ways and works of the infinite God.

It is a pleasing task to study the manifestation of truth, as it comes in single file at the command of Jehovah to bless the world. Its forms are not separate and independent entities and activities, but different manifestations of the same divine and eternal unity; each truth harmonizing with each preceding truth, and all in perfect sympathy with both God and man; and all designed to lead us back into union and fellowship with the infinite God. This kingdom of God is overshadowing every one of us at the present moment, like a divine incubation with wings baptized with celestial warmth and fire, ready and able to lift us up into higher and richer fields of grace as soon as we are ready and able.

We are always slow to believe that on account of our own carnality and earthliness many of the heavenly things would do us harm, just as air would be death to a fish if the fish were lifted out of the water. But for forty centuries the truth could only reach this world by pictures, shadows, signs and symbols; and even while hovering over us to-day it often whispers in loving tones: "I have many things to tell you, but ye cannot bear them now."

God has divided this great kingdom into three dispensations:

I. The dispensation of the Father;

II. The dispensation of the Son, and

III. The dispensation of the Holy Spirit.

These divisions are not made for caprice or convenience, but are according to Supreme Wisdom, for the implantation, progression and development of the divine nature within us. These dispensations are not marked out by definite coast-lines, or separated by intervening space, but are contiguous like the colors of a rose in which there is some space where no one can tell which color obtains. In the Old Testament times the first was prevalent. It began with Abel and ended with John the Baptist, both of whom were martyrs to the truth they preached. During the ministry of Christ the second prevailed; and at Pentecost the third obtained, yet there were a few choice souls even in the first who looked through the second and saw the glory that should follow and experienced to some degree the third. Just as ripe fruit will sometimes be found amid the blossoms when spring and summer meet together in the same tree.

These dispensations which came in succession are now co-existent and are characterized by specific truths and experiences, and in each of them there are living to-day multitudes of sincere and noble souls. The chief experiences of the first are, a consciousness of immortality, fearing God, repenting of sins, and looking for the coming of Christ.

I. Standing in the first—conscious of our immortality—we find that when the truth dawns upon us that there is but one God and Father Almighty, maker of Heaven and earth and judge of all men, there is produced within us a serious godly fear.

"The fear of God is the beginning of wisdom." The word fear is repeated six hundred times in the Old Testament, while the word faith occurs but twice. For more than a century of earth's history there was only one family that feared God. The flood, the overthrow of Babel and the plagues of Egypt were meant to teach the world that all other gods are vanities and lies, and that there was only One God to be feared.

Another feature of this dispensation is the practice of righteousness. Peter says: "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with Him."

Paul says: "The living God does good to all men, giving them the rain from heaven and fruitful seasons that He may not be left without a witness." Rain and cold and fruitful seasons are the witnesses, and whosoever will be-

lieve the witnesses, receive the knowlege which the night showeth, hear the speech which the day uttereth, and behold the glory which the heavens declare, and who does the right as God gives him to see the right, stands in favor with God in the first dispensation, and God will take him at last into His arms and say, as He did to Cyrus, "I have called thee by thy name; I have surnamed thee though thou hast never known Me." (Isaiah xlv., 4.)

The genius of this dispensation is the spirit of caste, or, in its milder form, sectarianism. The spirit of permeation is entirely absent and the spirit of separation pervades the whole period.

One nation is set apart from other nations, and that nation was sub-divided and one tribe separated from other tribes.

Certain days were separated from the other days, and certain meats were separated from other meats; certain clothing was separated from other clothing, and certain works were holy and others unholy. No prayers were offered, no sermons were preached, and no money given for the spread of the truth among outside nations. They had wealth and learning and a perfect system of worship, but they never once thought of saving the Gentiles. Their sacrifices and priesthood, their splendid tabernacle and magnificent temple drew the world in admiration, but the truth was not offered to a single nation. If a stranger tarried within the gates he was tolerated, but not allowed to spread the Hebrew faith among his heathen brothers. Their policy was to preserve their nationality intact, and perfect their own ecclesiasticism till one should come in the flesh and reign forever on the throne of David. The religion of this dispensation is never diffusive. The great effort is to save self.

Another feature of this dispensation was the universal desire for the coming Christ. There was an intense longing to see God in the flesh. They wanted to see Him with *their* eyes and hear Him with *their* ears, and handle Him with *their* hands. Many of them prophesied of the coming God, and one of them said, "My heart and my flesh crieth out for the living God." In order to satisfy this intense longing of the heart and flesh, God granted them a number of brief visible incarnations before the time of Bethlehem. The desire was almost universal when Jesus was manifested, so that wise men from the East came saying, "Where is He which is born King of the Jews, for we have seen His star in the East and are come to worship Him." The Greeks had the same undefined longing, and a band of them came, saying, "We would see Jesus." No doubt there were multitudes of men in the olden times who were longing for a divine teacher. They were looking out of the windows and crying through the lattice, Why is his chariot so long in coming? Why tarry the wheels of his chariot? In this dispensation many have become eminent in truth's history. There was Solon the Athenian lawgiver; and Aristides the just; Plato and the Queen of the dark land, with many others whose travelling preachers were the sun, moon and stars. Though they never had read the law of Moses, they never had a minister ordained by man, yet with unseared consciences they found among the silent stars a

Nathan to accuse them, an Elijah to threaten them, a Jonah to warn them, a Moses to teach them, and a Joshua to lead them.

All the soldiers, publicans and taxgatherers, with Zaccheus who received the words of John when he preached repentance and the gospel of righteousness belonged to this dispensation. There are multitudes of men and women in this country in the churches and outside the churches who are shading their eyes and looking and longing to see God—who are living in the dim light of this dispensation. John Wesley says that no man living is without some preventing grace, and every degree of grace is a degree of life. There is a measure of light that enlightens every man that cometh into the world. Every human being has a measure of grace (unless he cast it away), and those who use it will be accepted of God in the judgment day, whether Jew or Greek, Christian or heathen.

The atonement of God covers the deficiency of ability in the case of infants, and covers the deficiency of opportunity in the case of the heathen. Brainerd found American Indians who believed in God. When they could not dissuade their companions from drinking and carousing, they would run away into the woods crying unto the Good Spirit, though they had never heard the voice of the missionary. Bishop Taylor has found a great many heathen in Africa who believed in the God of the universe and worshipped Him, just as Paul found them in Corinth. One poor woman in the depth of Africa broke out in the most plaintive cry when he preached Jesus unto her: "Oh, that is He who has come to me so often in my prayers, but I couldn't find out who He was."

Beneath thousands and thousands of repulsive exteriors there are golden wings delicately folded, by which, when life's rough day is over, the souls shall wing their way from a pillow of straw to the bosom of the Lamb of God, and He will say to them, "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver and her feathers with yellow gold."

We pass from this dispensation with the following soliloquy:

First, the theology that declares that all who have not heard of the birth of Bethlehem, or the death on Calvary, can have no benefit from the atonement of Christ, is certainly contrary to the Word of God, and is irresistibly and universally denied by the common judgment and conscience of man. If some vagrant ship should carry you to a far-off heathen island where no single ear had ever heard the first word about Christ, underneath the thick crust of savage life you will find the same old reaching after God that you left behind you in the streets and pews of home.

Second, the theology that points to the vast majority of the human race, to entire populations of countries, suspending their eternal salvation upon the conduct of men on the other side of the globe, is the natural mother of two sons, Infidelity and that bastard fatherless child, called Second Probation.

Third, the theology that makes the all-knowing God eternally condemn

the Mohammedan and Pagan worlds, while he saves the American Church, full of wealth and luxury, listening with bated breath to shameful, outrageous retaliation measures and Chinese bills to keep the condemned heathen away from the light, takes the disgrace from all the damned and puts it as a bloody chaplet upon the brow of an all-loving God, and makes Him a devil.

II. We now stand in the second dispensation and observe how the truth and grace of God are further revealed to man. The dispensation of the Son is a brief one. It was prophesied that he would make a short work on the earth. Many people extend it into a long life, and pass more than forty years in the wilderness. The *truth* revealed is the birth of Christ and His divinity, His words and His works, His vicarious death, resurrection and ascension. The *grace* revealed is the grace of pardon for the penitent. The grace of regeneration and also of adoption into the family of God. The grace of peace with God through our Lord Jesus Christ.

The word of God in this dispensation is not yet the law of liberty in the soul, but, like an armed vanguard, it goes before commanding: Thou shalt be this and thou shalt be that. And like an armed rear-guard it declares, Thou shalt not do this, and thou shalt not do that, and thus the word as it marches before us and behind us has the power of repression of sin, but not the power of extirpation.

The conscious experience of sustaining grace in this dispensation is variable. As Theodore Cuyler says, "There is a lamentable alternation between a foaming fulness and the pitiful dribble of the August drought." There are transfiguration scenes and cock-crowing experiences. There are soaring on the wings of some spiritual "Hail Columbia" till the soul would here no longer stay. Then, tossed on the bosom of some pestiferous doubt, the cry of the fool is heard, "There is no God."

The soul life in this dispensation, while it is freed from the dominion of sin, seems to be walled in with traditions, ordinances or sectarianisms. The letter is learned, but the great loving spirit of Christ is not fully received, and the ears of Jesus often hear this statement: "Master, we saw some casting out devils in Thy name, and we forbade them because they followed not us."

Contentions are frequently heard, I am of Paul, and I am of Apollos, and sometimes the Church dedicated to the God of love seems to be in sympathy with the goddess of discord, whom Aristides describes as having fierce eyes, wan countenance, pale lips, long fingers and a dagger in her bosom. There are thousands of Christians living too long in this variable, irregular life which God intended to be a short experience as introductory to a grander life in Christ. We pass from this period with the following soliloquy: A vineyard exists for the purpose of maturing vines and obtaining grapes. He must be a curious vine-dresser who denies the existence of vines and grapes down there in a colder climate, or who doubts the quality of grapes because they are larger and ripen sooner in a warmer climate beyond the precincts of his own vineyard.

III. We come now to the dispensation of the Holy Spirit. It is true the

Holy Spirit worked in the first dispensation, producing repentance and godly fear. He also applied the blood for the forgiveness of sins and produced the new birth in the second dispensation. But now the Holy Spirit becomes the official successor of Jesus, the abiding Comforter who is to remain with us for ever. The believer who is in the third dispensation is one who has gone through the ministry of repentance, and followed Jesus in the regeneration and then by an act of entire consecration and an incessant trust in the cleansing blood of Christ, has received the Pentecostal baptism, the Holy Ghost, the abiding Comforter.

First we saw the dimmest light of God, and in the faintest tones heard the voice of God, and we longed and struggled in the dark to return to our Creator. Then we saw the divine method of return, the revealed way of access over which blessings and prayer may pass and repass with confident golden feet. Then comes the further revelation of truth in which the eternal verities are manifested to us in the most intimate and blissful relations of which a man is capable. Not through creation and providence, nor by the letter of the law being crystallized into doctrines and commandments, but the rear-guard has closed up on the vanguard and the Word of God itself is transcribed in the heart, and becomes a law within through which the soul is freed from all bondage and is surcharged with the Holy Ghost, and this divine Spirit mingling with our spirits fills us with the peace of God and the joy of the Holy Ghost. This is not the climax of life, but merely the entrance upon the land that God has promised to us and yet to be possessed. The wine of Italy was so luscious that when the Gauls tasted it they refused to buy or trade for it, but resolved to conquer the whole land where it was made and possess it themselves. So when a man enters the third dispensation and the third person of the adorable Trinity comes into his soul, he makes the truth so delicious and appetizing that the soul resolves, by the grace of God, to conquer the whole land, and the Kingdom of Heaven suffers violence and the violent take it by force.

1. One thing of special observation now is the vigor and reach of faith. In the first age physical manifestations were demanded. Faith leaned upon touches, sights and sounds. Dew on the fleece, cloud by day, fire by night, manna from Heaven and water from the flinty rock, were all demanded.

Then in the second, faith is often weak, for the evil heart of unbelief is only repressed and not extirpated, brought under dominion but not cast out, but now faith begins its triumphant march. The march of faith is like an army moving through the heart of an enemy's country. It reveals its progress by scattering along its path the things it has learned to do without. Faith begins down there where desires lord it over us, and we cannot do without luxuries at the table, cannot do without a cigar or a glass of wine. Then we rise above the grasp of appetites and money, praise, honor and ease, into the higher necessities and truths of God, till we can say with the disciples after they had left their boats and nets, "Lord, show us the Father, and it sufficeth us." Then, pressing on into the essential life of God, He

will give us in some way or other that wonderful levitation of soul, when we can be happy and go on doing without the sun, moon and stars. Enoch and Elijah travelled along this highway of faith, casting off one necessity after another, taking God as their portion in one calamity after another, assimilating higher truths and verities till at last their faith took in God only, and they were not, for God took them.

2. In this period humanity is always greater than technicality. The Church has squandered a vast amount of time, and wasted a vast amount of her energy quarrelling over technicality while souls have perished for lack of light and knowledge; but in this period the soul overflows the logical statement of creeds, and the life rises above the walls of sectarianism. I remember the large cotton plantations in one of the valleys of Alabama. In the spring the slaves, with plows and shovels, built low mud walls between the farms, and planted the cotton seed. The seed sprung up and kissed the Son lest he be angry. The cotton grew and the rains beat down the walls, so that in the fall these farms were not only white as snow, but they were joined together in one great valley of whiteness. We have been like the cotton fields in the spring, but we are growing and whitening, and when the Holy Ghost "comes down like rain upon the mown grass, and as showers that water the earth," then we shall be washed in the cleansing blood and made whiter than snow. Then we shall clasp hands over these lowered walls, and, then we shall be united and inseparable, having one purpose, one heart, one spirit, one Lord, one God and Father of all.

3. In this dispensation every believer is endued with the constraining power of love and is a propagandist. The soul has reached a period of exclusive devotion to benevolence, when its supreme concernment is not self-interest or family pride, Church or ecclesiastical glory, but the evangelization of the world. This enduement of divine love is the efficient crowning impulse for the redemption of man. The fact of the soul's value is not of sufficient force to carry us through the trials of the Cross. The fact of the soul's danger is not of sufficient force to make us triumph over the enemies that are destroying us. The fact of human sympathy with wretchedness and woe, is not a sufficient force to keep us effectual in the service of God. Only when the heart is surcharged with divine love fresh from the throne of God, is it pained with such anguish for lost souls that it can easily die, but can not give them up. Why do men go to the Black Hills; because gold is there? That is not the full answer. Because gold is imprisoned in the rough mountains and they want to make it useful? That is not the full answer. This is the answer in classic phrase: Plutus, the son of Jason and Ceres, has implanted in their souls a consuming love for gold, and away to the Hills they go. "The Black Hills of humanity are in the distance. The dark tents are upon their sides, and in the valleys. Shall we wait for some one to come from the canons or the low lands and tell us of precious souls, their value, sin, misery, and danger, and beg us to perform our duty? Will that arouse us? Will that give us an impulse that will last till we die? Is that

the philosophy of salvation? Out of which side of the chasm sprang the bridge of salvation? Out of the side of misery and woe, or from the side of happiness and glory? Did some towering man growing beyond his fellows, overlook the battlements of heaven and waken with his loud cries for pity and mercy, a negligent and forgetful God? Oh! no. Activity began on the other side. It is the very soul of the Gospel, that we love Him because He first loved us. The commendation of our Gospel is that when we were yet sinners Christ died for us." Thus making a bridge across the gulf from the divine side of existence over which we may walk back into the joy and glory, where we belong. This divine love is the impulse that will carry us to the ends of the earth. This divine love came into the heart of Scotland's great man and sent him to the Black Hills, carrying the rudiments of civilization with him, teaching the people the first elements of learning and Christianity, till shut out for five long years from the civilized world, in the very heart of Africa on the shore of Lake Bangeweolo, David Livingstone said: "Build me a little house in which to die, I am going home. Heaven's blessing come down on every one who will help to save this dark continent." This same supreme love dwelling in the heart of Bishop Taylor, is now constraining him with an army of workers to take that dark continent in their swarthy arms and lift it up to God. We linger in this dispensation a moment for meditation. The Holy Spirit is the brightest manifestation of the Triune God. How much He is needed more than talents, knowledge, facilities and resources! How much He is needed in the hearts of the people that we may all have an intense, incessant, and an eternal impulse to finish at all hazards the world's redemption. How much He is needed in our hearts, homes and churches to quench all the suppressed fire of sin within us, to consume all our neutrality, lethargy and unholy criticisms and send us out like flames of fire through all the land.

Oh thou Holy Spirit of Love, come to all of us, stretch out Thy fair right hand, so all can see that in its palm no sword is clasped. Reach forth Thy left that they may see the fingers that are quick only to cover a brother's fault or save a sinner's soul. Remove Thy white robe that all may see a bosom of pearl, and a stainless heart with malice toward none, and charity for all. Come dwell in us with all Thy loveliness and power. We bow at Thy tribunal, we acknowledge the sway of Thy sceptre, we swear eternal allegiance to Thy kingdom, and marshalled under Thy banner, we will clasp hands round the cross of Christ, and lift Him up till all the world shall be saved, and we will work and fight, give and suffer, preach and pray, till the discordant tongues of earth are translated into the language of the angels' anthem: "Glory to God in the highest, peace on earth and good will to men."

I have washed my hands, I have washed my feet,
  I have washed my heart,—and I thought
I will wash in the self-same fountain all
  The work that my hands have wrought.

—*W. Luff.*

CHRIST ENRICHES THE WORLD.

By Charles Higbee, D.D., Rector Christ's Episcopal Church, Pelham, N. Y.

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour, etc.—Acts iii., 1-9.

As we are about to come together in the holy communion of the Lord's Supper—to kneel around the holy table in the Christian brotherhood and fellowship of our Father's house and to bring to our grateful memories something of what our Lord is to us and to all the world, there is that to be found in the Second Lesson (Acts iii.) that may well receive the further notice of the pulpit, for there we hear Christ speaking through His Apostles; we see Him, through them, blessing the world. We see the Church in the Apostles loyal to her Lord, in the spirit of her Lord, and carrying on His work in His characteristic way.

The helpless mendicant at the temple gate asked for alms for his daily bread and bodily wants. St. Peter stopped and looking upon the lame and needy one said, "Silver and gold have I none; but such as I have give I you. In the name of Jesus of Nazareth, rise up and walk, and taking him by the hand he *lifted him up.*" So helped and blessed to a degree he never dreamed of, he walked, he leaped and entering the temple he worshipped God.

Rich in suggestion is this striking event in the first days of the Christian Church. The event is an allegory and admirably prophetic of what Christianity was to do for man.

The lame man well represents the world in its lower necessities, living in material conditions, content with material supplies, envious of those who are rich in this world's goods, estimating passers-by according to their outward appearance, waked up to extraordinary interest as the rich man comes along, but indifferent to the low-conditioned masses. To the world in its sordid state, blind to the best things of life, lame and helpless to raise itself to higher planes, comes our Lord Jesus Christ with the true riches of truth from the Father of all. The world lightly regarded Him in His humble conditions of outward circumstance. Still holding out its hand for some small thing of contribution to its need; it receives benefits that astonish it. It gets from the humble Nazarene, O what wealth, what blessing, what inspiration, what uplift, what strength, what promotion and enlargement. From the houseless, homeless and penniless One the world receives that which thrills it through and through with new powers, new vigor, new activities, a new life, and comes into possession of wealth it never dreamed of.

Looking for bread the world receives from Christ the manna of heavenly truth. Looking to Christ's Apostles and to Christ's Church for wherewith to fill its pocket, the human soul is filled with the divine wealth of noble aspiration, with the hope of a destiny grand beyond the power of language to tell, the revelation of the will of God the Father, with the truth that He is our Father. The soul receives from the all-rich, the all-generous One a divine

religion; from the King of men the kingdom of God; the great dual truth of God's fatherhood and the universal human brotherhood; the two-law religion of love to God and love to man.

This religion vibrates through human society like the glorious sunshine through the fair fabric of God's world of nature, as at this joyous spring-time it awakens to life, to the output of exertion, all the latent powers—energies that seemed to be atrophied or dead—all the best faculties of God-endowed human nature in that healthful, vigorous, and beneficent activity which we call Christian civilization. "Silver and gold have I none," said the Apostle, "but such as I have give I thee."

The record shows that this was no high-sounding paradox. The Son of Man had not where to lay His head. He was as poor as a man could be (without being in debt). In silver and gold wealth He was poor indeed, yet how magnificent the enrichment He brings to mankind; what words of cheer, encouragement and promise; how magnificent the enrichment in every respect. What a surprising enrichment, as in the case of the lame mendicant of the text.

Bringing its low-down needs to Christ, the people of His time followed Him for the loaves and fishes; yet what benefactions beyond the wildest dream of the imagination has Christ, His religion, His Church, and His civilization brought with it to the world! How the silverless and goldless Son of Man enriches the world even in *material* respects we have only to look around us and then look back of us in time to see. How by taking mankind and lifting it up, awakening the mind, the spirit and energies of the world to high activity Christ blesses the world of Christendom (His own peculiar world) in substantial respects, we, during glad celebrations of the late Centennial, have seen vividly portrayed to us, as in thanks to God we rehearsed the statistics of our national wealth and greatness in agricultural, manufactured, commercial and money wealth, high wages and evener distributions, education, facilities of travel, transportation and communication, in kindly feeling, Christian spirit and the great charities of the land. Was it not highly exhilarating thus in our centennial to compare the wealth, resources and greatness of the present with that which was obtained 100 years ago? Was it not greatly reassuring to look back and see the country growing in every best respect notwithstanding the mighty invasion of ignorant, low-conditioned, peasant immigration? What vigorous national health is seen as this vast mass of crude national food is easily digested, assimilated and made to promote a growth, great and healthful beyond precedent in the history of nations.

In our late centennial jubilation there was a deep-down, pervading and deeply grateful sentiment towards God in the hearts of the people for abounding enrichment which he had bestowed upon us; yet I believe that what we now enjoy of blessing, civil, social, ecclesiastical and industrial from God through Christ and His Church is but a part of the complete consummation that is coming on—that the point of civilization and progress at which we stand to-day is but a station on the road into which our feet are directed by

Christ's holy principles and religion. But while Christ enriches the world, piling up wealth heap upon heap in the lands where Christianity makes lodgment, raising steadily up the material condition of the peoples, I feel further confident (because God reigns) that as we advance, growing richer, stronger and greater, the lesson of our Lord will not be forgotten, but the outward poverty of His condition will ever convey the great lesson that the best things cannot be bought with money; that His precept that we overestimate not the value of money or the importance of those who hold it in large quantities will be more and more heeded, and that the obvious teaching of the incident of the moneyless Apostles and the lame man will not be forgotten or lost; but that with the growth of the wealth of Christendom will come a better realization of the true spirit in which money wealth is to be regarded and used, and that it is true of the Christ of our reverent Eucharist this morning that He loves the world and blesses it in every respect, and if we truly follow Him He will bless and enrich us in like manner and in like measure.

THE GIFT OF THE HOLY SPIRIT.

By Rev. W. W. Taylor (Presbyterian), Wilmington, Del.

If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him.—Luke xi., 13.

Shall we follow Jesus to the retired spot, where these words were spoken?

Most likely it was Gethsemane, for Jesus often resorted thither with His disciples, and Bethany is the last place mentioned in the narrative.

The little company seat themselves on the projecting roots of some grand old olive tree, under the shadow falling from its gnarled branches. We approach and listen to the low hum of conversation; then, at a signal from their Master, we see them kneel in a circle, and our dear Lord kneels also; and, raising His eyes heavenward, lifts His voice in prayer.

O that we could hear that voice! that we could drink in the offered word! What does He say? They are not recorded. But how importunate the tones! How near to God He lifts the disciples' hearts! What entire confidence in Him to whom He prays, till He draws down some beams of glory to overawe His followers and move them to ask, "Lord, teach us to pray"; the whole scene making a fitting birth-place for the text: "How much more shall your Heavenly Father give the Holy Spirit to them that ask Him."

But some one of my hearers is saying to himself: "What do I want of God's Spirit? What is it? What use shall I make of such a gift?"

I shall hope to give you some light on the subject; perhaps, pursuade you to ask for the benefaction.

Certainly, Jesus speaks of this matter as a reality, and makes such a bestowment of great value. What do little children need more cravingly than bread? What will become of them if they do not get it? And thus,

not among the luxuries of life, but in the list of necessities, Jesus places the Holy Spirit.

In another scene and by a different argument, He shows man's need of this heavenly gift.

It stands among His last hours on earth; it is found in His last words in the communion chamber, just before He makes His way to Gethsemane, the scene of His agonizing supplications.

He tells His disciples about His departure from them, of His going away out of the world. Knowing how they would feel, He opens the matter very gently by intimations, that He may not wound their sensibilities; yet, when it comes to their ears in the softest words His refinement can put it, they are filled with surprise. Jesus perceives the effect and says: "Because I have said these words unto you, sorrow hath filled your hearts."

Indeed, consternation takes possession of them, for the personal company of Jesus they deem indispensable to their safety and prosperity. "Lord, whither goest Thou?" asks one, and they all talk low and murmur to one another, "What is this He saith about not seeing Him and seeing Him again? We cannot tell what He saith."

Now how does Jesus remove their fears and restore their confidence? It is by speaking of the Holy Spirit. "It is *expedient* for you; for your *advantage*, that I go away." What is to make up for His Presence, to whom all their hopes and fortunes are tied, from whom their daily joy is drawn? The coming of the Holy Spirit. "If I go not away, He will not come. If I depart, I will send Him unto you." Is there no reality in the Spirit? Does no value attend His coming, that it makes up for the companionship and teaching of Jesus? And what will the Spirit do? He is the Comforter, *another* Comforter, and another kind of Comforter who shall come nearer their hearts than Jesus Himself, and ever abide with them. He is the Spirit of Truth; proceeding from the Father as well as the Son. He will bring to the Apostles' remembrance all things that Jesus had spoken to them; He will guide them into all other divine truth and show them things to come.

The Holy Spirit is also to bear a mission to the world, and His office shall be to convict and reprove the world, of sin, of righteousness, and of judgment. And when He shall have done such a work in a man's heart and he begins to fear the divine anger, He will take the truth respecting Christ's history and character, and show it to his mental apprehension, much more clearly and pungently than he could read it in the Gospel. He glorifies Jesus in the estimation of such a person, by making him see and appreciate the beauty and grandeur of what Christ has done; the necessity of His death as an atonement, the preciousness of His Blood as a purchasing price, beyond every substance, of whatever properties, ever formed; with its efficacy, above the nitre and much soap, the hyssop-branch and sprinkling priest, to make one whiter than snow! till he, too, comes to glorify Jesus, to exalt and extol Him and set Him very high above all the sons of men; to choose Him for Master, to rejoice in Him as Redeemer.

If any one, not a Christian, will candidly consider the matter, he will not deny his need of some friendly, shining and warming moral power, stronger than his own, to enter his heart; of some movement, like the breath of life, to pass over him; of some new-creating influence to work over the elements of activity and set him in a better and happier way; and the question springs up, "Is there such a living, loving Force at my command?" I answer, That is just the Agency the text brings to your attention.

Think of the darkness that covers the human understanding on religious subjects. What strange beliefs, what frightful errors, what various painful and unnatural ways of being saved!

Should the earth be struck from its orbit, out of reach of the sunshining, it would not abide in deeper midnight than the unconverted human heart. But the Holy Spirit is an Enlightener. As you might take a bright flambeau in your hand and go down into a dark vault, following the slippery stone steps and threading the passages of a subterranean labyrinth, and be guided by the friendly beams of the lamp, so does the Holy Spirit illuminate the darkness within us and clearly reveal the narrow path that leads to life.

You may readily see that the sentiments you allow to guide you, the feelings, wishes and aims that prevail in you, do not satisfy, much less comfort you and assure you of a happy future. They are not leading you upward, but making a downward track.

Supposing you to hold, at least sentimentally, the common doctrines of the Christian religion, the belief of a God and the divinity of the Scriptures; yet you are not obeying those Scriptures, you are not worshipping that God.

When and how do you worship Him? In your private chamber do you kneel, offer praise, confess sin and ask for pardon? Are you ever present in the place of social prayer? In the public Sabbath service do you take any part? Do you use your voice in singing? Do you make the minister's supplications your own offerings? Do you receive the Word that is read with meekness, as what may save your soul, you being a doer and not a hearer only?

If you do not worship God, with what class of creatures do you stand? The devils tremble before God. The heathen pay what they call worship to what they call God. You stand alone. This glorious universe is a void to you. Is it not frightful? Intellectual, yet owning no Creator. A creature full of wants and dependent, yet holding to no divine support; seeking from an all-sufficient God no supply.

I will not call any one by hard names. I only ask you, "In your serious moments, are you satisfied with yourself?" I have no doubt you have often wished to change your ways; you would like better feelings, a more religious disposition, a solid hope of a happy immortality, you have made resolutions, but their fate has made you even more like despairing, for you have found your old accustomed ways too strong for your resolves; the fascinations of worldly society, the temptations of gain or lust, the influence of evil companionship are too many for your weak heart. You find your efforts like the

Ethiopian trying to change his skin, or the leopard his spots (Jer. xiii., 23). You may allow yourself to be entirely discouraged and stay in your old ways, or, if you are determined and persevering, you will look round, perhaps upward, if there is not some kind of help. And what, now, will you think of the text from the lips of Jesus? "How much more will your Heavenly Father give the Holy Spirit to them that ask Him;" that just ask Him!

It will encourage you to know that God has ever contemplated giving such assistance, having proclaimed by the old prophets: "O Israel, thou hast destroyed thyself, but in Me is thy help" (Hosea xiii., 9).

You might think the help here contemplated is the Lord Jesus, as a Saviour. It is not just that; perhaps, it is not the gift of Christ at all.

For the sake of clearness I must here put in a word about the One God, existing as Father, Son and Holy Ghost; the Trinity of three persons we call it; a doctrine that comes out most clearly and convincingly, as the plan of salvation is unrolled.

God, as revealed in the Old Testament, gives promise of the coming Son, in human flesh, as a suffering Messiah; a Man of sorrows, despised and rejected, to bear our griefs, to suffer for our sins. In the fulness of the time Jesus does come, makes atonement by His death, and ascends to the right hand of God, where He was before.

But does that death, of itself, save men? No, it is governmental. It only reconciles justice and mercy, opening a way and making it possible for God to be just and justify the sinner that believes. And then it is found that, left to their own wisdom, willingness and moral power, not a single one of the lost race will accept Jesus as his Surety and Saviour. Self-righteousness blinds; love of ungodly ways, joined to a reckless mind, is too strong! Another Divine Power must come into action; as Jesus said, I must go away that the Spirit may come.

Whilst Jesus was fulfilling His public ministry on earth, men saw His mighty works and heard His mightier words, but the sight of their eyes did not transform them into God's people. His person was before them. They looked upon that divine face, they studied those loving eyes; they crowded His footsteps, they ate the loaves and fishes; yes, they brought their lame friends, the blind, the dumb, the maimed, the palsied, the leprous, and cast them down at Jesus' feet; then raised a shout of glory to the God of Israel, as they heard the dumb speak and saw the lame walking, the blind seeing and the maimed restored! But no moral beauty did they see in Him, that they should desire His friendship or salvation. Indeed, as quickly as His ultimate mission flashed upon them, that He was the Bread from Heaven to give everlasting life, they forsook Him.

The Spirit comes and what a change! On the day of Pentecost, after the baptism of the Holy Ghost, three thousand, under the first sermon, cry out "What shall we do?" who, gladly receiving the Word, are baptized in the name of Jesus Christ for the remission of sins. Then five thousand more, and multitudes of men and women, every day; and still the Word of God in-

creases in Jerusalem, the number of disciples multiplies greatly, and a great company of the priests are obedient to the faith (Acts ii., vi).

And so the work of salvation has been going on; the stream of good influence widening and deepening to our day!

Do you not perceive that we are living under "the ministration of the Spirit"? the efficacy of Christ's offering once for all abiding, and the Holy Spirit applying its merits to believing men.

Should I undertake to specify every work of the Spirit, I should be obliged to note everything divinely done for the mental and spiritual amelioration of our race. But, even in such a rich field of Christian truth, I cannot tarry from my material point, which is, to show a struggling soul how completely furnished is the Holy Spirit to give light and strength.

The Holy Spirit is a living, personal being, as much as Jesus Christ, and is God the Spirit.

Jesus had to become man and go through a painful experience, to be fitted for His work; the Spirit of the Lord was ever fitted and ready.

Jesus' work appertains to the outward world. He lives in flesh, He walks on the solid earth, He sheds blood! The Spirit, invisible, immaterial, takes to the inner man; moving the heart, speaking to the mind's ears, making revelations to the mind's eyes! He knows the heart of every human creature, is acquainted with his spiritual construction, and, consequently, the way to our inner self is open to Him.

Answering to the essential part of man's being, which is the Spirit, the Holy Ghost, is pre-eminently spiritual as to thought and emotion, and so can reach our inmost retreat and come closer to our consciousness than the most intimate friend, in nearest communion.

Knowing, also, wherein consists the fearful change that has passed upon us, from holiness to sin, what is necessary to our recovery, and being able to touch the springs of action and apply moving and moulding impulse, all in accord with the laws of the mind, He brings the very help we need, and in such a manner that, whilst we are *compelled* to come in, we have the satisfaction of coming *ourselves* willingly.

Not only is it *the peculiar character* of the Spirit's power that makes our sufficiency; another quality is found, without which His divine ability would not avail us. What was the motive power that sent the Son of God into the world? God so *loved* the world; and Jesus loved us and gave Himself for us! Almighty love!

Well, "the love of the Spirit" is as strong as that of Jesus; as abiding, as persevering, as efficacious. The gracious, kindly disposition of the Divine Sanctifier is strangely set forth in one word of warning: "*Grieve not the Spirit.*"

No one could be grieved with the undutifulness of another, who was not of a loving nature and did not wish him well. It is the way of a good, wise earthly father, who takes in hand a wayward child, to admonish and advise him to a better course. Even when convicting and reproving, the blessed

Spirit does not act as the stern judge or imperative magistrate, and when one rejects the admonition, the Divine Adviser puts His feelings into the shape of grief.

If your son or daughter is obliged to go away from home into the wide world, to unaccustomed scenes and untried duties among strangers, how glad you are to commend them to some experienced friend, who will keep a watchful eye and a helping hand ready in their behalf.

It is almost past belief this is the very office God's Spirit proposes to do for the children of men, in the highest style of watching and aiding, as they go forth from the Creator's Hand upon their life-journey! A single significant word declares it and throws a flood of light upon the subject, under discussion: "As many as are *led* by the Spirit of God, they are the sons of God" Romans viii., 14.

He that is *led* has a guide. He that needs a guide is in some unknown region, if not in a locality of darkness, or one beset with difficulties. It is God's Spirit acting as guide to the human spirit, over a religious path, travelling towards the heavenly goal.

You know how the faithful earthly guide leads the traveller. Perhaps he carries a torch or lantern; as the psalmist, making the religious journey, testifies: "Thy word is a lamp to my feet and a light to my path." The earthly guide warns against pits and bogs; if the traveller is for turning aside, he forbids him to take another path, as another Scripture calls to Zion's travellers: "*This* is the way, walk ye in it;" the word behind us reaching our ears when we turn to the right hand and when we turn to the left (Is. xxx., 21.)

The whole road, the King's highway of righteousness, is carefully mapped out in the Scriptures; it is secure from lions and ravenous beasts and may be passed over with songs of gladness. Now the Spirit's way of guiding us is not mystical or arbitrary, by making new revelations or sending unfounded impulses; but just causing us to follow the guide-book, that is, the Bible; as Jesus prays: "Sanctify them through Thy Truth; thy Word is truth;" and Peter, who heard that prayer, re-echoes the sentiment: "Seeing ye have purified your souls in obeying the truth through the Spirit," who opens the meaning of the Scriptures, as we read and hear, to our mental apprehension, and makes them quick and powerful in their operation upon our active powers.

This concluding thought should be encouraging, that the Holy Spirit begins early with those who are brought up in families where the Scriptures are read and prayer is offered! Even before you ask He is moving, alarming and awakening your conscience; and whenever serious thought comes over you and reflection arises and you are inclined to retire for prayer, it is the still, small voice of the Spirit, speaking and drawing you; and, for your life, you must respond. And then, when you *ask* for the Spirit, how readily does He respond, to give you the new heart, to write God's laws thereon and cause you to walk in His statutes.

Those three words of Christ, *ask* and receive, *seek* and find, *knock* and it shall be opened, might well come over us sinners like a tidal wave of profound

emotion when we think to whom we are applying and what is the kind and amount of good we are expecting!

Does any earthly friend stand so ready? Is any earthly fortune so readily found? Do earthly doors move so lightly on their hinges, at the first touch of knocking to swing open when society is so jealous of association and the classes exclude the masses? But God throws open His palace doors to every one who comes under the Spirit's leading. He does, indeed, say to the Spirit respecting some souls: "Let him alone!" but it is not till the lamenting cry has been heard: "How shall I give thee up, Ephraim?" and the sentence is explained: "Ephraim *is joined* to idols." His determined choice is made. He will not ask for the Spirit. He will not be led by the Celestial Guide, though He leads to Heaven's gates and Heaven's felicity!

MORAL COWARDICE (*He left the linen cloth and fled, etc.*—MARK xiv., 52). —This young man as soon as he found he was likely to suffer on account of Jesus fled away in the darkness, leaving his own covering behind. How this shame and dread of the disciples must have grieved the Master in the hour of His greatest humiliation—that even those who knew Him best were ashamed of Him. How fully this fulfils the words of Isaiah: "And we hid, as it were, our faces from Him." It reminds us of those most pathetic words of Paul: "At my first hearing no man stood with me."

So it is in our day. Young men are kept back from a Christian profession by the fear of ridicule and social neglect. The young dread ridicule more than all other things. Young men can face anything sooner than laughter.

The disciples left their Master; this young man fled from Him, and this cowardice of His friends helped to crucify Him. So it is now. The young who are ashamed to identify themselves with His cause are counted against Him. You can not live without exerting some influence. You are for Christ or against Him. You are helping others towards Him, or you are holding them back from Him. The injury done to Christ in that night is perpetuated now. How much that young man might have done in giving support to Christ if he had dared to stand for Him. He made the mistake of his life when he fled.

Alas, that so many young people care more for a breach of etiquette than for breaking the moral law. How small the importance of social rules in comparison with God's commandments. The certain way to overcome this spirit of cowardly conformity to the world is to remember the "fear of the Lord." It may be said of those who live only for this world that "they have no fear of God before their eyes." Young men the fear of God ought to deliver you from the fear of men. It was the fear of God, that kept Daniel faithful at the court of Babylon; and then, there is something higher than fear. We read that our Lord, "for the joy that was set before Him endured the cross, despising the shame." Remember these words of Christ: "Whosoever shall be ashamed of Me and My Words of him shall I be ashamed."—*G. A. Gordon, D.D., Boston.*

THE BIBLE TESTED AND TRIUMPHANT.

By Rev. B. B. Loomis, Ph.D., of Albany, N. Y.

The Word of the Lord is tried.—Ps. xviii., 30.

The Bible is the great foundation of the Christian faith. If this Book can be proven false, prayer is but wasted breath, Christian self-denial sheer folly and the highest practical wisdom for life is wrapped up in the old heathen maxim, "Let us eat and drink, for to-morrow we die," that is, let us make the most of this life, for outside the lids of this Book we have no sure evidence of any other life.

I ask you then to spend a few minutes with me in digging about the foundations of our faith, and this not by an appeal to the formal evidences of Christianity, but by looking at two or three of the severe tests to which the Bible has been subjected, and by successfully meeting which, it has vindicated its claims to a divine origin and to universal human acceptance.

I. The Bible has stood the test of time. Time tests all things. Beneath its gnawing tooth rocks dissolve, works of art decay and human forms bow low in death. Under its imperious sway the conformation of the solid globe is continually changing, the nations of the earth are waxing and waning and all human institutions are kept in perpetual unrest and agitation; and yet amidst all these commotions of the ages God's Word remains, like Himself, unchanged, unchangeable.

Not to go back to the oldest portions of this volume, which are contemporaneous with the beginnings of human literature, since the sacred canon closed how many and how vast are the changes which have gone on among men. Hardly one of the ancient powers is to day extant. Not one of the present great and influential nations of the earth had then a being or a name.

America was undiscovered; England, the mother country, was inhabited by a race of half-naked savages, practising the bloody rites of the Druidical religion; France was ancient Gaul, an outlying province of the great Roman empire, and Germany, scholarly Germany was the home of barbarous tribes, worshipping Odin and Thor in the deep recesses of their gloomy forests.

Now while these great nations have been coming to the front, how rapid and how great have been the strides of human progress. As the troubled sea casts up not only mire and dirt, but also its buried treasures, goodly pearls, and wondrous shells, and sparkling jewels, so have the agitations and commotions of the ages brought to light great discoveries, marvellous inventions, priceless helps to man in working out his highest destiny; and so rapid and so vast have been the steps of human progress along these ages, that again and again have scientific theories been remodelled, schemes of philosophy recast, human laws amended, repealed and re-enacted to meet the changed condition and varying circumstances of mankind, and yet amidst all this, the science of salvation, as taught in the Holy Bible, has needed no remodelling;

"the philosophy of the plan of salvation" is the same to-day as in the time of Paul—to the unitarian Jews a stumbling block, to the skeptical Greeks foolishness, but the power and the wisdom of God to every one that believeth; while the laws of the Bible are still that supreme "higher law" of which all just human laws are either exact copies or more or less perfect imitations. The Book stands the test of time; the race does not outgrow the religion of the Bible.

As a somewhat significant illustration of the widely differing effects of passing time upon God's Book and man's works let us compare these in the case of the Bible and the poems of Homer. This comparison is the more just for two or three reasons. First, the two works are in a certain sense contemporaneous, for the psalmist king wrote his immortal odes not far from the time when Homer sang his wondrous songs in the Greek cities. Secondly, critics have denied to the Bible any higher inspiration than that of human genius; and thirdly, Greek poetry held among that ancient people very much the same place as did the sacred Scriptures among the Jews; its maxims were accepted as the rule of life, and the examples of its heroes held up as worthy of imitation. Hence we find Paul on Mars Hill quoting not from the Hebrew prophet, but from an acknowledged authority with an Athenian audience, their "own poets," to prove that men are the offspring of God and that consequently the Godhead ought not to be likened to "gold or silver or stone graven by art or man's device."

Three thousand years ago the two works stood before the world on a comparative equality. But how stands the case to-day? Homer is read to be sure in every academic course, but why? As a model of epic verse, as a specimen of old Ionic Greek, as illustrative of manners and customs in that far-distant land and age—but as a rule of life? never; as a standard of human duty? never. The race has altogether outgrown Homer as an ethical standard.

But the Bible! Never before was it so widely read, never so highly prized, never so generally obeyed. It stands the test of time. It proves itself a transcript of the eternal.

II. Secondly, this Book has stood the test of criticism—a criticism by no means superficial, but the most searching and severe to which any work was ever subjected; a criticism not always friendly, but much of it bitterly hostile; a criticism not even impartial and candid, but often coming to its examination, not to discover the truth, but to sustain foregone conclusions inimical to its authority. And yet, out from this severe, hostile and unfair ordeal the old Book has come as the pure gold comes from the assayer's crucible, only shining the brighter for the fiery tests to which it has been subjected. The fiercest onsets of its foes have only enabled its friends the more triumphantly to vindicate its claims, and instances are not wanting where men who sat down to its examination avowed enemies, seeking only food for skepticism have found that which they did not seek, even the bread of eternal life; and those who purposed to write against the Book, ridiculing its pretensions and denying its authority, have been compelled as honest men to admit their deep

conviction that the Bible is God's own Book. A little more than one hundred years since, two English gentlemen, both of skeptical tendencies, Lord George Lyttleton and Mr. Gilbert West, agreed together that they would each select one of the improbable stories of the Bible and show their untrustworthiness.

Lord Lyttleton chose as his topic the story of Paul's conversion, but as he studied the facts preparatory to writing his treatise, the same Jesus met him "in the way," and a light such as he had never before seen shone into his heart, and he finally wrote his book for, not against Christianity, and his "Observations on the Conversion and Apostleship of St. Paul," it has been said by a high authority, "constitutes of itself a demonstration sufficient to prove Christianity a divine revelation."

Mr. West selected the record of Christ's resurrection, and his studies resulted in a similar outcome. The well attested facts carried conviction to his mind and he, too, became a believer in and defender of the faith of the Gospel.

Thus invulnerable is this Book to the onsets of destructive criticism, and it is a marvellous fact, showing not only its intrinsic truthfulness but also God's watchful care over it during all the ages, that the critical labors expended upon it by both friends and foes, correcting the various readings, rejecting interpolations, etc., down to the very last revision, have failed to change one single doctrine or fundamental truth, and the old Book teaches to-day just what it has always taught on all the great questions of human duty and destiny of which it speaks.

The French infidel Voltaire boasted that though it took twelve men to set up the Christian religion, he single-handed and alone would pull it down; but the poor man could not prevent his room in Geneva from being used after his death as a Bible depository, for the distribution of the Book he hated. The apostate Roman emperor Julian, after having tried in vain to crush Christianity with his great power, died at last crying out, "O Galilean, Thou hast conquered"; so at the last shall all the enemies of the Bible be covered with shame and confusion of face, while this Book shall stand, the guide and comforter of sorrowing men through all time, and the saints' eternal title-deed to His glorious mansion on high.

III. The Bible has stood the test of practical trial. This is the most severe and crucial test to which anything can be subjected.

In the Patent Office at Washington may be seen the models of many ingenious machines, which never did anything of value for the world's industries. The models are beautiful specimens of mechanism. The theory on which they were constructed seemed flawless, but when brought to the test of practical trial they utterly and hopelessly failed; they either would not do the work well, or they could not do it rapidly, or they could not be worked economically, and so they have been of no value to the inventor or to mankind. But in no other way does the Bible more fully vindicate its claims than by its perfect adaptation to all the wants and conditions of our many-sided humanity. For instance, does the young man ask where he may find rules of prac-

tical wisdom for his guidance in the affairs of every-day life? Here in this Book are precepts which obeyed, will lead him, through those habits of industry, frugality, sobriety, economy and integrity, to almost certain success.

Do we seek the solution of that most mysterious of all enigmas, the human soul, with its conflicting emotions, its varying tides of feeling, its keen sense of right and yet its strange aversion to the right, its lofty aspirations for immortality and yet its sordid grasp of the things of sense and time? Here in the Bible we find the key in the revelation that human nature is not now what it once was, when it came fresh from the Creator's plastic hand—but these broken ruins are only feeble indications of its pristine grandeur, and its loftiest aspirations are only dim, shadowy intimations of the glory that shall yet be revealed in us, if, falling in with the divine plan, we let God exalt us to the high estate of sons and daughters of the most High. Do we ask for light on the mysterious questions of the future? Life and immortality are brought to light only in the Scriptures, and what human philosophy dimly conjectured and feebly hoped, Christian faith, leaning on the arm of revelation, satisfactorily knows and unwaveringly expects. The dying Socrates could say to his sorrowing friends, "So now I go to death, and you remain in life, but which better the gods only know;" but Paul confidently declares, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." And again, "To depart and be with Christ is far better."

Do we seek a sure source of consolation for life's dark hours, those hours of disappointment, adversity, sorrow and bereavement which come so surely to us all? This Book points to consolation such as the stricken heart can only know, when it feels that underneath and around it are the arms of infinite love folding it close to the bosom of divine tenderness and compassion. Are we ourselves going down into the valley and the shadow of death, our feet dipping into the cold waters and the familiar faces of our loved ones fading from our sight as we drift out into a vast unknown, untried eternity? Ah! then as never before does a

> "Glory gild the sacred page,
> Majestic as the sun,"

while the brightness of the Christian's immortal hope lights up the valley and dispels the shadow with the dawning beams of an eternal day.

Such practical tests of this dear old Book we have all known, and hence with less of wonder but no less of admiration, we read the story of those who having loved and honored this Book in their life have been permitted to rejoice in its unspeakable consolations in the dying hour.

The venerable Noah Levings lay on his death-bed in the city of Cincinnati. Desiring to have his head elevated a little, the old family Bible was brought and placed beneath it, when the dying saint, stirred by the recollection of all that it had been to him, thus apostrophized the Holy Book: "Blessed Bible," said he, "revelation from God to man, thou hast been the

light of my youth, the joy of my manhood, and the comfort and hope of my declining years. Let me rest my head upon thee in the hour of death."

So have millions of God's saints pillowed their dying heads in the strong promises of His Holy Word and passed over the river of death, happy in the Lord. The Book stands the test of practical trial. It is sufficient for human need in every emergency. It is safe to trust it for ourselves. It is wise to teach it to our children and our neighbor's children. It is neither wise or safe to ignore it or to disobey it. I close with the beautiful lines of Sir Walter Scott:

"Within this ample volume lies
The mystery of mysteries.
Happiest they of human race,
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to force the way;
And better had they ne'er been born,
Then read to doubt, or read to scorn."

THE HOPE OF THE RIGHTEOUS (*The hope of the righteous shall be gladness.*—PROV. x., 28).—The righteous here meant are those right with God. I. Its foundation is good: "The righteous is an everlasting foundation" (verse 25), therefore not swept away, as too often the hopes of the wicked. II. Verse 30—"The righteous shall never be removed." Confidence in this brings gladness to the Christian's heart. III. No removal by death from God. The character they bear is a security against death. "Righteousness delivereth from death" (verse 2). IV. The fact that the righteous have an almighty Keeper and Provider makes their hope one of gladness. "The Lord will not suffer the soul of the righteous to famish" (verse 3). V. Thus we see "The labor of the righteous tendeth to life" (verse 16). Careful, thoughtful, systematic in whatever employment he chooses, he so works that the labor itself promotes life. VI. Thus another reason why the hope of the righteous is gladness is the assurance: "The desire of the righteous shall be granted." VII. Thus another reason for his gladness: "The lips of the righteous feed many" (verse 21). The righteous man, being a student of the Word of God, and treasuring his precepts in the heart, is able to employ his lips in feeding many. For, as the Master said, "Out of the abundance of the heart the mouth speaketh." VIII. In the use of his lips to bless others another reason is found for his gladness: "The lips of the righteous know what is acceptable" (verse 32). The right words are spoken to the helpfulness of others and to the glory of God. IX. A final reason for the hope of the righteous bringing gladness is found in that his resources are unfailing: "The mouth of the righteous man is a well of life" (verse 11). He has in himself a living well, and a well as drawn from is life-giving. Such is the assurance of the Master: "The words that I speak unto you, they are spirit, and they are life" (John vi., 63).—*Rev. G. H. Morss*, (*Congregationalist*).

A NEW EVANGELICAL MONTHLY.

The Treasury for Pastor & People

Conducted by a corps of eminent Clergymen.

J. SANDERSON, D.D., MANAGING EDITOR.

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The Religious Scavenger is found in almost every community. He is a self-appointed official who works without salary and for no reward except that of self-gratification. His eyes are always open, searching for the faults of others, and his ears tingle with delight when filthy gossip is poured into them. He has an affinity for everything that is vile and tarnishing to the character of others, and seems to gloat over the falls and faults and blemishes of his neighbors. There is no examination of his own heart, mind or conduct. He acts as if he were immaculate and all others unclean. Such a person is a moral vulture whose only subsistence is the carrion that he gathers, and the filth that he sweeps out of the cesspools of society. His object in prosecuting his dirty business is not the welfare of the community, nor the purification of the individual, but, over and above the gratification of his own innate propensity, to slur the good that exists in the world, to induce others to discount the religion of Jesus, and to encircle himself with admirers of his own filthy business. It were well if all who had any tendency to religious scavengering, would take heed to the final counsel of Paul to the Philippians, "Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."

"I find the 'Treasury' increasingly useful. It is a valuable help.

"Rev. A. L. Brown.

"June 26th, 1889."

Motive Power.—This seems to be greatly needed in the furtherance of all kinds of Gospel work. Full and accurate knowledge regarding both its importance and necessity may be possessed, but energy is lacking to translate this knowledge into action. The mind has absorbed like a sponge what it has acquired, but there is no pressure exerted upon the mind to induce it to give forth what it has gained, in wiping out evil and preparing for the establishment of good. The conscience needs, therefore, to be aroused and quickened, that it may impel its possessor to active work, and make him feel that neglect to use whatever has been placed at his disposal is a sin against the giver, and a wrong done to the individual's own best interests.

Spasmodic Effort.—Very much of this evanescent goodness in action is observed by every pastor. A word it may be has been spoken that has kindled a passing flame of feeling in some heart that has expended itself quickly in action and left nothing but the ashes of a hasty resolve. The great defect was, that the individual was not possessed by the Spirit of God, had not the root of the matter in him, did not abide under the shadow of the Almighty, and therefore when mere human

feeling cooled and the coldness and enmity of the world again asserted themselves, the religious impulse either gradually or instantly subsided and ultimately vanished. The influence of God's indwelling Spirit can alone make goodness permanent and good works a lifelong product.

"Rest a While."—These words were used by the perfect God-Man when inviting His disciples to a vacation. He knew their frame and remembered that they were dust. He knew that while the spirit might be willing, the flesh was weak and needed a cessation from toil, anxiety and excitement; and therefore as a considerate master He invited them to the enjoyment of a season of rest, quietness and recuperation. This instance of Jesus' regard for both mental and manual toilers is not always taken into consideration by those who scout the religion which He came into the world to teach and to establish, and which is in every age the workman's best friend. While man's inhumanity to man makes countless numbers mourn, the tender sympathy of the God-man to all who are oppressed and weary and heavy-laden should cause every heart to rejoice, and every tongue to be eloquent in His praise. Jesus is man's best friend. No toiler among men, however he may be engaged or however discouraging his environments, but has in Jesus a sympathetic friend. His teaching if followed by men everywhere, would tend to lessen the burdens of the poor, shorten their hours of daily toil and secure for them at proper intervals seasons of recreation and repose. If He were here in the flesh now, mingling among men, He would doubtless take occasion to instill His own spirit into many employers, and set them an example by securing for those under His own immediate control a sufficient season away from work, in which to rest the body, recuperate the spirits and to gain buoyancy for the whole man. "Come by yourselves and rest a while." Blessed be Jesus for these thoughtful, tender, sympathetic words.

"I read the 'Treasury' with great delight. It is invaluable to me.

"Rev. N. Henshell.

"July 1st, 1889."

Expecting too Much.—There is too often an inconsiderate expectancy on the part of church officers and others, with the regard to the work which new members should perform and the part they should take in religious meetings. God has not constituted all His children alike nor endowed them all with the same number of talents. Some are strong intellectually, others emotionally, and others practically, and each individual because of his constitutional "make up" is specially adapted to perform work on his own line, and should not be expected to excel on any other line. The deep thinker has not been constituted to effervesce with emotion, nor the gushing religionist to be the efficient worker in the vineyard, but each to produce fruit principally after his kind. As it is in the vegetable world, so is it in the world of nature and of grace—"the herb yielding seed after his kind, and the tree yielding fruit after his kind." But inconsiderate enthusiasts often urge members to perform work or take a part in religious meetings for which God has not specially qualified such persons. "There are diversities of gifts," as Paul writes, and the wise leaders in a church will have regard to these "diversities" when making their allotments of expectation of service from the several members. God judges according to what a man has, and not according to what he has not. Each should nevertheless cultivate all the talents, even the very least, with which God has entrusted him, that he may at last be prepared to give a good account of his stewardship. In this way only can the Church grow into a beautiful, symmetrical body in Christ.

President Robert Graham, D.D.

[See Frontispiece.]

Robert Graham was born on the 14th of August, 1822, in the City of Liverpool, England. He was brought up in the Episcopal Church. Before her marriage, his mother was a strict Methodist, and, for a long time, a teacher in the Sunday-school. This circumstance, doubtless, always had an influence in making the family favorable to that sect. There were no decided religious impressions made on his mind in early youth. An observance of the forms and common morality of the Established Church was all that was aimed at in the family. From earliest recollection, though full of fun and frolic, he was easily moved by religious instruction, due probably to a strong imagination, united with what might be called a religious organization.

Central Christian Church, Cincinnati, Ohio.

In the winter of 1836–37, being then only fourteen years of age, he was deeply impressed with the importance of religion, at a protracted meeting among the Methodist Protestants in Alleghany City, Penn., under the ministry of Rev. John Brown, and joined the Church on probation, being admitted to full fellowship at the expiration of six months.

In the fall of 1838 he was made acquainted with the congregation of Disciples, or Campbellites, as they were sometimes called in Alleghany City, Penn., through Mr. William Baxter, who had left the Church of which he was a member and had united with the Disciples. He was thus brought to review the grounds of his religious belief. He examined the Scriptures with special reference to the baptismal controversy and kindred subjects, and after much discussion with Mr. Baxter, and a candid hearing of Elder Samuel Church, then the public teacher of the Christian Congregation in Alleghany City, he became convinced of the truth as held by the Disciples.

At that time he was an apprentice for five years, learning the art and mystery of house-carpentry, in the city of Pittsburg, Penn. He had a great passion for books; and, to acquire an education he attended night-school during the winter, and, by industry and economy collected quite a library of useful and entertaining books. He applied himself with great assiduity to history, belles-lettres, Bible criticism general literature, and science, and joined a private association of young men to study the Latin language and literature. About this time the young men of the congregation formed the "Webster Literary Society," which met once a week in the church. Mr. Graham became a zealous and active member of this organization, participating in its debates and other exercises with great pleasure and profit. It flourished about four years. He writes: "I here record my testimony in favor of such societies when properly conducted. Many besides myself have

reason to think gratefully of that society."

Having completed his apprenticeship with satisfaction to his employer, he continued in his service as a journeyman. Occasionally he would take part in the exercises of the social meetings of the church, and began to exhort in public. In the winter of 1842 his employer failed in business, and he not only was thrown out of work, but lost his all, accumulated in the employer's hands. At the instance of Elder Church he visited Bethany College, and conferred with Mr. Campbell with reference to being employed in the college buildings, not then completed.

At Mr. Campbell's suggestion he entered the college as a student on the first of January, 1843. In the following year he began to preach for the Church at Dutch Fork, seven miles from Bethany, and continued to labor for them on the Lord's day for three years. He supported himself at college by the sale of his library, carpenters' tools, the small salary he received for preaching, and advances made by Mr. Campbell. These last were liberal and generous, and were refunded in full with interest, in May, 1854.

REV. ISAAC ERRETT.
[*See Sermon, page* 207.]

While a student at Bethany he was married to Miss Maria Thornley, of Alleghany City, Penn., on the 24th of December, 1844. She is of English birth, but, like himself, was brought to the United States in childhood. She has been the faithful partner of all his joys and sorrows, and the mother of nine children, only three of whom now live, the others, excepting the eldest daughter, Mrs. Talbott, who has recently passed away, dying in early infancy.

Robert Graham was graduated on the fourth of July, 1847, in the same class with A. R. Benton, President of Butler University at Indianapolis, between whom and himself the first honor was divided, he delivering the Greek, and Graham the Latin salutatory. On the eighteenth of December, 1847, leaving his family in Alleghany City, he started for Little Rock, the capital of Arkansas, on a collecting tour, acting as Mr. Campbell's general agent for Arkansas, Louisiana, Mississippi and Alabama. This tour continued nine months, during which time he traversed a great part of these States, preaching the Word, advocating the claims of Bethany College, collecting for the *Millennial Harbinger*, and becoming extensively known among the churches in the South-west.

It was during this tour that he was met by Elder J. T. Johnson, at Fayetteville, Ark., where they labored in a protracted meeting of great interest, resulting in the establishment of a fine church, and the laying of a broad foundation for future influence. Soon after his return to the East, he received and accepted an invitation to become pastor of the church in Fayetteville, arriving there with his family in January, 1849. Here he eventually established the Arkansas College, of which he became President.

In 1858, he was unanimously elected to the chair of Belles-Lettres and History in Kentucky University, which he accepted, taking charge of his department at its opening in September, 1859, and continu-

ing one session, with great acceptance to the University. While in the University, a gentleman of great excellence and piety was sent from Louisiana to Harrodsburgh, to induce him to return to his former home, and give himself to missionary work in the South, and become the General Agent of the Southern Christian Missionary Society.

This proposition was accepted, and, resigning the professorship, he returned to Fayetteville in 1860, preparatory to entering on the work. The whole arrangement, however, failed on account of the breaking out of our national difficulties.

Being a Union man without an "if," he suffered the loss of all his accumulations, about $10,000, and after many tribulations arrived in Cincinnati in the fall of 1862, and was immediately invited to the charge of the First Christian Church, which he accepted. In November of the same year, his family came North under the protection of General Schofield's army, and were reunited with him in Cincinnati.

In 1864 he resigned his position in Cincinnati, and removed with his family to California where he was engaged in preaching and teaching until 1866, when he returned eastward, and was soon afterward elected unanimously presiding officer of the College of Arts, and Professor of the school of English language and literature in Kentucky University. He accepted the post, and has continued to the present time in that institution, occupying for several years past the position of President of "The College of the Bible."

Robert Graham is a heavy-set man, inclining to corpulency, and, while of low stature, weighs about one hundred and eighty pounds. He has all the external indications of a fine, healthy, physical constitution. With a bright, florid complexion, a brain largely developed in the intellectual and moral region, with a large, prominent, light-blue eye, and the orator's mouth, he is able and exceedingly fluent in speech on almost every topic, whether before an audience or in the private circle. His language and style are so highly finished, in the "dotting of every *i*" and the "crossing of every *t*," and yet so perfectly familiar and "off-hand," that the stranger critic is apt to suspect that the whole is memorized. But, aside from a few brief notes in the course of his *thorough* preparation, he does not write at all, that being too slow a process for his readiness of thought and speech. He stands in the front rank among the able preachers of his denomination. T.

LEADING THOUGHTS OF SERMONS

Calamities not Indicative of God's Lack of Mercy.

By Moses D. Hoge, D.D. (Presbyterian), Richmond, Va.

For every house is builded by some man; but He that built all things is God.—Heb. iii., 4.

If God built all things—if the world in which we dwell and all the worlds which move through space are His handiwork, then such a universe must have been built in accordance with a fixed plan, and the study of physical nature more and more demonstrates the unity of that plan, its wisdom and its beneficence. Man too, in his little sphere, is a builder, but his creations are safe and enduring and subservient to his convenience, comfort and happiness, just as they are framed and regulated in strict accordance with the physical laws which environ him.

The investigation of these laws demonstrates the uniformity of their operation. There is nothing fitful, nothing capricious, nothing irregular in their action. Men recognize this uniformity in nature and regulate their own movements and adjust all their plans and enterprises in accordance with it. Science calculates the exact moment of the rising and setting of the sun in any given locality at all seasons of the year; it ascertains

the precise period of the ebb and flow of the tides; it discovers the unchanging laws of light and heat, of electricity and gravitation.

If these laws were changeable—if they were sometimes in operation and sometimes suspended—all human enterprise would be arrested, commerce would cease, and the most ordinary transactions of life would become impossible. God does not abdicate His control of the world because He subjects it to the reign of law. His power, wisdom and goodness are all demonstrated in governing the material creation in this orderly, beneficent way, and man finds his safety and comfort, and secures success in his undertakings just in proportion to his obedience to immutable, resistless law.

Under the divine government there is no such thing as chance or accident. What men call "accident" is but a word under which ignorance tries to hide itself. Nothing can happen without a cause. A bridge never breaks down, a boiler never explodes, a dam never gives way by accident. There is always a reason for it, though the exact explanation may not always be possible. Yet when wise and beneficent natural law is violated by reason of man's ignorance, or recklessness, or carelessness, or the covetousness which will not incur the expense which proper precautions demand, then come the calamities which startle the community and which bring desolation and mourning.

The laws of nature, being designed for the good of the whole race, will not be suspended or changed for the benefit of individuals whose ignorance or heedlessness or presumption treats them with contempt. And the violators of natural law only add another insult to the Great Ruler of the world when, in addition to their disregard of the prescribed order of the universe, they either deny that there is any God at all, or that if one exists He is pitiless when the calamities occur which are the result of their own folly.

Men say, How can a benevolent Deity permit the sea to dash on a rocky shore a ship freighted with hundreds of His creatures? But the sea at that very moment is bearing on its bosom thousands of vessels riding securely or making their way in safety to their desired haven.

The rising tide may engulf a sweet child playing on the sands, but should the tide cease to ebb and flow because the mother or the nurse has permitted the child to incur the peril?

It is a benevolent provision of Providence to store in the bowels of the earth inexhaustible beds of coal, and the skill and industry of the miner digs the pits and constructs the machinery which extracts the ore; but if the men working below are prostrated and poisoned by mephitic air because the owners of the mine are too penurious to incur the expense of a sufficient number of ventilating shafts, or if a miner, leaving behind him his safety lamp, strikes a light in a chamber filled with explosive gas and an explosion occurs, causing death and bereavement, shall divine Providence be arraigned and condemned because of human greed or human recklessness?

A heavy train goes thundering over an insecure bridge; it comes down with a crash. The scene which ensues is one of indescribable horror; but was God under any obligation to build a stronger bridge to excuse the incompetence of the engineer who constructed that mantrap over the flood beneath?

It is a beneficent law of Nature that waters moving freely seek lower levels. Because of this provision thousands of crystal springs are sending their waters down mountain slopes and thousands of rivers are gently descending toward the sea. Ought God to be blamed for not suspending this beautiful law when men build a dam at the head of a valley with cities and villages beneath it, and construct it so unscientifically or with such unfit materials that it cannot withstand the pressure which mathematics calculate to a fraction that water bears on every square foot of surface.

Science has ascertained the origin of zymotic diseases, but if men will erect chemical works on the banks of rivers which convert their waters into poisonous slime; if men will persist in drinking from wells contaminated by unmentionable filth or if they will herd together,

like swine in foul tenement-houses, and pestilence ensues, shall scepticism be permitted to lift up its hands in affected horror and assail the wise and beneficent providence of God as the author of what was the result of man's stupidity or avarice or inhumanity?

Such illustrations will make it manifest that God's goodness and mercy cannot be charged with what is the result of man's ignorance, recklessness, lack of fidelity to duty, or greed of gain.

Water of Life.

By Rev. T. W. Garland, Bowmanville, Ontario.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.—Rev. xxii., 17.

This Book begins and ends with Christ. That is the best book, the best sermon, the best hymn, the best prayer and the best life, which begins and ends with Christ. Without further introduction we notice, that the text contains four invitations.

I. We have a royal invitation.

1st. It is no ordinary water. Kings and Queens must not do ordinary things. When the Queen of Sheba came to hear the wisdom of Solomon, she brought royal presents. Neither was there any more such spice as the Queen of Sheba gave King Solomon.

When the wise men came to do homage to Christ, they brought the best of the best things of their country. So here, the Bible is no ordinary Book; the pardon is no ordinary pardon; the Saviour is no ordinary Saviour; and the water is no ordinary water. It is living water and giveth life, healing water and giveth health. The woman of Samaria might well say, "give me of this water."

2d. It is no ordinary supply. As the sun is full of light; and the air is full of health; and the sea is full of water; so is the river of life, always full. Elijah's brook may dry up, and the wine at the feast may be done, but not so with the water of life. Rather, it increases as it flows. So is the Word of inspiration, "My God shall supply all your need, according to his riches in glory by Christ Jesus."

3d. It is no ordinary authority. The voice of the Church is the voice of God, and the voice of the Spirit, is the voice of God. These two voices always blend in the Gospel. The man speaks to the outward ear, and the Spirit speaks to the ear of the soul. There is the outward and inward hearing. The Spirit and the bride say, come. Not the one without the other. When the Spirit speaks in the conscience, it may be as the sound of the Archangel's trumpet.

II. We have an auxiliary invitation.

1st. There was an awful sacredness thrown around the Jewish ark,—only the Priests might touch it. But Jesus Christ as the true Ark, all may touch; others than ministers of the Gospel may help to spread the knowledge of Christ Jesus. "Let him that heareth say, come."

If a congregation were so impressed with hearing the Gospel, that each one did his best to invite a neighbor or a friend to hear the minister preach, preachers would be greatly multiplied. That is a notable text, "the earth helped the woman." The unconverted may not preach nor pray, but they can render much help in many ways in the Church, and should be duly respected for the good they do. In this way they should be encouraged. "Let him that heareth, and wishes the welfare of his neighbors, say, come."

III. We have a distinctive invitation.

1st. Sin is a dreadful thing, When a man feels it, how he is alarmed! Not wonderful that he cries out! How bowed down the publican; how distracted the jailor; how agonized Saul of Tarsus; how terrified Belshazzar. It is a burden too heavy to be borne!

2d. How anxious to know if there be any hope! Can so great a sinner as I be saved? No one knows it like himself! His head may be as waters, and his eyes as a fountain of tears! How mercifully the case is provided for; how it speaks to him. It does not name him, but mentions the anxious one. "Let him that is athirst come." A thousand may be around him, he would give a world to be

saved; no one knows it; he hears the word, "Let him that is athirst come." How the invitation meets the case!

IV. We have a universal invitation.

1st. It is not easy to believe that the religion of Jesus Christ is so good as it is. It is not difficult to make a man believe that there is a Bank of England in London, but it is difficult to make a man believe that there is a bank of heaven in the Bible; yet, it is so written, "I have rejoiced in the way of thy testimonies, as much as in all riches" (Psalm, cxix., 14).

2d. Then when a man comes to believe that it is as good as reported, he can hardly persuade himself that it is attainable by all, in this life. Such, pardon, peace, and joy in this life, never! So man goes from one extreme to another. Hence the vehement invitation, as though the heavenly world were bent on arousing him to believe the word, "Whosoever will, let him come and take the water of life freely."

The Temptation of Christ.

By David MacEwen, D.D. (Presbyterian,) London.

And Jesus being full of the Holy Ghost returned from Jordan and was led by the Spirit into the wilderness.—Luke iv., 1.

Of all the mysteries in the life of Christ there is none more strange than this of His Temptation. In His Incarnation we have a mystery of infinite condescension that dazzles by its very brightness. In His Agony a mystery of sorrow into whose depths we gaze under a sense of incapacity to fathom them; but in His Temptation we have what may be emphatically called a mystery of darkness. The Son of God is here seen in mysterious contact with evil—face to face with sin—the dread encounter being enhanced by the form in which it takes place, for it is not sin in the abstract, but as represented in the person of Satan and by the absolute loneliness of the combat. So important did Milton regard this combat that the whole of his "Paradise Regained" is occupied with it. Many overlook that it lasted for forty days, for the particulars given form only the last scenes of the assault. It is only a glimpse and nothing more which we have in the Gospels of this darkest of Bible mysteries.

I. Observe the time of the conflict. It was immediately after His baptism. As submitted to by ordinary men that baptism was a penitential confession that they were sinners; but as submitted to by Christ, the Sinless One, it was a declaration that from that hour He took sin upon Him, that He became the world's Sin-bearer. He now entered the arena as the antagonist, the destroyer of sin, and at the very threshold of this public ministry He meets in combat the introducer of sin, the upholder of sin's reign and power—as if to show that he who would be sin's destroyer must be Satan's conqueror.

II. Observe the circumstances of the conflict. He was "led by the Spirit," that is, with His enlarged consciousness of His divine mission, He was impelled with holy zeal to seek this direct conflict with sin that He might vanquish Satan on his own territory. It was "in the wilderness" where sin had inscribed its own character on the visible creation, in contrast to the Garden of Paradise, the scene of man's original defeat. And it continued forty days—this number being everywhere in Scripture the symbolical number in connection with the confession of sin or the suffering of affliction, or punishment on account of sin.

III. Observe the nature of the conflict. It was real. Attempts have been made to set aside its reality in two ways: some contending that it was only a vision, and others arguing that He who was incapable of sinning was incapable of being tempted. Neither theory can stand the test of criticism. The conflict, too, was with a person. Belief in the personal existence of Satan is not essential to salvation, and some think that it relieves them from difficulties by regarding the devil of Scripture simply as the personification of moral evil. You may as well say that the Heaven of Scripture is but a personification of happiness. And in getting rid of difficulties in one direction you only involve yourselves in others. For moral evil exists and how Satan came into exis-

tence is not agreater mystery than that moral evil came into existence. Temptation still prevails, of which the world and the heart of every man is the vast battle ground. It is in the heart that the true victory must be gained.

HEATED MACHINERY.

By Rev. William V. Kelley, D.D.

The train that will not stop for a hot box is liable to burn up by the friction of its motion long before it reaches the natural end of its journey. A group of four Newark pastors stood on the steps of the City Hall, whither they had gone on business connected with the Law and Order League. In response to a query, one of them told how much work he was doing by day and by night, and planning to do. To him his interlocutor said: "You are sinning against yourself; you are burning your candle at both ends." The unheeding man so warned was dead of overwork within two years. He managed to consume his candle in half-time. It was a brilliant success, but soon burned out.

A retired manufacturer, watching the strife from which he has withdrawn, tells of five business men, under forty-four, in the circle of his personal acquaintance, who within one year died of brain or kidney disease, or went to the mad-house, all from overwork. A strong man, under forty, was accustomed during the four months of winter to leave home at 6 A.M., and return from business at 11 P.M. In about three years his body grew so tired that it retired from business to a quiet place under the sod, where it is now taking a long rest.

These instances are fair samples of what is going on in the lives of thousands, along all lines of activity, in the burning intensity and fierce ordeals especially of urban life.

When Frank James, the notorious bandit, came out of hiding and surrendered himself to the Governor of Missouri, he explained that he was tired of a life of taut nerves, of day-riding and night-riding, of constant listening for foot-falls, rustling leaves, cracking twigs, and creaking doors; tired of the saddle and the cartridge-belt. The life of many a better man than he is of equal tension; nerves keyed as taut as the strings of Ole Bull's violin; watching against ambush, surprises, and disaster in the deceitfulness of business and subtlety of competition; his mind kept in the saddle and on the road until, even when he lays his head on his pillow and longs to sleep, it keeps galloping on down the sleepless eternity of the uneasy night; tantalized and tossed along the edge of slumber, like a sun-scorched rider who skirts a shady forest which he cannot find a way to enter; and when at last he dozes, dreams he is Mazeppa bound helpless on the back of a flying wild horse. Such a man, spending his first night at a mountain house where it was customary to call guests to see the sunrise, was startled from his half-sleep by the porter's sharp rap on his door, and cried, "What's the matter?" "Day's breakin, sah." "You don't say! What are his assets and liabilities?" The poor man had not yet pulled his brains out of Broadway. He needed to telegraph down to have his brains sent up to him by the next train.

Large numbers of comparatively young men are aging fast with care and overwork. In what ought to be their buoyant prime they find themselves looking wearily on life with the miserable interrogatory, "What is all this worth?" realizing with Milton's Lucifer that to be weak is to be wretched, especially when weakness must drag on at toil; and feeling like the old woman in the poor-house, who, when asked by one of the guardians, "Betty, they tell me you are a hundred years old; is it true?" replied, "The good Lord only knows, sir; but I feel a thousand."

When the machinery heats and swells its bearings it is time to stop and give it a chance to cool. Instead of this, some men

pull out the throttle and let on steam for higher velocity, resorting to tonics and stimulants when what they need is rest; lashing the jaded and groaning faculties that already beg for mercy.

We do not need any one to tell us, after the fashion of a recent author, of a strange land at the South Pole where there are strikes for longer hours and more work. We know places nearer by where men are striking for eighteen hours rather than eight, and wishing they were general passenger agents in charge of the time-tables of the solar system, so they might revise the schedule of the earth's revolution and put more hours into a day. *The Independent* said, when John Swinton stopped publishing his paper, that he had worked on it about twenty-five hours a day. We all know the man, type of a class who, though he might, will never take any vacation, until some time he takes a day off for the purpose of attending his own funeral. Apparently there are men who would rather die worth a million than live worth fifty thousand. Hawthorne said: "When we are dead we Americans begin to enjoy ourselves," from which one would infer Hawthorne to have been a national Universalist.

There is small chance to deny that American life, by reason of something in our blood, climate, and other stimulating conditions, is unequalled in rush and excitement. Herbert Spencer tells his countrymen: "We English have had too much of the gospel of work; it is time to learn the gospel of relaxation." But visiting Englishmen are impressed with the still greater intensity of our life. Archdeacon Farrar said, in 1885: "In America I have been most struck with the enormous power, energy, vivacity, and speed in every department of exertion." Emily Faithful came from the sobering influence of London fogs and told us that our climate is too electric, sparkling, exhilarating, exasperating, and our life too strenuous, exacting and driving.

An English physician says: "American city life requires nerves of steel to endure its terrible strain, and produces a highly nervous and dyspeptic type of men and women." Another Englishman says of us: "Their life is feverish. They are rapid in everything. They live every moment an intense, daring, crowded, reckless and restless life." Oliver Wendell Holmes asserts that, whether the chemists know it or not, there is a double proportion of oxygen in the New World air. Colonel T. W. Higginson once wrote: "Nature said, some years since, 'Thus far the English is my best race, but we have had Englishmen enough; put in one more drop of nervous fluid and make the American.'" Matthew Arnold, in the lofty exercise of his universal censorship, rebuked Higginson for this, but himself said: "Undoubtedly the Americans, both men and women, are highly nervous. A great Paris physician informs us that he notes a new and distinct form of nervous disease produced in American women by worry about servants." Arnold attributed our supersensitive nervousness to overwork, frantic hurry, want of healthful exercise, injudicious diet and a most trying climate.

Wall Street epitomizes its experience in the saying, "Five years is a life-time." A prominent city physician expresses the thought which is forced upon him thus: "Men no longer die; they kill themselves."

In another land and time a man was called more precious than the gold of Ophir. A singular country it must be where a horse is more valuable than a man. I fear that strange land is not far away. One hundred thousand dollars has been paid for a horse here, and the palmiest days of man-selling never saw such a price obtained for human live-stock. A manufacturer of heavy goods loads his trucks with four or five tons each, but orders his truckmen never to drive the big Norman horses off a walk. This makes slow work for long cartings, but is found to be profitable economy in the long run. It pays to keep the huge animals from straining themselves. With himself the manufacturer deals less mercifully, for he keeps extending his business, takes on an enormous load of work and care, and drives himself uphill at a gallop, saying: "In such sharply competitive times as these a man must keep a little ahead of

the world or quit and retire." Several serious warnings have intimated the probability of his retiring under a form of order known to the medical profession as paralysis. If shortly the cemetery hill-slope bears a new monument, what satisfaction will it be to his disembodied spirit to observe in distant city streets his much-prized and long-surviving truck-horses still being driven, in accordance with his orders, on a walk?

The difficulty about the lesson which lies in solution in this article is that they who need it most will heed it least, will not even read it. One vividly clear conclusion is that no nation has so much at stake as ours in preserving one day in seven as a holy Sabbath of rest, free from secular activity and excitements. The President in the White House says he would die if it were not for Sunday; on which day he will not have his mail brought to him, nor so much as read even a friendly letter.

De Tocqueville makes a beautiful picture of us: "On Sunday the American, laying aside the passions which agitate his life and the ephemeral interests which engross it, strays into an ideal world where all is great, eternal, pure;" and in "the solemn calm of meditation" the soul "resumes possession of itself." When was this picture taken?—*N. Y. Christian Advocate. Published by request.*

RECIPROCAL MINISTERIAL HELPFULNESS.

By Rev. S. C. Clopton (Baptist), Richmond, Va.

Pastors may render to each other the greatest service by helping to the exercise of the highest function of their office—the exertion of spiritual power. This we may do by keeping before each other the exalted ideal of the Christian minister given us in the Scriptures. According to these, he is a *man*, and he is a *man of God.*

I. We must help each other to be men.

1. We must help each other to be men in strength. He who classified the human race into three sexes, "men, women and preachers," made a false classification and cast a slur upon the ministers of Jesus Christ, which cannot be justified, unless it be by reference to idle monks, semi-feminine in appearance as they move about in their gowns, and effeminate in life as they depend for existence on the bounties of the charitable world, for which they return no "value received." And, of course, if there are exceptional cases in the evangelical ministry who doff monkish robes and yet do not put away monkish indolence, they do not deserve to be classed as men. The good sense of the young pastor in a great metropolis, who will not wear a clerical suit because the populace would class him among monks and call him a "Dominie," is apparent to all who regard a minister of the Gospel as an exalted type of mankind.

Thomas Hughes' book, "The Manliness of Christ," may not be a great production, and yet the fault is not in the subject. Jesus of Nazareth passed under the curse, "In the sweat of thy face shalt thou eat bread," and forever dignified all handicraft; but He was just as hard a laborer after He became a minister as He was when a carpenter, so that His biographers make repeated mention of His diligence and His consequent weariness. Watch Him through one day's work, or follow Him through one great tour. He sends out seventy men, two and two, thirty-five couples into every place *whither He Himself would come.* He follows up this preparatory work with His own diligent labor and wins for Himself the right to say to His disciples, "We must work the works of Him that sent Me while it is day: the night cometh, when no man can work." And the man who follows Him must be diligent in the Father's business, and he who lives on the bread of heaven as He did will "endure hardness as a good soldier of Jesus Christ."

2. We must help each other to be men in sympathy.

(*a*) We must keep each other in sympathy with all human interests. We must not allow any false sentimentality of our own nor any false sentiments of the world to remand us to the cloisters of a monastery. Our Lord came from Heaven to earth to throw Himself into the midst of the busiest activities of life. His servants must be interested in all human affairs, social, commercial and political as well as religious. The ancient prophets were patriots of the noblest type, and the Apostles, inspired by the example of their Master, were devoted to the best welfare of their people. And we must, by precept and example, teach men to "use this world as not abusing it."

(*b*) We must help each other to maintain sympathy with all human sorrows. Of these the world is full. With these humanity is heavy laden. And it was the crowning proof of Christ's human sympathy that He was "a man of sorrows and acquainted with grief." From these it is natural for men to shrink. But His servants must encourage each other to walk in the path of duty, even though this brings them into contact with the world's woes. The strong must bear the infirmities of the weak, and must carry a diffusive and contagious life to the languishing and broken in spirit. A perfunctory service may do for those whose very worship is as dead as the language in which they perform it, and whose light is as dim as the tapers with which they light the departure of the dying, but it will not do for the messengers of the Lord of life and glory. One of the tenderest things which Moody told when he was in Richmond, was an account of his going as a Sunday-school superintendent to see a poor woman whose little child was dead. After asking her a few questions he took out his tape-line and measuring the form told her that he would be back after awhile. Walking away by his side, his own little child said, "Papa, would you care if I were to die?" That question from his child, who had witnessed his cold, unsympathetic demeanor, was a home thrust. It was an innocent yet keen rebuke which cut to the heart. And that has often bled for others' trials since that day. We must be strong, and yet be strong for others like our Lord, who "Himself took our infirmities and bare our distresses."

II. We must help each other to be men of God. This is a fact so serious that its very solemnity divests the assertion of it of all appearance of boastfulness. And the Christian minister, rightfully recognizing the authority of "the powers that be," and paying his tribute to the civil government, must still magnify his office, as distinct from and yet greater than that of any potentate on earth, since he comes from God with his high commission, and stands for God executing his mission among men. And the distinction of the position increases its difficulty. "We are ambassadors therefore on behalf of Christ, as though God were" treating with men by us. And, therefore, we need to help each other in the fulfilment of this embassy.

1. We must help one another in acquiring a better knowledge of God. All should be inspired by the glimpse of our elder brother, Paul, standing upon the heights of Christian attainment, still looking above and shouting, "That I may know Him!" "That I may know Him!"

(*a*) We must help each to the more thorough comprehension of God's Word. We must know this, the revelation of God's will. "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness; that the man of God may be complete, furnished completely unto every good work." This Book reveals the best knowledge of human nature extant. It is the great encyclopedia of our race. A man may never enter seminary, university or college, yet if he knows this book he will be educated in the university of the universe. For it is as many-sided as this round world. And the Christian minister must understand all of its varied adaptation to human wants and necessities. We live in a favored time, when the best religious thought of the world is accessible to us all; when the great theologians, the profound thinkers upon revealed truth, come

into the humble man's library and help him to study the Bible; when he can consult Lange, Tholuck and Meyer, Godet, Ellicott and Alford, and our own Broadus, doubly our own as an American and a Baptist, and obtain intellectual light and spiritual quickening "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."

Yet, after using all of these great helps, ministers may, in the ardor of earnest, fraternal discussion, kindle in their own souls a burning love of truth, which will dissolve many mysteries and open before them

> . . . "the shining table lands,
> Where God Himself is moon and sun."

Then we shall, doubtless, attain to better success in exegetical preaching. We shall not be satisfied to preach so constantly upon the short texts, which are often only the eddies of truth, but standing by this fountain of divine knowledge, we shall open the floodgates and turn loose a grand current of divine truth into the minds and hearts of the waiting assembly.

(*b*) But this is not all. We must not only know God's Word, we must also have a personal knowledge of God. We must not only know truth, but we must also know Him who says, "I am . . . the truth." Then we can give the agnostic a direct, dogmatic, decided answer from every faculty of our nature. If he says that he does not know about the future life and eternal things, we can tell him that we do. A young mother lost her child. An older minister said to her pastor: "You must be very tender and considerate toward her now, because that infant will always be a real person to her. Others may think of it only as a memory when they see the little grave in Hollywood. But to her it will always be a real person and a part of herself." On the last night that our Saviour spent with His disciples, He was evidently striving to impress them with the reality of His future existence and interest in them. "Ye believe in God" [the unseen, the invisible, so when I have departed] "believe also in Me." We are to share His divine benediction upon those who, unlike Thomas, "have not seen, and *yet* have believed." We may help each other up into intimate fellowship with Paul and say, "For I know whom I have believed, and am persuaded that He is able to guard that which I have committed unto Him against that day."

2. And we must help each other in the better proclamation of God.

(*a*) We must help one another in personal living. If we are to be ensamples to the flock, we must use all the resources at our command to present the best type of the Christian life. A young man said of an aged minister of the Gospel who had gone to his God, "Heaven was not much gain to him, because he had so much of heaven here." Hyperbole! Yes, undoubtedly, striking hyperbole! And yet it sets forth a glorious fact.

"The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance." The illumination of the Holy Spirit passing through the Christian's soul causes these fruits to grow in the life. These are so many colors, giving the analysis of heavenly light, which, when gathered up about the great white throne, pass again into the halo of indescribable glory.

(*b*) Then, we must help one another in personal preaching. Experimental knowledge entered very largely into the apostolic preaching. This touches the heart and conscience. There is such a thing as attempting to be pathetic. And usually people see the attempt and do not feel the pathos. There is such a thing as a false pathos. A minister once said, "I can make the people cry any time I choose." "How?" was the quick inquiry. "By talking about their dead." To resort to such a method only to draw tears is unworthy of the Christian minister. To aim at such a result is unworthy of Christ, because unlike Him. His biographers never wrote any of the signs of His power in the tears of His audience.

But there is a true pathos, a fire which comes down from Heaven. This kindles a spiritual flame in the preacher's heart. and this, in turn, kindles a holy ardor in the souls of his hearers which will burn

till the dawn of glory. This fire in the Apostles' hearts lit Jerusalem into a blaze at Pentecost. For it they waited and prayed. Soon they tranferred the serving of tables to other hands, and continued "stedfastly in prayer, and in the ministry of the Word." They knew they could find spiritual strength at the throne of grace, and they wanted to secure it. There we, too, may together find help for proclaiming "the unsearchable riches of Christ." In ministerial prayer meetings, we should unquestionably become better men, and out of them we should come mightier men of God; and the people whom we serve would become far better servants of the Lord Jesus Christ. —*Religious Herald.*

JOHN WICLIF—ENGLISH REFORMER AND TRANSLATOR.

By Professor Theodore W. Hunt, Ph.D. (Presbyterian), Princeton College.

As in Chaucer we hear from the court and in Langlande from the country, in Wiclif we hear from the university, the centre of the theology and philosophy of the time, the seat of that very hierarchy which it was to be his special mission to oppose. The village in which he was born in 1324, was known by the name of the Wiclif family. Situated, as it was, in the north of Yorkshire, his relation to the houses of York and Lancaster had an important influence in his career as an author. It is somewhat doubtful as to where he received the rudiments of his education, little being known of the character and circumstances of his parentage. Judging, however, from his later life, he must have been one of those persevering minds who compass wide mental results and acquire large stores of knowledge in ways peculiar to themselves. In 1361 at Oxford, he distinguised himself in the study of the old scholastic philosophy and divinity. He was especially diligent in the study of the Scriptures, so much so as to be called the Evangelical or Gospel Doctor. This was just the name which in all humility he coveted above all others and deemed it to be superior to that of any earthly ruler. Here, at Oxford, began that wonderful career which had its final and fullest expression in the enlightened days of Henry the Eighth and Elizabeth. Brought into closest contact with the ancient philosophy, he discovered its essential weakness. Living at the centre of the Romish economy, at the university and the court, he quickly perceived its errors and corruptions and resolved by divine aid to diminish or demolish them. On this great work he at once entered, attacking the orders of the monks and the merciless tyranny of the priestly system. Providence raised him up friends at the court itself in the persons of the king's mother and the king's son—John of Gaunt, Duke of Lancaster, through whose official influence he especially sought the completion of his plans. It was through him he desired to establish the true spiritual church as opposed to the claims of the temporal power of the prelates. In this the duke seconded his efforts in that any assumption of temporal rule was against the interests of the court. Romish enmity was at once aroused, and Wiclif being summoned to trial at the church of St. Paul's was forbidden to teach or diffuse his heretical doctrines. Here again Providence intervened, in that before the papal order reached Oxford, Edward the Third had died and his successor Richard the Second had ascended the English throne. Here was the strange sight of a court in league with an honest spiritual reformer against the unholy tyranny of the Holy See. The extreme measures of the papacy defeated themselves. Wiclif was now a kind of private counsellor of the realm and freely consulted as to modes of procedure. When therefore the papal orders arrived and Wiclif was called before the bishops to answer for his heresy, the higher order of the Prince of Wales was produced, bidding the bishops adjourn. The fearless reformer was thus encouraged to prosecute his work so well begun to its tri-

umphant issue. No sooner, however, had he thus renewed his labors than the struggle assumed a different phase and a less hopeful one. So long as Wiclif's opposition to Rome was confined to her claims of temporal power he had the sympathy of royalty. But when the theology of the old Church was questioned, there was a radical change of attitude on the part of the king. In 1381, when Wiclif denied in stoutest terms the doctrine of transubstantiation, not only were the bishops indignant, but even his old friend, the duke, was aggrieved and withdrew his practical support. Many of the reformer's writings were condemned and he was driven from the university in disgrace. Had he not, soon after, been stricken down in death, we may well surmise what his fate would have been at the hands of the infuriated pope. The action taken by the papacy after his death warrants us in saying that as he preached the doctrines of Paul, he would probably have suffered a similar martyrdom. No sooner had he died than all his available manuscripts were burned by the pope himself. Thirty years after, his bones and ashes were exhumed by order of the Council of Constance and scattered in scorn to the four winds of heaven. Thus says the quaint Fuller, "This brook did carry his ashes into Avon; Avon, into Severn; Severn, into the narrow sea and this into the wide ocean." So was it with his doctrine,—the clear and bright teaching of this "Morning Star of the Reformation." "He was honored of God," says Milton, "to be the first preacher of a general reformation to all Europe," so that apart from his appearing as he did and when he did, neither Luther nor Calvin would have done the biblical and evangelistic work they did. If these last are to be honored, what cannot be said in praise of him who nearly two centuries before them, in the midst of popular ignorance and papal tyranny, broke the bonds of both and led the nation out into Christian light and liberty?

In addition to Wiclif's work as a reformer of Romish abuses, he accomplished results more specfically literary, though all in the line of the one great final purpose. The fertility of his authorship may be seen from the fact, that despite the destruction of manuscripts by pope and priests, the libraries of London and Vienna still contain specimens of his writings. Far in advance of his countrymen in natural ability and acquisition of knowledge, he was ever busy with his pen in behalf of the cause so dear to his heart—a notable example of an author specially consecrated to sacred letters. His great work, however, was that of a translator as seen in his revision of the vernacular Bible. It was towards this particular work that all his labors and teaching, tended. He saw that the best methods after all, by which the people might be drawn from papal traditions and superstitions, would be by the rendering of the Word of God into their own tongue. He felt that it was a debt that he owed to God and the truth, to his country and his native speech, thus to open the way for the humblest of the English folk to read the Scriptures for themselves. In his "Apology" for the translation, he seems to have had in mind this deep indebtedness and he must meet it. To Wiclif thus belongs the enviable honor of giving us our first English Bible, and no words can express the full measure of those far reaching results in our national character and religious life, our literature and language, that date their beginnings in the revision of 1380. Careful attention should be called to the special literary and linguistic value of this revision in its peculiar position as among the latest prose writings of middle English, if indeed, they might not be justly termed substantial specimens of the modern era. It called the attention of the people to the natural claims of their birth-tongue, and being used in the constant service of the Church revived an ever keener relish for its homely diction, and an ever stronger desire to enlarge the area of its influence. It thus stands related to the improvement of the later language, somewhat as the scholarly revision of Luther stands to the high German of to-day.

Had it been prepared as Luther's was, and as Tyndale's was after the invention of printing, in 1440, its history would

have been far different, and in its relation to present English still more intimate. In a true sense, Wiclif stands at the very beginning of modern English letters, and stands there with the English Bible in his hands. We are apt to lose sight of the purely educating and culturing influence of such a book, certainly second to none in this respect among all the treasures of literature. With many, it is the only book. With multitudes, it is the choicest of all others, while even upon those denying its divine character and purpose, its indirect results are potent. Wiclif's revision of the Bible gave to the developing speech of the time an impetus and stamp which no secular treatise could possibly have done. Goethe and Schiller with all their gifts did less for the German language than Luther did. Milton, Dryden, Addison and De Quincey have done less for the English than did Wiclif. It is a book belonging to the court and the cottage alike; to the scholar, tradesman, and husbandman, moulding the individual and national character into the highest forms of strength and beauty. It is because of this marked literary and linguistic value of the Scriptures that the record of no nation's speech and letters can be written without them, while of no historic people of Christendom, is this more true than of the English. No study of first English is at all reliable that leaves out of prominent account the partial scriptural paraphrases and revisions of Caedmon, Aelfric, Aldhelm and Alfred. No true interpretation of middle English can be given apart from a study of the various revisions which from the Ormulum, in 1205, to the translation of Tyndale, in 1526, marked the progressive growth of the home speech; and how could the English language from Elizabeth onward be studied aright, save by a constant reference to that series of revisions beginning with the Genevan of 1560 and closing with the Westminster of to-day? In this historical survey of English, Wiclif's translation is vitally important, partly, because it was the first one essentially complete and, mainly, because it laid an enduring basis for future renderings.

The fourteenth century was preparative and transitional, one of those opportune eras of which much or little may be made, dependent on the foresight or ignorance of those who live in them. This foresight Wiclif richly possessed, and while doing the best possible thing for the spiritual weal of his own age and the ages following, did, also, the best thing for the unfolding history of English speech. The English Bible was a greater charter than that which the barons wrested from King John at Runnymede, for in addition to ensuring political liberty to all without distinction, it established the language and literature as, first of all, English; gave them a moral quality and influence which, under God, they are never to lose, and established, as well, that liberty of conscience and exercise of religious rights that are the very conditions of all progress.

Wiclif was an English reformer before the English reformation; an English translator before the English translators; and must ever be accounted an essential factor in whatever may henceforth be the literary and moral advancement of English-speaking peoples.

THE PASTOR WITH HIS CHURCH *

By Z. D. Roby, D.D. (Baptist), Ala.

I. 1. The pastor's work is many-sided, his office has many functions. The pastor who aims to be a specialist is a special failure. The would-be specialist had better answer any other than a call for pastor; for in that position he will find that he has been miscalled and that he has missed his calling. The pastor is a combination man; and, as nearly as possible, he should be a perfect combination of the very best qualities and qualifications. The pastor with his church is the shepherd with his flock; the overseer, with his workers; the teacher, with his pupils; the general, with

* Delivered before Baptist Congress.

his army. To compass such a combination, the pastor must be broad and deep, strong and solid. Surely the greatest of all enterprises demands and ought to have the greatest of all leaders.

2. As a general, the pastor must be quick and accurate in surveying his field; correct in reckoning his own and the forces of the enemy; judicious in planning the campaign; prudent and firm in ordering the battle, and bold and heroic in leading the charge. No general ever had such foes to face, such army to command, such battles to fight, such cause to gain, as the pastor. He must organize, discipline, drill, train, encourage and manœuvre the soldiers of the Cross, until every one, in his charge, is able to put on the whole armor of God, and to wield every weapon, offensive and defensive, for the pulling down of the strongholds of the enemy and for the establishment of Christ's kingdom. Nothing less than this will satisfy the pastor's righteous aspirations.

3. As a teacher, the pastor must know what to teach and know that he does know; and then, he must know how to teach others what he knows. To do this successfully, he must acquaint himself with his pupils, in all their diversity of age, talent and advancement. Milk for babes and strong meat for mature men are both, alike, needful and equally useful, and the pastor, who would become all things to all men, must be as skilful in teaching the primaries as the seniors. The world is well-nigh full of teachers—teachers teaching art, science, literature and all the industries—teachers teaching everywhere. But, among them all, we find nothing to compare, in importance and responsibility, with the teaching of the pastor. He stands before his pupils as called and sent of God to teach the religion which He Himself declares is the only means of saving their souls. Clothed with the divine right to teach, he stands before men in God's name and in Christ's stead to expound God's will. He is the teacher of the science of all sciences—the science of life everlasting and of honor and glory immortal.

4. As an overseer, the pastor should be familiar with all the details in every department of the work in his charge. He should also know all the workers in his charge, with all their several ability, skill and aptitude. And, in addition to all this, he must be tactful enough to get the workers to do their work and each one his own work, so that the most and the best work shall be accomplished of which they are capable. Think of the importance, character and consequences of the work over which the Holy Spirit appoints pastors as overseers, and then tell me, ought not a pastor to be incomparably the best of all overseers? The great variety of his work, and the still greater variety of his workers, the delicacy and the difficulty of much that he has to do, demands, in a pastor, greater energy, industry, diligence, skill, patience and perseverance than is demanded in any other overseer.

5. As shepherd, the pastor must be brave, faithful and tender. Tenderly he must sympathize with the many wants and weaknesses of his flock and no less tenderly must he minister for their relief, comfort and edification. Such tenderness as the pastor needs, springs from nothing but the Christ-love of souls in the pastor's own heart. This cannot be imitated or counterfeited; it must be genuine or it is worse than nothing. Not only tender, but the shepherd must be faithful. By day and by night, in summer's heat and in winter's blast, always he must stand by his flock earnestly, faithfully, warning and guarding them against approaching dangers. He must also be brave—brave enough to face and fight any foe that assails his flock—brave enough to throw himself in the breach before any danger, for the protection of his flock. If he thinks so much of his dear self and so little of his people as to run away from them rather than to fight and die for them, he is not a pastor in the scriptural sense. Poor, cowardly hireling; let him go, the sheep are as well off without him.

No other shepherd ever had such a flock to lead and feed and protect, as the pastor has. A flock of souls immortal, each one worth more than the whole world; and, for whom the Chief Shepherd, whose own those souls are, laid

down His life. Unless the pastor is the best of all shepherds, he advertises himself unfit for the sacred trust committed to him.

So, in the worthy pastor are combined the characteristics of the *best* shepherd, the *best* overseer, the *best* teacher, and the *best* general. How brave and tender, how wise and humble, how dignified and lowly, how good and great the pastor is! He is a Nehemiah to organize, a Moses to lead, a Paul to teach and a David to protect the flock. *Such a man is worthy the office of bishop.*

So much for "the pastor with his church"; but what of the church with its pastor?

II. For the efficient prosecution of their God-appointed mission in this world the churches need pastors—such pastors as we have described.

1. Churches need pastors, not to do their work for them, but to organize, discipline, encourage, lead and oversee or superintend the churches in doing their own work. Happy would it be if churches and pastors could be induced to act upon this plainly scriptural relation the one to the other. A church says, "We want a pastor to go in and out before us." Very well, but sometimes the pastor finds that he is expected to do all the outgoing and incoming by himself, while the Church sits complacently looking on. Who is to blame for this state of things? Such a church has been mistaught—wrongly educated; and who but its pastors have been its teachers?

"We want a pastor," says a church, "to break unto us the bread of life." Yes, but when the pastor breaks the bread the Church has no relish for it, no one is nourished and strengthened by it. What is the matter? Granting that the present pastor is God-sent and all right, then one of two things, or both together, must be the matter with such a Church. (*a*) A former so-called pastor has fed them on foam and froth and sillabub until their appetites are vitiated; or, (*b*) their former pastors, so-called, have been unduly ambitious and in great haste to increase the number of their church members, and, hence have received the unregenerate and unbelieving; now, the Church has no taste, no desire for the pure truths and sound doctrines of God's Word. School teachers are not expected to furnish their pupils capacity for learning, but they are expected to draw out, train and strengthen what mental abilities the pupils have. No more does God require pastors to convert people—to put into them the mind and spirit of Christ; but God does require the pastor to feed and strengthen all who have been born of the Spirit, by ministering to them the food which He Himself supplies and prescribes.

2. The proprietor of a business does not require his overseer or superintendent to do or try to do the work for which he has employed a hundred workers; but the proprietor does expect his superintendent to see to it that the one hundred workers do their own work. God does not require a pastor to do what He has called and ordained a hundred Christians to do; but God does require the pastor to see to it that the one hundred church members do their own work to the best of their ability. Ought a pastor to visit his people? Yes, of course he ought. How much time ought he to spend in this way? Just enough to see that the members visit one another as they should, and to satisfy himself that their home and social and business lives are correct. "He does not visit enough," is the oft-repeated complaint against the pastor. Well, who is to judge him in this? Answer this sometimes groundless complaint by ordering the complainers to begin themselves this work of Christian visitation, and then see to it that they obey your pastoral instructions, and you will hear this complaint less frequently.

3. The government does not expect a general to do the fighting for his army; but the government does require the general to handle the forces in his command so as to achieve the best possible results. The great Captain of our salvation does not expect the pastor to do the fighting for his church; but the pastor is required to organize, discipline and lead the Christian soldiers in his charge, so as to attain the broadest conquests for Christ. "Our pastor is wise, judicious, studious and

devoutly pious; he is an excellent preacher; and, socially, he has no superior; but, somehow, we have but few additions. The people are not rapidly converted under his ministry." So church members sometimes say. If what they say is true, can it be the pastor's fault that the people are not converted? May it not be the fault of the Church? Can that pastor say to his members as Paul said to some of his, "Ye are my epistle known and read of all men"—your lives and characters are the living exemplification of the truths I preach? And can that pastor conscientiously apply to his member Christ's language, "Ye are the salt of the earth," "ye are the light of the world"? Are they lighting up the darkness around them? Are they, in their intercourse with the world about them, "holding out the word of life" and shining spiritual lights and guides to others? Is there constantly emanating from them a savory influence that makes the sinner's sins uncomfortable for him; and is there that subtle power of Christian character in them, which rebukes sin and warns the sinner, which presents the beauty of holiness so as to make sin appear in its exceeding sinfulness, in its heinousness and hideousness? If not, then the Church and not the pastor must bear the blame for their non-aggressive condition. The pastor teaches, but the Church does not learn; he proposes to lead, but they do not follow; he points out their work and exhorts, entreats, persuades and commands, but they refuse to work; he charges upon the enemy, but his members will not fight. Now what is to be done? Why that church "wants a change of pastors"—such a church is always looking for "another pastor," and for the same reason that a set of lazy workers want a different overseer and a cowardly company wants a different captain, and a class of numskulls wants a different teacher, and a flock of contrary, hard-headed goats want a different shepherd. To please such a Church is to allow them to do as they please; and, as they please to do nothing, no pastor worthy the name will try to please them. Such a Church needs "a change," not of pastor, but of purpose. Oh, that *all* pastors were pastors! "We need more pastors." Of the right sort, yes; but we have already an abundant superfluity of the other sort, a superfluity that is always trying to create a demand for itself. Our crying, urgent need is *better pastors*, even if they are fewer.

III. When our churches and pastors more fully comprehend their correlative duties, obligations and responsibilities, then some very gratifying results are sure to follow.

1. Then a church will be carefully, prayerfully judicious in the settlement of a pastor. A stranger will not be settled; the church will know the pastor, and he will know the church, before settlement. Thus made, the settlement will be more permanent than now, the pastor will not be "looking out for calls," nor fishing for invitations to visit vacant pastorates. His own and his wife's health will not "make a change necessary."

2. Then the churches will not regard their pastors as merely paid servants, to be dismissed whenever they fail to please a few sore-heads, dead-beats or cranks: for, by that time, churches and pastors will have learned that it was foreordained from before the foundation of the world, that sanctified common sense, consecrated intelligence and Christ-like love for souls should rule in the churches of Him "who is Himself the fulness of both wisdom and knowledge."

And then churches will "very highly esteem in love, for their work's sake," their pastors—"those who have the rule over them." Then churches will understand that they need pastors and that God gives them pastors, not to tickle, but to teach them; not to entertain, but to edify them; not to please, but to lead them; not to hurt, but to help them, by working them to the maximum of their ability for the extension of Christ's kingdom; not to keep them out of the conflict with sin and Satan, but to put them in and to keep them in the thickest of the fight, even unto death.

3. What immense gain would thus accrue to Zion! As things now are, very much time is wasted and many advantages are lost by pastoral changes. If the pastor expected to stay thirty or forty years

on the same field, his plans for work would be greatly broadened and deepened and lengthened, and, in the prosecution of such plans, he would necessarily and unavoidably attain depth, and breadth, and variety, and power as a preacher and pastor, which, under other circumstances, would have been impossible for him. The pastor who has played with the babies, baptized the children, married the young men and young women, buried the dead and preached the Gospel for the same congregation thirty years, must have been an exceedingly small man to begin with —entirely too small for a preacher—if he cannot do anything that ought to be done with that church and congregation. He cannot change their hearts—that is, the Holy Spirit's work—but instrumentally he will come nearer doing that than any other man, be he professional evangelist, revivalist or anybody else.

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

August 4, Saul Chosen of the Lord.—I. Sam. ix,. 15–27. **1889.**

I. The Lord chose Saul to be king of Israel. Vs. 15–17. (1) The purpose of God was that Israel should have no king but Himself; that is, that their government should be a theocracy. (2) Ambition led them to demand a king, that they might be like the nations by which they were surrounded (I. Sam. viii., 5, 19, 20). Conformity to the world, instead of obedience to and dependence upon God, has ever been the sin of His people. How forceful is Paul's exertation in Rom. xii., 1, 2. (3) Though the people showed rebellion in asking for a king (viii., 7), yet the Lord yielded to their demands, promising at the same time to continue His blessings to them if only they would, under their king, be faithful to Him (viii., 22; xii., 14, 15, 24). O how gracious the Lord is; ever ready to forgive and bless if only we will obey! (4) Though the people desired a king, yet they were not left to make their own choice (vs. 15–17). The fact of our sinfulness does not turn God from us or cause Him to withhold His guiding hand from our lives. (5) The man chosen to be king was to be a "captain" over Israel, leading them out in successful wars against their enemies (v. 16). Though Saul turned out badly, yet the Lord intended him to do Israel good and make them strong and happy: "Thou shalt anoint him to be captain over My people Israel that he may save My people out of the hand of the Philistines; for I have looked upon My people, because their cry is come unto Me" (v. 16). In answer to prayer and for the welfare of His people did the Almighty select Saul. Every act of God in this great revolution shows His infinite goodness. So are all His dealings with the children of men. Never is there revenge, but always tenderness, mercy and help!

II. The meeting of Samuel and Saul. Vs. 18– . (1) The story of each of these men up to this point should be told. (2) They were brought together by the Lord, Saul being providentially guided and Samuel being previously told of his coming. (3) How little Saul knew what was in store for him. So with ourselves, we know not the divine purpose concerning us. He has, however, a purpose. Let us open our eyes to that fact, and prepare ourselves, by humility and faithfulness, to occupy His allotted place to us better than Saul did his. (4) The Lord's great promotions made Israel's first king high-minded. May such a spirit never possess us. We can by pride of heart frustrate God's most gracious purposes concerning us. (5) All His calls are conditional: our own obedience is involved. Looking for his asses Saul found a kingdom. How marvellous are the leadings of the Most High! But read the other side of this story. Saul, one day, sparing some oxen, sheep, camels and asses that he should have slain, lost his kingdom (I. Sam. xv., 3–28). The great blessings of life may

come to us easily. But how many to-day are mourning over the loss of high privileges they once enjoyed, conscious that because of their own sinfulness they were not allowed to retain them. "The bleating of the sheep and the lowing of the oxen" sound in too many of our ears, telling us of our own unworthiness to hold high places in the Lord's kingdom! (6) Samuel's reception of Saul (vs. 19–24). (*a*) His mind is set at ease regarding the asses. The matter was not too small for the great prophet of Israel to give attention to. (*b*) An intimation is made to Saul as to his future career (v. 20). (*c*) Insignificant enough did the son of Kish feel himself to be that day (v. 21). Would that he had not so soon departed from it. (*d*) With the chief men of the place did Saul sit down—his first introduction to his high position (vs. 22, 23, 24).

III. Samuel communes with and anoints Saul. Vs. 25–27; chap. x., 1. (1) In this private conversation, the prophet opened up to the young man the whole matter of the condition of the people, the will of the Lord, his own great responsibility and all things pertaining to the high office of being king of Israel. God calls no man to a great work without fully furnishing him with all knowledge and strength. No man fails for lack of light. (2) The anointing of verse one, chapter ten, was a token to Saul of the Spirit of God being in him and his divine call to the kingship of Israel being sure. His public acknowledgment by the people had yet to come.

August 11, Samuel's Farewell Address.—I. Sam. xii., 1–15. **1889.**

I. Golden text. (1) Israel had sinned in asking for a king (viii., 7), but the highest blessings are yet in store for them if only they will fear the Lord in the future, under their new form of government. Mark this word, "only." Obedience is the one thing that satisfies God. This obedience implies both faith and service: a consecration to the Lord of our faculties according to His Word—"in truth, with all your heart." (2) We should be led to this by the past goodness of God, "for consider how great things He hath done for you" (I. Sam. xii., 24).

II. Saul made king by the people. xi., 14, 15. (1) After Saul was anointed by Samuel (x., 1), he called the people together at Mizpeh and made public choice of a king from all the tribes. The choice falling upon the son of Kish, all the people shouted and said, "God save the king" (x., 17–27). (2) Saul, by a great victory over the Ammonites, won the hearts of Israel, so that at Gilgal he was made king by the people before the Lord (xi., 14, 15). Here we find that God's choice became also the voluntary and enthusiastic act of the people.

III. Samuel's address. Vs. 1–15. This famous discourse, delivered at Gilgal on the occasion of King Saul's coronation, consists of two parts: 1. Samuel's vindication of his own integrity. 2. A reproof of the people for their sin, with a closing word of exhortation. In the first part, the prophet calls attention to the fact that he had hearkened to their desire and had placed over them a king; and hence, being himself about to step out of public life, he calls upon the people to witness against him if he had in any way done them wrong. What a testimony we here behold the people bearing to the honesty and goodness of this public official. Would that all who have entrusted to them the people's interests, temporal and spiritual, could be so clean and praiseworthy at the close of their term of office. It is Samuels we need in places of responsibility—men who defraud not, oppress not, take not bribes, nor blind their eyes, neither to their own nor other people's sin! Give us such men in Church, State and commerce, and how the blessings of Heaven would be poured out upon us!

The remainder of the address sets forth the two great facts that obedience to God brings His favor and blessing, and disobedience His sure condemnation (vs. 6–12). The people are then asked to behold their new king as a gift of God to them, to whom they must be grateful, by fearing Him and serving Him with all their hearts.

It was a fine occasion for declaring great truths to Israel and reminding them of their obligation to that God who had made them a peculiar people—to the recognition of the fact that, though like the surrounding nations they had now a king, yet the Lord was their true sovereign and to Him alone they must be faithful with all their hearts.

The first lesson of Christianity is the Kingship of Jesus Christ. He is our Prince and Saviour—Prince first, then Saviour (Acts v., 31).

August 18, Saul Rejected by the Lord.—I. Sam. xv., 10–23. **1889.**

I. The Amalekites. (1) These were the descendants of Esau through a grandson (Gen xxxvi., 12). (2) They were the enemy of Israel, and represented the king-

dom of Satan on earth (Ex. xvii., 8–16). (3) We have many passages declaring God's purpose to destroy Amalek from the face of the earth (Ex. xvii., 14; Deut. xxv., 19; I. Sam. xv., 3). (4) The chapter before us contains the divine command to Saul to execute this decree. (5) We can only understand such a commission to be given to Saul by the just and Holy God on the ground that Amalek represents darkness, wickedness, unrighteousness. Had there been any good thing in them they would not have been destroyed.

II. How Saul executed the Lord's command. Vs. 1–9. (1) What Amalek represents in the Scriptures must be clearly understood by the scholar before the verses of the lesson are taught. (2) Their real character is the foundation of verse three, where the words of the Lord are plain and sweeping. (3) Saul fell far short of obedience, as we see in verses 8, 9. (4) His conduct was like what ours is apt to be, sacrificing the worthless things of life in order to be Christians, but sparing everything that is of value or that gives us pleasure. What Saul was told to do with Amalek, we are commanded to do with the vile, sinful things of our hearts. Alas, that we should save the best of our sinful habits and ways and only destroy utterly everything that is worthless. (5) Obedience to God's Word is the fullest statement of the Christian life. What a sacrifice this means!

III. How the Lord dealt with king Saul. Vs. 10–23. (1) Seeing what he had done, the Lord repented that He had ever made him king. Such was the divine communication received by the prophet (vs. 5, 10, 11). (2) At Carmel Saul was making a big show of his victory by exhibiting the captured king of the Amalekites, Agag, with the sheep, oxen, asses, etc. Meeting Samuel there, he hypocritically declared his great obedience: "I have performed the commandment of the Lord" (v. 13). Samuel's reply in verse 14 shall be memorable till the end of time: "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" the visible tokens of disobedience, notwithstanding a bold outspoken profession to the contrary. (3) In the lives of too many that make an open profession of religion, there are the bleating sheep and lowing oxen of Amalek—things that should be destroyed because they are positively sinful, and yet they are kept alive because they are gratifying in some way to the flesh. (4) Saul tried to explain matters to Samuel by putting the blame on the people and by pretending to make a religious use of the vile sheep and oxen. This is quite like ourselves. We put the blame of our sin on others; or try to persuade ourselves that what we do to gratify the flesh will eventually serve a religious end; as if we could offer acceptable sacrifices to God with the things of Satan! (5) Samuel's awful charge of condemnation (vs. 16–19). (6) Saul tries to excuse himself, but the prophet answers in the profound words of verse 22: "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Let this verse settle it in our deepest conviction, that the seat of true religion is in the heart and not in any external form, sacrifice or creed. It matters not how much we may give, if the spirit of obedience do not reign inside. The evil that abounds is the willingness to be religious outwardly, while the heart is kept full of self-righteousness and the Word of the Lord is counted a small thing! (7) Saul is rejected because of his rebellion against God in not destroying Amalek (v. 23). What a warning to all to do the Lord's will however much it may involve. The great sin of Israel's first king was his proud autocratic spirit. He believed that he was a law unto himself and that not even the Lord God should dictate to him. We need to fear this same thing. Pride of heart will surely bring us to ruin if not subdued by the grace of the Lord Jesus Christ. O for a baptism of humility upon all our schools and churches. Then would the stubbornness be taken out of all our hearts, and God's Word would be listened to with gratitude and His commandments obeyed with delight!

August 25, The Anointing of David.—I. Sam. xvi., 1–13. **1889.**

I. Saul rejected. xv.,24-35. The lesson of last Sabbath with the remaining verses of the chapter tells the story of King Saul's rejection by the Lord, with the cause. As he was first chosen by the Lord God and then by all Israel, the cause of his dethronement should be clearly understood before the bringing of David to the front. Clearly should it be seen that he was only king conditionally. Everything depended upon him obeying God. His conduct toward Amalek demonstrated that he was

not the man to rule over Israel. Hence he was set to one side and another was put in his place. God did it all; but Saul's character determined the divine action.

II. David chosen. Vs. 1–13. (1) The opening words show the tender-heartedness of Samuel, but he had a duty to perform for God and Israel greater than grieving over the worthless Saul. (2) Having, as we saw in the last lesson, spoken burning words of condemnation to Saul, he must now fill his horn with anointing oil and go in search of another king. (3) The second verse gives us an insight into the furious spirit of Saul, which comes out more terribly in after years in his hatred of David. (4) The story of how David was chosen is beautifully told (vs. 3–13). Observe, (*a*) that it was all the work of the Lord, just as was Saul's choice; (*b*) that Samuel was the agent in accomplishing Heaven's purpose; (*c*) that the prophet thought that Eliab was the person intended because, no doubt, of a fine, imposing personal appearance; (*d*) that the Lord corrected his notion, by giving the secret of all his choices—the state of the heart (v. 7). (*e*) Is your heart right toward God? If so you are in a condition to be called to some useful, it may be great, work. Though you may have many other qualifications it is heart-power God wants. (*f*) This true, God-like heart may be in the most insignificant—the one we least think of. Jesse had not thought it worth his while to bring David from the fields until requested by Samuel. (*g*) We cannot be too obscure for the Lord not to find us out. Let those anxious for notice and for a larger place of action bear this in mind. (*h*) Let families in humble circumstances take encouragement from the history contained in this lesson. (*i*) Learn that whom the Lord calls them He also fully qualifies. When the oil of consecration was poured on David, the Spirit of the Lord came upon him from that day forward (v. 13). (*j*) God wants all for His service—He chooses the sincere in heart—He fully furnishes all whom He anoints—He will never leave them nor forsake them, while their hearts continue right—obedience to His commandments is the one daily obligation He places on His chosen—He will accept no compromise of His word: "To obey is better than sacrifice and to hearken than the fat of rams"!

Christian Edification.

Preparation to Hear.

Preparation to preach is vital. Preparation to hear is equally so. If neglect to prepare for preaching is an offence in the preacher, can it be less so in the hearer? Preaching is a serious business. Hearing stands in the same attitude. Thoughtful, careful, prayerful preaching secures the most important ends. Thoughtful, careful, prayerful, hearing secures ends no less important. The preacher fails to meet his solemn responsibilities by neglecting to make his preparation. The hearer fails in his no less solemn duty when he is indifferent to his preparation. It is much to be feared that neglect of preparation is far more prevalent in the pew than in the pulpit.

The preparation for the hearing of God's Word to profit is as extensive as the life and involves the life in its daily habits and devotional spirit. This is the mediate preparation bearing in a direct way on the hours of devotion.

That we are about to hear the Word of God is a consideration of no small moment. We are not going to a lecture, a fun manufactory. This is the Word of God, to which I am to listen, the incorruptible seed that liveth and abideth forever; the soil that receives this precious seed must be well prepared.

Secret prayer is the fitting preparation for hearing. No person ought to hear the Word of God who has not prepared his heart by prayer; an approach to God in the attitude of private prayer is one of the important elements of preparation. This prayer for God's help for a collected and consecrated mind, for a devout and sincere heart and for aid to the preacher, puts the heart in accord with the hour

of worship and all the elements of God's service. The heart should be prepared to receive the preached Word by devoutly reading the Holy Bible. Its truths and impressions serve as the fitting antecedent to preaching. Lessons from the Word of God prepare us for the teaching from the lips of the man of God.

Meditation, that most difficult and valuable duty, in this noisy, busy, turbulent world of ours, is another element of preparation; it quiets and fixes the soul on God, sweetens the thoughts of Him.

The spirit not of spectators, nor simply of listeners, but the spirit of worshippers, should characterize us. Devotion, reverence, praise, prayer should fix and fill the heart and keep it fixed and full during the hour of preaching. If to this be added that longing for God and His house; that eagerness of desire that makes us glad when the hour arrives for us to go to God's house, that one propelling longing that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord, and to inquire into His Temple; or that sense of God's goodness and mercy following us always which binds us like a sweet and solemn oath to dwell in His house forever more; with our hearts thus drawn out towards God's house, and thus prepared for God's service, the preaching will not be a dull service listened to with apathy and listlessness, but a precious hour of delight and feasting to the soul. The grace of hearing is all-important to the pew as the grace of speaking is to the pulpit. Anointed ears are as necessary as anointed tongues. The baptism of the Spirit for hearing is equivalent to the baptism of the Spirit for speaking.—*St. Louis Christian Advocate.*

HELPS IN PASTORAL WORK

Pointed Preaching.

By J. L. Phillips, D.D. (Baptist.)

No better illustration of what the preaching of the ambassador of Christ should be is to be found anywhere than in the sermon of Nathan to David, a report of which is to be found in II. Sam. xii., 1–14.

The object of that sermon was not to flatter or entertain the king but to bring him to repentance. Yet, it was a beautiful sermon. David was a poet. He could thoroughly appreciate the touchingly beautiful parable of the prophet concerning the poor man and his one little ewe lamb. As he told how the rich man passing his own numerous flocks and herds, seized upon the poor man's lamb to feed his guest, we can see the monarch's eyes flash with honest indignation. But now comes the test of the preacher's fidelity. Will he have the courage to make the application? It is one thing to excite indignation against sin: it is quite another to make one feel that he himself is the sinner. Nathan was equal to the occasion. Fixing his eyes on the king and with a look that made him quail, he said, "*Thou art the man.*" The sermon was complete; it went like an arrow to its mark. The parable was but the feathering to the shaft. The application gave to it all of its effectiveness.

In this it is a model of what all effective preaching must be. The preacher of the Gospel is called not merely to entertain people, nor to instruct them simply, but to bring them to repentance. Illustration, imagery, rhetoric, and poetry should be to the sermon what the feather is to the arrow—to arrest and hold the attention and so enable the preacher to drive the truth home to the conscience and heart of the hearer. If the sermon is all learning, illustration, poetry and rhetoric, it will leave the hearer undisturbed and make no impression for good. It is like a highly-polished piece of machinery without any power; like Fourth of July cannonading—noise and flash but no execution. The preacher is a herald from Heaven's King to proclaim conditions of

pardon. He is Christ's ambassador to entreat men to be reconciled to God. His distinct mission is personal: his preaching, therefore, to be effective, must be pointed and personal. When by argument and illustration, he has gained the attention and conciliated the opposition of men, he must appeal directly to their hearts.

It requires but little reflection to convince any one that much of the preaching of the present day is far from the style of preaching here set forth; many of the most widely popular preachers of our time are popular just because they are not personal. People attend preaching to be amused and entertained, and when the preacher exposes their sins and says to each, "Thou art the man," they become offended. They want anodynes, when they need the probe and the knife, and to secure their favor the preacher is strongly tempted to give them what they want rather than what they need.

Most readers are doubtless familiar with the story of the young pastor whom a worldly-minded deacon sought to counsel as to what the subject-matter of his sermons should be. He sagely advised the young brother not to preach on worldliness as he would likely offend some wealthy families from whose purses the support of the church must needs be largely drawn. All allusion to intemperance must also be avoided as there were some who were fond of their wine and others engaged in the traffic of liquor. All allusion to Sunday desecration should be avoided as there were some whose business required them to keep open house on the Lord's day. Just at this point the troubled fledgling interrupted him with, "What then shall I preach about?" "O pitch into the Jews and Mormons" was the reply. It is to be feared that too many preachers of the modern pulpit yield to such suggestions and to this fact, their popularity is to be attributed. Such may please men, but they dishonor God and His blessing will not attend their efforts. Let the preacher be true to his calling as an ambassador of Christ, and preach the Word; be instant in season and out of season; reprove, rebuke and exhort with all long suffering, and God's word for it, "His word will not return unto Him void.

LIGHT FROM THE ORIENT ON BIBLE TEXTS

The Sacred Literature of Chaldea.

By W. St. Chad Boscawen.

The attempt to deal with the subject of Chaldæan religion is like hewing at a mountain; so vast is the mass of literature that has come down to us. Most great religions centre round some one set of canonical books. The Indian Vedas, the writings of Confucius, the Koran, the Hebrew Scriptures come to us as so many classical literatures, within the limits of a rigidly defined canon, and with every word guarded by priestly conservatism.

In the Chaldæan sacred writings we are confronted by a very different state of things; they present us with a mass of literature full of the traces of growth and development, and offering, in fact, what might be called a regular "stratification" of religious ideas. In character they range from the simple "Animist," or fetish worship of the Akkadians to psalms and songs, which are equal in language and pious expression to those of the Hebrew Bible.

For the earliest traces of the growth of religious belief we turn to the tablet books discovered by Sir Henry Layard in the Royal Library at Nineveh. These tablets do not themselves date further back than the seventh century B.C., but they are copies of others dating 2,500 B.C., which in turn professed to be copies of still older originals.

The contents of these tablets are magical incantations, like those of the Black Veda of India and the early songs of the Finns. They reveal a very simple cult. The first problem these old-world men

had, apparently, set themselves was, that of their own existence. Two phenomena especially puzzled them, viz., *death* and *sleep*. In both cases it seemed to them that something *went away* from the man affected, which, though in the one instance it never came back, in the other returned. This mysterious something, known to them as *Ze*, was rendered firstly by words which signified *breathing* or *being*, afterwards by a root meaning *invisible* or *feeble*, and thirdly, as "that which is *taken away*."

Having gained from human life this idea of a vital force, they transferred it to the sun, the stars, the winds, wild beasts and the other phenomena of nature around them, and framed litanies with charms and prayers addressed to these. The powers they thus recognized as surrounding them fell into two classes, the Good and the Evil; and we find a corresponding growth of two priesthoods. One class of priests devoted themselves to propitiating the good spirits and saying incantations against the malignant ones. The other class consisted of sorcerers and witches, who made themselves very troublesome. The cuneiform sign for a witch was "the woman with death in her mouth," or "the black woman." One of the early hymns addressed to the storm gods presents a striking resemblance to the Vedic hymns to the Maruts, and incidentally bears witness to the existence, even at that early period, of the distinctions between town and country, freeman and slave as familiar to men's minds. In a striking passage the malignant spirits are described as creeping like snakes, and like wind in at the windows. The magical cult, thus begun, continued right through the history of these peoples. Witness the allusions in the Book of Daniel and in the Talmud, and the use of the term Chaldæan as equivalent to magician, and coming down through the Middle Ages, even lingers at the present time in some benighted corners of civilized lands. In the ritual to which these tablets bear testimony, the fire-stick figures largely, fire, with its accompaniment light, being considered the enemy of demons. The fire-stick was also used as a divining rod, and as a branch to touch and cure the sick. There is record also of talismans and armlets against the evil eye, etc., and bands of cloth, inscribed with passages from the sacred books, were bound round the arm or head as charms. Teraphim, too, are described; these were little figures to be put under the threshold, or above the door, or in the side walls of the doorway. Some of these winged teraphim, made of clay, are now in the Louvre, and a few in the London museum. The winged bulls, which form so prominent a feature at the doors of Assyrian palaces were a survival of these teraphim, and were termed "the protectors of the royal path," being placed at the entrance to keep out evil spirits. From this "Animist" cult grew up the practice of ancestor worship, reverence being paid to the disembodied spirits. This still exists in India, as rather oddly illustrated in the case of an English officer, who, having rid the village of several man-eating tigers, was honored after his decease by the erection of a shrine at which the grateful villagers annually offered the oblation they thought would be most pleasing to his wraith, a half-tumbler of brandy and two cheroots.

In process of time the spirits were classified as those of Heaven, the underworld, and earth, and each class came to be ruled by a great spirit, eventually looked on as a god. The most powerful modifying influence was the growth of the worship of the *Sun-god*, who, viewed through the medium of hero-worship and its associations, came to be regarded as a great solar hero protecting the nation; like fire, he was the opponent of all evil influences. Legends of war in Heaven between light and darkness exist as links between the magical and the later creed. The great Epic of Chaldæa, containing the book of the deluge legend, discovered by the late George Smith, centres round one hero, Isdhubar, a name meaning the "mass or circle of fire." His chief title is the Judge of Men. Of his solar character there can be little doubt. This epic consists of twelve books, based, there is little doubt, as Sir Henry Rawlinson suggested, on the signs

of the zodiac, and corresponding to what we now know were the names of the months. The third book, that of the Twins, gives the legend of Lust and Pleasure, twin sisters, attendant upon Ishtar (Ashtaroth). The sixth book, that of the Virgin, gives the story of Ishtar, Queen of Heaven, who comes down to make an offer of marriage to Isdhubar (Nimrod ?), but he reminds her of her treatment of former lovers, one of whom she had changed to a lion, another to a fawn, the dogs of whose own village tore him in pieces, while Tammuz still mourns for her in the dark pine forests. We can hardly fail here to see the germ of the story of Circe, while in the eighth book the journey of Isdhubar to the distant garden of the West, where there are trees laden with jewels, and the sun is guarded by two scorpion demons, is as clearly a precursor of the myth of the Hesperides. Books nine and ten tell of the illness of Isdhubar, and his wanderings to find the man who had been saved from the flood and sent by the gods to live in an island at the mouth of the Euphrates. In the eleventh book, corresponding to the month of rain, we have the deluge legend. The twelfth book, corresponding to the month of darkness or clouds, contains the legend of the land of darkness, and an account of the underworld by the spirit of his dead companion called up by Isdhubar, which rises like glass to answer his questions. From this and from supplementary tablets a vivid idea of the abode of the dead as present to Chaldæan imagination is obtainable—"the land of no return," where the food is dust, where light is shut out, where the garments are of feathers like a bird, where the worm and corruption enter; the land of the enfolding earth. It is further pictured as a great city circled by seven walls and by the river of death, while at the centre the Queen of the Underworld holds her seat. In some of its descriptions the Chaldæan account of Hades shows marked parallelism with the language of Psalm lxxxviii. and the 14th chapter of Isaiah. Hebrew scholars have recognized that in Psalm lxxxviii., 5, the first words should be rendered, "prostrates" (rather than "free") "among the dead." This is confirmed by the Chaldæan usage, which viewed the dead as laid on couches. In the Semitic Babylonian inscriptions it is noteworthy that the name for the underworld is *shualo*, identical with the Hebrew *sheol*.

In a bilingual list the serpent is described as the "offspring of the grave." From the underworld (in the later creed) all the evil spirits came. In a creation tablet, the serpent Chaos, creator of all evil, figures as the progeny of the serpent of death. An illustration of the clear conception of *sin* reached by the Chaldæans, is found in a penitential litany existing in Akkadian and Assyrian, dating about the sixteenth century B.C., though the Akkadian, being, doubtless, the original, is probably still older.

The primitive idea of Heaven, was that of a place of flocks. In the later periods the picture is of a palace. But in the last of the Isdhubar legends we have a different type. The beatified reclines upon a couch, with wife and friends around him, drinking pure drinks, while rich foods are piled in tents, and on the ground lies much spoil. But the bow he does not draw, nor does he make onslaught on the foe. This heaven is a Walhalla, a camp, and its name is "the resting-place of the war-god, and of him who in the battle was slain."

The Akkadian inscriptions are mostly accompanied by Assyrian and Babylonian translations, with words and expressions, sixty per cent. of which are identical with Hebrew. As we have here a far larger literature than the whole of the Hebrew, in fact, thousands of tablets, and dealing with secular as well as sacred subjects, so that words of rare occurrence in the Old Testament may be found hundreds of times in these records, it is obvious that the gain to Hebrew and biblical scholarship to be looked for from the inscriptions is immense, and the light thus brought to bear will rather confirm than crush the accuracy of the biblical writings. We must not infer that where parallels exist between the Chaldæan and Bible writings, the latter have borrowed. Being men of like nature and in many respects under like conditions, in the Chal-

dæan and the Jew similar causes gave similar results. But in the one case there was a guiding power that was not present in the other. It is to be hoped that in time to come the parallels furnished by the monuments will be used for biblical illustration far more freely than has yet been the case.

PRAYER MEETING SERVICE

Notes and Suggestions upon the Prayer-Meeting.

By Rev. James L. Hill (Congregationalist).

In many cases, it may be permissible for a leader only to clear up the incidental truths in the moments allowed to him, and then, in some interrogative form, leave the main thought under the topic for the other participants. If he goes farther, the most acceptable service he can render is to show the cleavage in the subject. He is best fitted to do this.

In parlor companies ladies are not silent. Why should they be dumb in the great social gathering of the church ?

One pastor is known who says plainly to his people: "Now if you should think of anything lugubrious to say, don't say it." He makes it a rule to have nothing brought to the meeting that is not cheerful. He furthermore insists that this is a meeting of the church and that members must give as well as get. He throws the entire burden on his helpers, and he has an increasing number, doing as little as possible himself, but being careful always to do his full share.

A very shrewd observer has recently said that he had noticed that those meetings called up participants most, where the leader purposely leaves certain loose ends for persons to seize.

Another successful pastor finds it best to state his theme always in an interrogative form. Nothing excites the mind like a question. Such as this would be an interrogative theme : "How shall we deal with those who criticise Christians and cavil at religion?" It is difficult, even now, in writing, to pass on without tarrying to give a word of answer and to state an incident or two that would throw a little light on the matter, as seen, at least, from one point of view.

After giving to the meeting, at the beginning, a good, strong lift, the leader ought to be a good listener. The frequent complaint is made of persons presiding in denominational clubs and in public assemblies that they talk too much. So, too, a superintendent of a Sunday-school who talks much at the desk, throwing in his speeches at every interstice, soon grows weak in his influence over the scholars. Then when his time comes to speak, and when he has something really to say, he can scarcely get attention, because he has worn out the welcome of his speech. It is easy for a leader who spends all his time in a library of books and papers to follow each speaker with a word or two of additional comment, but it is unwise to do so. It is well for the company to come to know that the leader keeps back quite as much as he utters. There is much to be still said, and they must say it or it will go unuttered. It is not a lecture service, but a conference. No individual ought to undertake to exhaust the subject, lest he exhaust the attendants. The prayer-meeting is the people's opportunity.

It is found to be expedient to read, besides the verses containing the topic, a short, spirited selection of Scripture which will state the theme in another form or throw a side-light upon it. Many men can catch at one feature of an incident, or can comment for a moment on one of the verses read, when they cannot make a straight-away or clear-swung speech upon "Contentment" or upon the "Immortality of Truth."

Themes that should always have precedence at an evening service of prayer :

1. Any reason for personal thanksgiving.

2. Any hindrances to the better life.

3. The religious bearings of any recent event.

4. Any interesting work of grace.

5. Any special answers to prayer.

6. Any illustration of the wisdom of God's Word.

7. Anything observed or experienced which honors Christ, fulfils a divine promise, or indicates the leading of Providence.

8. The religious point of the Sunday-school lesson.

Let us bring our best life into the prayer-meeting, and make it the register of all the best thoughts and feelings and struggles and triumphs of each week.

PRECEPTS. 1. There should be a great deal of Bible in these meetings. Said a teacher to her scholars, "Let us each look up a verse on the subject and repeat it at the evening prayer-meeting." How it freshened up that meeting!

2. Talk about the prayer-meeting before it and after it and through the week.

3. Choose out some person and use all your ingenuity and tact to see if you cannot, sooner or later, bring him to the meeting.

4. "Double the number of persons present and you will more than double the interest and power." A young man recently said, "I will be one of a dozen to take part, but I cannot be one of a few."

5. In a meeting let us have now and then an expression from your real heart-life.

6. Let us have the last part of our meeting first. If participation ever seems hard, it is because we are waiting for others to give us an impulse, while all the time others, for the same reason, are waiting for us. On leaving a church, an admirable compliment was paid a young man in these words, "He would always *take hold of the cold* end of the meeting."

7. You will not get others to do their duty by not doing yours. If participation becomes prompt and brief and very general by the elders, younger persons can much more easily sandwich in their brief testimonies and prayers. In matters of benevolence "he gives twice who gives first," so he speaks twice who speaks first, once in giving full effect to his own remarks and again in those incited to speak after the atmosphere has been warmed for them.

Dr. Goodell said of his prayer-meeting, "It is a place for replenishing the daily losses of the soul." And Dr. Scudder, out of his own experience, wisely remarks: "Even those who were not church-members liked to come. It became a joy to me and a fountain of refreshment. Often I went in dejected and came out inspirited."—*The Golden Rule.*

THE TREASURY IN THE FAMILY.

Memories of a Mother.

While our times bear a most gratifying witness to advanced conceptions of obligation in relation to the heathen abroad, and of our duty in relation to the ignorant and degraded of our own land, there is a danger which may become serious, and even alarming, and that is, of not attending, as godly men and women once did, to the Christian training of our own households. An advancement in other respects will be neutralized if it be marked by a weakening of the influence and bonds of the family and the home. And apart from the pressure of Christian work, the customs of our modern life tell disastrously upon the godly upbringing of households. The hurry of transit, the multiplication of diversions, the waning of the separated and guarded security of the Christian home, the introduction of a freedom and laxity which break down former restraints and wholesome barriers, the arrangements of the club as they relate to the father, and of social arrangements as they fill up the time of the mother—all these may be imperceptibly, but most disastrously, changing the entire government of the home. Before they have wisdom to guide them in such converse, young boys and

girls may be left very much to themselves in a glare of alluring pleasures and associations, from which they would in other days have been preserved and shielded. If we are wise, we shall not overlook malefic devices which have always plotted to hinder Christian progress.

An example, therefore, of a true motherhood, which in our own times made the home a nursery for the growth of a seed of fidelity to the cause of Christ, and which practically apprehended the great and proved principle that the permanent pointings of the nature are given in the very earliest years, will be encouraging and stimulating. A little book has lately been edited by a literary lady, which contains memorials of a mother in the middle rank of life (we presume in a manufacturing district), who, after her own training under evangelical influences, brought up eleven children to a "*noble manhood and womanhood, rich in the service of God and of mankind*," and which contains the hallowed impressions these sons and daughters have chronicled of her character, methods and influence.

Their first record is of her supreme and ever-prevailing *aim*. She heard a commission from the All-Father, as every child was given to her, "Take this child and nurse it for Me." *For Him*—that was her inspiration, and how to attain this aim was, we are told, the subject of her "*sustained* reflection." For this end she *studied* the varied characters of her children; pointed out to them, with singular discrimination, the disposition either to be overcome or fostered, and addressed them severally in words of warning or of encouragement. "Our mother analyzed our characters," writes one of her daughters. "We all remember the sympathy which she had in our individual struggles, and the aptness of her words to our different necessities" is the record of a son.

And the definite aim she set before herself she sought to make that of her children. She guarded them against supposing that they would become Christians because they grew up in a Christian home, or that they would reach a Christian character by an easy-going passiveness, much less by being borne along by the current on which they found themselves. "She told us," is their testimony, "that life would not shape itself" without our prayer and endeavor. She kept this thought of the responsibility of life before them even from their childhood, and, on their birthdays, while a festival was made, would win them to "quiet self-examination and fresh resolve." "We all well understood," they tell us, "her purpose, that our lives should be consecrated to God."

There was nothing repelling or ascetic in all this. Goodness finds it as hard to grow in a home without cheerfulness, as a rose tree would on rocks. Nevertheless, they were taught to dread and avoid the snare that lay in the modern eagerness for enjoyment. "As I grew up a big boy," writes a son, "it never entered my head to find amusement away from home in the evenings. These were always made attractive to us by our father and mother." The family circle is described as full of fun and one of the merriest. "Home," says a daughter, "seemed to have an invisible wall around it that shut out ugly things. At table no ill-natured gossip was ever heard." Yet conversation that awakened a warm human interest in those living around them, and in matters that touched the welfare of men was encouraged and freely indulged in. "She interested us," say her children, "in lofty causes, trained us in the service of man," and early enlisted her sons "as knights of the temperance reformation." A daughter remarks that, when she craved the doubtful in amusement, her mother would sit down by her, stroke her forehead, saying, "What shall I do for my restless little girl?" and then, "with loving wisdom, would find some outlet for the craving."

Her one aim that her sons and daughters might grow up happy, decided and useful Christians presided over all her plans, and gave a wonderful harmony and power to her life. For this end she read the Bible among them, and with such a reverent sweetness of manner, they say, as to make them feel that "God and Jesus were particular friends of mamma's." At other times they would kneel around her in prayer, when she taught them, even as

little children, "the way to our Heavenly Father's feet." But it was at these sacred seasons that they learnt her supreme thought respecting them. "Not honor, nor riches, nor distinction," were her pleas, "but, Father, make my children Thine: all Thine, not one missing. Other things as Thou willest, only glorify Thyself in every one." We cannot wonder at what we are told in these memorials—the extreme fear these children had of their mother's displeasure, their passionate affection for her, and their unbounded confidence in her wisdom.

But prayer *with* her children did not suffice. One of them gives this striking record: "She has sometimes told me of a pleading with God which must have come near to being agony: 'Lord, it is not with Thee to save a part, to choose this one and that; Thou wilt glorify Thyself in every one.' She used significantly to say that she had observed that God granted to each one of His servants that on 'which they were earnestly and abidingly set.'" This was the secret of her victory. She habitually realized that the bringing up of her children for righteousness was *the main demand which God had laid upon her*, and that since this was so, she had His covenant promise as the rock of her faith and her strength.

According to her faith it came to pass. This oneness with God in the fulfilment of His Word, and this harmonious co-operation of all her methods in interpreting and carrying out His will in family life, were succeeded by the blissful and unspeakable recompense she lived for. Her eleven sons and daughters rise up and call her blessed, and, by their united testimony of the effect of *an all controlling aim* in a mother's training of them, they have given a lesson of the utmost encouragement to the anxious Christian mothers of this generation.

Consecration.

Yea, I am Thine, and mine Thou art,
O, fellowship divinely sweet!
No more from Thee to walk apart,
But sit forever at Thy feet,
And on Thy boundless love to gaze,
Till sight is lost in sweet amaze!

—*A. V. Reed.*

Miserable Christians.

By James Sprunt, F.S.S.

A great number of men and women of the world look upon religion as something that will make them miserable. Is there a cause for this? We believe there is. The unconverted will not look into the Scriptures to see what God says about this matter, but they do look at Christians; and looking, often see, alas, very miserable ones. One is continually meeting with people who say they are Christians and yet they look and speak as though real joy did not belong to them. Now, if any one has a right to be happy, it is the Christian. Paul says, "Rejoice in the Lord alway." (Phil. iii., 1; iv., 4.) The people who believed the word preached by Peter at Pentecost "did eat their meat with gladness and singleness of heart praising God." (Acts ii., 46, 47.) The eunuch, after Philip had preached unto him Jesus, believed, was baptized, and "went on his way rejoicing." (Acts viii., 40.) The same is said concerning others. The very word "gospel" seems to imply happiness to those who believe; for in believing we do receive God's "glad tidings." How is it, then, that so many who profess to be God's people are not happy? We believe it is because in most cases, they are unbelieving believers! They have believed that Jesus died for their sins, and perhaps that is about all they have believed. Go to some of these people, and ask them whether they are saved; what is the reply generally given! Here it is, "I hope so!" Christians who only hope they are saved, or think they are saved, can never be filled "with all joy and peace in believing," simply because they are not believing. If my sins have been forgiven and I say I hope they have, I am doubting God's Word, and doubt is unbelief. The true secret of all joy is in believing. It is not in feeling, or in hoping, but in believing that the soul finds joy and peace. In John v., 24, there are three things that God says about people who do two things:

We are to

1. Hear His Word.
2. Believe Him.

When we have done so God says that we

1. Have everlasting life.
2. Shall not come into condemnation (*i. e.*, judgment).
3. Are passed from death unto life.

Beautiful Thoughts

A heart unspotted is not easily daunted.—*Shakespeare.*

He who knows most grieves most for wasted time.—*Lavater.*

The only one from whom it is dangerous to dissent is Christ.—*Pascal.*

Thou dost never ask such labor as keeps us away from Thee.—*Goodell.*

God repented that He *made* man, but never repented that He *redeemed* man.

If conscience smite thee once, it is admonition; if twice, it is condemnation.—*Cecil.*

The more a man denies himself the more shall he obtain from God.—*Thomas à Kempis.*

The soul is the life of the body. Faith is the life of the soul. Christ is the life of faith. —*Flavel.*

Life is not victory, but battle. Every battle declined, as well as every battle drawn, is a battle lost.—*Rev. R. D. Hitchcock.*

To finish the moment, to find the journey's end in every step of the road, to live the greatest number of good hours, in wisdom.—*Emerson.*

There is no tide in time; it is a steady current, not returning. Happy they whom it bears inward to the center of things.—*Geo. McDonald.*

I have seen many dying-beds, but never have I seen one which seemed to me to be a proper place in which to make preparation for eternity.—*Albert Barnes.*

Your relations with God decide your life in the world. If you would walk with God, first be with Him in the depths and intensity of your own soul.—*J. H. Griffiths.*

To fear the censures of men, when God is your judge; to fear their evil, when God is your defence; to fear death, when He is the entrance to life and felicity, is unreasonable and pernicious.—*Jeremy Taylor.*

No grace is more necessary to the Christian worker than fidelity; the humble grace that marches on in sunshine and storm, when no banners are waving, and there is no music to cheer the weary feet.—*S. F. Nicholls.*

Every Calvary has an Olivet. To every place of crucifixion there is likewise a place of ascension. The sun that was shrouded is unveiled, and Heaven opens with hopes eternal to the soul which was nigh unto despair. —*Henry Giles.*

Prayer is the preface to the book of Christian living; the text of the life sermon; the girding on the armor for battle; the pilgrim's preparation for his journey. It must be supplemented by action, or it amounts to nothing. —*Phelps.*

We never know through what divine mysteries of compensation the great Father of the universe may be carrying out His sublime plan; but the words "God is love" ought to contain to every doubting soul, the solution of all things.—*Mrs. Muloch.*

They that did eat manna hungered again, died at last, and with many of them God was not well pleased; whereas, they who feed on Christ by faith shall never hunger and shall die no more, and with them God will be forever well-pleased.—*M. Henry.*

The more we know, the greater our thirst for knowledge. The water-lily, in the midst of waters, opens its leaves and expands its petals at the first pattering of showers, and rejoices in the rain-drops with a quicker sympathy than the parched shrub in the sandy desert.—*Coleridge.*

Every community of Christian people ought to radiate warmth and light which it has absorbed from its present God. Our love ought to answer His, and, being caught and kindled from that mighty fire, should throw back to its source some of the heat received, in fervors of reflected love, and should pour the rest beneficently on all around.—*A. Maclaren.*

Did you ever feel the joy of winning a soul for Christ? If so you will need no better argument for attempting to spread the knowledge of His name to every creature. I tell you there is no joy out of Heaven which excels it—the grasp of the hand of one who says: "By your means I was turned from darkness to light."—*Rev. C. H. Spurgeon.*

Occupy until I come! Henry says this means to be busy with, not simply to hold. They are the words of the Lord in the parable of the ten servants, to whom ten pounds were given. The teaching is that we are to be at work with whatever powers we have. Every chance to speak a word for Jesus, or to do a kindness for His sake, is a talent He has left in our hands to be occupied for Him.—*Golden Censor.*

He who gives liberally and gladly to the furtherance of God's cause is truly a worker for Him. Money honestly made and then consecrated to the Master is a practical form of unselfish service. A man's wealth may be more useful and usable than his hands, his feet and his mouth in spreading the gospel message among his fellows. While many are wanted to "go" and to "preach," many more are wanted to "stay" and toil and give for the support of their brethren in the field.—*The Interior.*

Illustrative Selections

By Rev. C. M. Hawkins.

Revenge A Boomerang

14. Revenge, Self-Ensnaring. — Prov. xxviii., 10.

A sad ending was that to the efforts of a man in Massachusetts, to injure his neighbor. having quarrelled, the man resolved to poison his neighbor's dog. Arsenic was placed on some bread, and the latter was left where the dog was in the habit of prowling. But his own little daughter found the bread and ate a portion of it, and in a few hours died in great agony.

The Bible warns us against all revengefulness. It is often the case, even in this world, that its results are far more disastrous to the one seeking to indulge this passion, than it is to the one on whom he seeks to exercise it. Quite often we are forcibly reminded of those who dig pits for others, and themselves fall into them.

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15. Responsibility.—Luke xvi., 3.

During the early part of the month just passed, the papers stated that there had been considerable talk in naval circles about the responsibility for the disaster at Samoa. A violent and destructive hurricane passed over these islands on the 16th and 17th of March, and, as a result, sixteen vessels were destroyed and 142 lives lost. Many express themselves as thinking it very strange that the vessels were allowed to be caught in such a storm. This was the season of the year when hurricanes and tidal waves might be looked for, and the sailing directions plainly stated this. Not only will the commander be held responsible for having taken every precautionary measure, but if there was coal enough to get up steam on the ships, it was his duty to have fired up and ran the mouth of the harbor, and then ride out the gale. The loss of life and ships will have to be enquired into.

This reminds us of that coming time when every one of us must give account of himself to God. And if we have permitted the grand soul entrusted to us to be lost, we will stand in that day without excuse.

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16. Unsuccessful Faithfulness—Matt. xxv., 21.

The Secretary of War, after looking into matters connected with the disaster at Samoa, has declared that he is satisfied that the officer in command of the ships did all that could have been done with courage, fidelity and sound judgment, and that no more formal examination is needed. He writes a letter to this effect, stating, among other things, that "the officers were loyally seconded by their subordinates; that the measures actually taken were all that wisdom and prudence could dictate; that the hurricane was one of those visitations of Providence in the presence of which human efforts are of little avail; that the officers courageously remained at their posts, and that the department, even in the face of the terrible disaster it involved, approves absolutely the conduct of those in command."

Here is an instance of unqualified approval in a case of absolute failure. And in the day when God judges His children, many whose lives were seemingly defeated in all their good undertakings, will be declared to have done all they could, and will receive the glorious welcome, "Well done, good and faithful servant."

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17. Reward of Dutifulness.—Daniel xii., 3.

The papers describe the welcome and ovation given to the captain of the steamer Missouri when she landed at Philadelphia on the 22d of April. Some weeks before, this steamer came upon the Danmark in mid-ocean in a sinking condition. At once, with much labor and sacrifice, the passengers of the sinking ship were transferred to the Missouri. Everything was done for their comfort, and after much anxiety the vessel with her precious freight came safely to landing at Philadelphia. "Hundreds of voices blended in a great shout, and cheer upon cheer rent the air as the Missouri, with her precious cargo, which she had so gallantly rescued, arrived safely at her dock. Ferryboats and tugs which were passing added to the enthusiasm with their steam whistles. Brave Captain Murrell, who stood on the bridge of the steamer, was the cynosure of all eyes. He was at once surrounded by a great crowd, all bent on paying a tribute to his gallant services in saving so many lives."

But there is a grander welcome than this awaiting that one who shall conduct some soul safe to the shores of Heaven. And all Heaven will rejoice over the fact of your rescuing that soul from death and bringing it with you to Heaven.

Cultivate the thankful spirit.—*MacDuff.*

Monthly Survey

The receipts of the New York saloons are as much as $30,000,000 a year.

Last year's drink-bill of Great Britain, according to Parliamentary returns, was £124,611,439, or upwards of $623,000,000 being $16.75 to each of the population or $83.75 for each family.

The amount of liquor consumed in the Dominion of Canada amounts to only two and three quarters gallons per head. It amounts to thirteen gallons per head in this republic, and thirty-one gallons per head in the British Isles. We have improved our condition as compared with that of the mother country; we have not improved it as compared with that of the Dominion north of us.

It is said that Norway is the most thoroughly Protestant country in in the world. Out of a population of 1,802,172, by the census of 1876, 1,794,934 are Lutherans. It is stated that there are only four Norwegian priests in the whole world, viz.: Father Frik A. Wang, of Christiania, who is the youngest —thirty years of age; Father Strub, of Bergen; Father Shieling, also of Bergen, and Holfedt Honen, of Norway. The later is in his sixty-eight year and a confirmed invalid.

The latest statistics on the subject show that "in the South there are now 16,000 colored teachers, 1,000,000 pupils, 17,000 in the male and female high schools, and 3,000,000 worshippers in the churches. There are sixty normal schools, fifty colleges and universities, twenty-five theological seminaries. They pay taxes on nearly $2,000,000 worth of property, this is in the Southern States, which, if including the Northern States, would double the property valuation. This is a wonderful showing for the race."

The number of young men's Christian associations reporting statistics in 1879 was 839; in 1889, 1,141; total membership in 1879, 67,739; in 1889, 195,456; active membership in 1879, 34,120; in 1889, 94,120; number of buildings in 1879, 60; in 1889, 156; value of buildings in 1879, $2,474,600; in 1889, $6,829,395; volumes in libraries in 1879, 173,850; in 1889, 385,728; total net value of all property in 1879, $2,380,724; in 1889, $8,944,685; number of States employing State secretaries in 1879, 12; in 1889, 32.

Missionary work began in Java forty years ago. Seven societies of Holland are represented by twenty missionaries, having twenty-five mission stations, numbering twelve thousand native Christians. The British and Foreign Bible Society has one agent in east Java, and will soon send another for the west. Not only Java, but the whole Dutch India, including Java, Sumatra, Borneo, and Celebes, has a strong claim not only on Europe, but on Christian America for the Gospel. Twenty-seven millions of people and only sixty-nine Christian missionaries to give them the glad tidings! In all Malaysia, with its thirty-five million people, there is only one American missionary.

We have great liberty of action and splendid opportunities of presenting Christ to the Chinese.

Think of it! Eighteen magnificent provinces, each of them as large as Great Britain, 1,500 walled cities, 7,000 towns and over 100,000 villages are now open to the preaching of the glorious Gospel. Fifty years ago there was not a single Protestant convert in China. Thirty years ago there were only about 500. At the end of last year there were about 17,000 female church members, and besides there are thousands and tens of thousands who have learned to honor Christ and respect the Gospel.

The China Inland Missions has a staff of 296 missionaries.

Throughout China there are 476 lady missionaries; 40,000 children are taught in the different mission schools. There are eighteen hospitals, in which 100,000 patients receive treatment annually.

Look at the North China fields; there are enrolled over 30,000 Christians in less than 27 years of labor.

Madagascar is to-day an evangelizing centre. In 1800, they were a nation of idolators. The first missionaries were told that they might as well try to convert the cattle as to make Christians of the Malagasy. The most inhuman cruelties were practised upon the early Christians of Madagascar, almost crushing Christianity out of existence, but, as a Swedish magazine puts it, the Word of God was left behind and the church that went under the cloud with a few hundred came out of it with a church of 37,000, which has now increased in the London Society alone to 61,723 church members, and 230,418 adherents who gave for gospel work in 1887 over $12,000. They have now more than 5,000 ordained and native preachers. Two or three years ago 900 barrels of rum were landed on the shores of Madagascar, sent there by a professedly Christian nation. The authorities of that once heathen nation purchased the entire cargo and poured it out upon the sand, and concerning the liquor traffic on that island, hear the statement of one who was a few years ago a heathen Queen: "I can do nothing for my aggrandizement that would ruin the bodies and souls of my people."

Book Department, Etc.

MAN A REVELATION OF GOD. By Rev. G. E. Ackerman, A.M., M.D., D.D. New York: Phillips & Hunt. Price, $1.50.

The author's aim has been to relieve the doubts that harass so many minds respecting the discrepancies that seem to exist between science and religion. These doubts are treated with great candor and fairness and are shown to disappear as mere speculations in science are exploded and Scripture is more fully understood.

THE PARABLES OF THE OLD TESTAMENT. By Alfred Barry, D.D., D.C.L. New York: E. and J. B. Young & Co.

The Parables of the Old Testament will be as a whole, a fresh study to many. The author of this exposition of them has shown good judgment, excellent critical taste, and a truly evangelical spirit in their treatment. There is no display of learning, but the results of much erudition are given and the truths conveyed in the parables are clearly brought out and shown to be preparatory to the clearer revelation of New Testament times. We heartily commend the volume.

THE HUMAN MORAL PROBLEM. An Inquiry into some of the dark points connected with the human necessities for a Supernatural Saviour. By R. R. Conn. New York: A. C. Armstrong & Son.

The author of this little volume, so full of questionings, is a layman who has been an attendant upon the preaching of the Gospel for half a century, but has never felt satisfied with the statements he heard regarding the necessity and the method of salvation. His own views are presented in this volume in catechetical style and about which there is nothing nebulous. He will probably have few readers who will become docile catechumens and accept his views.

THE PARABLES OF THE LORD JESUS, according to St. Matthew, arranged, compared and illustrated. By Thomas Richey, S.T.D., Professor of Ecclesiastical History in the General Theological Seminary, New York. New York: E. and J. B. Young & Co., Cooper Union, Fourth Ave.

There is a unique division of these parables into, I. The Seven Fundamental Parables. II. Parables of Free Grace. III. Apologetic Parables. IV. Eschatological Parables. The learned author under each division brings to light the truths shadowed forth, and gives a commentary which is exact in its statements, consistent in its interpretation and in several respects in advance of all other expositions. It gives in a few particulars a churchly view of some phrases which will not be admitted by some without question. It is a very scholarly, creditable production.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

HARPER'S MONTHLY, JULY, 1889. Frontispiece, Justice Miller of the Supreme Court of the United States. The State of Iowa, *Mr. Justice Miller.* Palatial Petersburg, *Theodore Child.*

SCRIBNER'S MAGAZINE, JULY, 1889. The Telegraph of To-Day, *Charles L. Buckingham.* The Copeland Collection, *Margaret Crosby.* The Governor, *Geo. A. Hebbard.* The Story of a Lost Car, *John R. Spears.*

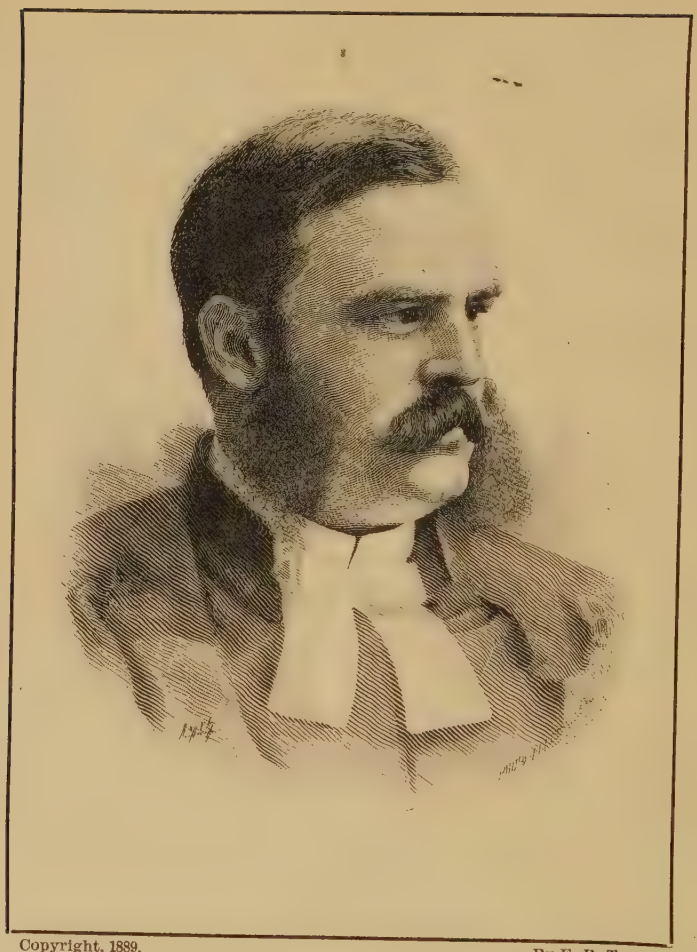
ATLANTIC MONTHLY, JULY, 1889. The Problem of Discipline in Higher Education, *N. S. Shaler.* The Old Masters in New York, *W. H. Downes.* Books that have Hindered Me, *Agnes Repplier.* The Speaker's Power, *Henry Loomis Nelson.*

ANDOVER REVIEW, JULY, 1889. The Creed Question in Scotland, *A. Taylor Innes.* The Oxford Movement in the English Church, *Rev. Julius H. Ward.* Are our Theological Seminaries in danger of overtraining, *Editorial.* The Outline of an Electric Course of Study, *Professor Tucker.*

THE CENTURY, JULY, 1889. Frontispiece, Detail from the "Adoration of the Kings," by *Gentile Da Fabriano.* Winchester Cathedral, *Mrs. Schuyler von Rensselaer.* Inland Navigation of the United States, *Charles Barnard.* The Advance in Steamboat Decoration, *Mrs. Schuyler von Rensselaer.* Presentiments, Visions and Apparitions, *J. M. Buckley.*

THE OLD TESTAMENT STUDENT WITH NEW TESTAMENT SUPPLEMENT, JUNE, 1889. How far does the Claim of a Divine Origin for the Bible depend on the Genuiness of its Separate Books? *Rev. G. W. King.* The Figurative Element in Job, *Mr. John S. Zelie.* The Song of Deborah, *Prof. T. H. Rich.* Studies on the Life and Times of the Christ, *William R. Harper.*

PRESBYTERIAN REVIEW, JULY, 1889. Dr. Shedd's System of Theology, *Prof. Edward D. Morris, D.D.* A Churchman's View of Church and State in England, *Rev. Canon W. J. Knox Little.* The Planet Mars, *Prof. C. A. Young, Ph.D.* The Babylonian Flood Legend and the Hebrew Record of the Deluge, *Prof. J. D. Davis, Ph.D.* Nature and Miracle, *W. W. Harsha, D.D.* The Heroic Spirit in the Christian Ministry, *Wm. M. Taylor, D.D., LL.D.*



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Roderick Terry

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SERMONS

MOURNING FOR THE PAST.

BY REV. RODERICK TERRY, D.D., SOUTH REFORMED CHURCH, 5TH AVE. AND 21ST STREET, NEW YORK.

But many of the priests and Levites and chief of the fathers who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice.—EZRA iii., 12.

IT was a time of great rejoicing in Jerusalem, and of rejoicing well founded. After seventy years of captivity in Babylon, a large number of the Jews had been sent back to their own land by King Cyrus with most liberal gifts and promises. In some way, the great king had become fearful of Jehovah. He may have heard of the prophecies of punishment upon those who afflicted the chosen people, and of the assured return of Israel after seventy years. He may have seen signs and wonders wrought by the priests or prophets, of which we are not told. He may have had some terrible and irresistible vision telling him of God's will, according to which, he said, "He hath charged me to build Him a house at Jerusalem which is in Judah." He may, like his successor Artaxerxes, have feared the anger of the being whom he confessed to be "the God," and have thought, "why should there be wrath against the realm of the king and his sons?" Which ever means were used, in some way the Lord made him to act as He had prophesied through Isaiah when He said of Cyrus: "he is my shepherd, and shall perform all my pleasure," even saying to Jerusalem: "Thou shalt be built;" and to the temple: "Thy foun-

dation shall be laid." Accordingly we see him urging the Jews to return and re-build with all haste. "Who is there among you of all His people? His God be with him and let him go up to Jerusalem and let the men of his place help him with silver and gold, and with goods and beasts, besides a freewill offering for a house of God which is in Jerusalem."

In response to the invitation, we see a large company gathered upon the banks of that river, where they had for so long wept, now with joyful countenances. Their faces set towards the west; their hands strengthened with vessels of silver and gold and with beasts and precious things. Not, as in former times their ancestors had stolen out of Egypt, having spoiled the inhabitants, but with all this "willingly offered;" as much as five thousand four hundred vessels of silver and gold alone, with forty-two thousand three hundred and sixty souls, with seven thousand three hundred and thirty-seven servants, and two hundred singing men and women, and one thousand of cattle. With light hearts and cheerful countenances, they bade adieu to their comrades who preferred to remain among the Babylonians and set out upon their march, which was successfully accomplished. In due time they came to their own land, and the old men saw once again the walls of their beloved Zion which their hearts had not forgotten for a moment.

With the money and treasures which they had brought they bought wood and all materials and hired workmen; so that having in two years established themselves in houses they turned to the building of a temple. The altar they had established on their arrival; the feasts had been kept regularly, but only a temporary building had been erected. Now at last the time had come when the temple could be begun, and they all took part in the work. "And when the builders laid the foundation of the temple of the Lord they set the priests in their apparel with trumpets, and the Levites with songs of asaph and cymbals to praise the Lord; and they sang together responsively in praising and giving thanks unto the Lord, and all the people shouted with a great shout when they praised the Lord, because the foundation of the house of the Lord was laid." It was indeed a time of true rejoicing. A time for the retuning of the harps so long hung upon the willows in the land of the stranger: for the relighting of the fires of sacrifices of thanksgiving; for a renewal of freewill offerings to Jehovah. At such a time we may well expect to find every heart sharing the joy, every voice raised in the songs of praise. But no, there are other sounds than these of rejoicing, for cries bitter and loud rend the air. They come not from enemies, nor from unsympathetic hearts, but from the best and most tried in the service of God, "for many of the priests and Levites and chiefs of the fathers who were ancient men that had seen the first house, when the foundation of the house was laid before their eyes, wept with a loud voice."

Noble, good, and earnest men, but how mistaken in the time and place of their lamentations, and indeed how mistaken even in their estimate of the conditions of God's worship!

I. Upon an examination of the true causes for joy or grief at that time we

shall certainly find that only thoughtless love for the things of the past led to the outburst. It is always hard for those who live in a past generation to realize that modern methods and states of feeling are equal to those they recall. There is a glamour thrown around the acts of days that are gone which gilds them with a radiance, and brightens them with a glory unconnected with anything of the present. But we shall often find, as in this case, that the glamour and the gilding are from the imagination, that the crying over the glorious days of the past is often as unwise as it is unfruitful.

In the first place, the weeping of the old men was unjust and uncalled for. Their recollections could at the most go back only to the time immediately preceding the captivity. They would remember not the glorious temple of Solomon in its days of splendor; nor the faithful and regular sacrifices of the time of David. But they only knew the despoiled, almost desecrated, temple of the time of Zedekiah, the last king of Judah, just before whose reign the king of Babylon had carried away all the treasures of the house of the Lord, which remained after the repeated spoliations of former captors; and had even cut in pieces all the vessels of gold which Solomon had made in the temple of the Lord. The first house, which these old men had seen, was indeed in its proportions and massive masonry that built by Solomon; but all the gold of the exterior had been stripped off, and everything of value had been stolen from the interior. Their memories truly clustered about it as the sacred spot of their fathers; as the dwelling place of God among men; and their hearts had longed for the temple, dismantled as it was, during the years of exile. But it was their sentiment which found vent in tears; not their true appreciation of actual facts. They had never witnessed true sacrifices, but only those of a period of debased and unfaithful priests. Their acquaintance with the worship of Jehovah had been most unlikely to foster true piety. Yet they wept when the foundation of a new house was laid. As men will weep whenever they recall the past; forgetting its evils and its trials, and remembering only the bright side of the picture. It is a most wisely ordained characteristic of the memory that we do so soon forget discomforts and remember only pleasures, and a characteristic that in regard to most things can be only of benefit; but in important matters must be appreciated lest we fall into errors of judgment and of fair comparison.

The Jews had at this time every promise of prosperity and of a future of service to God and blessing from Him. They had money to build the temple and the aid of the great king. They even had in their hands the vessels of gold and silver, the fittings of the temple which probably these same old men had never seen—since these had been taken to Babylon probably before they were born. If they would but restrain their tears for a short time there was every prospect that they should see a temple superior to that which they recalled.

But more important than the matter of the splendor of the temple was that of the spirit of the people, and the services to be conducted in this building. Never since the time of David had the Jews been led by one who so

thoroughly entered into the spirit of the Mosaic sacrifices. The burnt offerings were commenced as soon as the people set foot in Palestine, as were the daily morning and evening sacrifices; the feasts of tabernacles, the new moons and all the set feasts were regularly kept even when as yet they had no temple, but only a temporary building of some kind. Indeed, in the case of certain feasts appointed by Moses we are told that now under Ezra they were observed regularly for the first time since the death of the great lawgiver. We know, too, that under this Godly leader all heathen marriages were annulled, which had been so common among the Jews long before the captivity, that now henceforth there was no more a king in Israel, which office had been from the beginning in opposition to the will of God, and a hindrance to true worship. We know also that through the cleansing from these evils the people were kept ever after from falling into idolatry as they had so commonly before the captivity. The old men may have wept over the remembrance of the former temple as it had been described to them; but they saw the foundations of one larger and finer than their eyes had beheld; they may have wept over the recollection of the royal estate of former kings; but they had entered into a condition of government more consonant with God's desire and teaching through Moses and Samuel; they may have grieved and wept in memory of the larger city of their youth, but their eyes rested upon streets free from shame of profligacy, and upon hills not cursed with the altars of heathen worship. It was properly a time of rejoicing only, a time of praise to God that through the fiery trials of captivity he had cleansed the nation, and made it, if not stronger, certainly purer than it had been since the days of David, if not of Moses.

II. We must feel, however, that not only the weeping was uncalled for and unjust in view of God's many mercies to the people; it must also have been unfortunate in its effect upon the younger and enthusiastic workers. They were delighted with the promise of good times; they entered with all their souls into the work; they shouted aloud with joy so that the noise was heard afar off. But like a damper upon their spirits came these loud wailings and such complaining and discouraging words as would naturally go with them. "You ought to have seen the glorious days before the captivity; you should have witnessed the splendors of Jerusalem then; alas, alas, how are we fallen." The younger men, who were not to be blamed for not having been born in those so-called "good times," and were doing their best to remedy the evils into which these very "old times" had brought them, wisely determined to give no heed to these croakers. They could not stop the cries of the old men who lived in the past; so they determined to drown them. They shouted louder and louder; they filled the whole city with their shouts, and eventually the complaints were drowned, or at least so confounded with the shouting that they could not be distinguished, and only "a great noise was heard afar off."

We must all, I think, have great sympathy with these younger men: we may feel for the old ones; sympathize with their regrets—for all old men live in

the past; but yet we must feel that it was an unfortunate time to utter their grief, and that they in their memory of the supposed superior excellence of the days that were gone, sadly depreciated the present, and we must regret to hear the note of discord rising amid the shouts of praise to God for His mercy upon the restored captives.

III. It is, however, unfortunately true that this grieving over the times that are past is not unusual, nor unnatural. There is, as we have said, always a glory which gilds the days that are gone. As we remember the grown men in the time of our childhood as men far superior to those whom we see about us to-day; so do we recall the deeds of that time as transcending those of our own age. How often do we hear the remark concerning former times, "There were giants in those days." How often will we grieve over the terrible decadence of this generation. But let us stop to inquire whether such ideas are just, and whether they are fair, and whether it is wise to discourage those entering upon their life-work by representing the men of olden time as so superior that they can never hope to equal them. Respect for ancestors is one of the important characteristics of any true man which it would be most unwise and wrong to belittle; but respect need not descend to the evils of ancestor worship. We should honor and praise them in order to induce emulation, not discouragement; and in looking at the past, we need not ignore the goodness of God in the present.

For in the first place unfavorable comparisons of the present with the past are not fair. There has and will be as long as God is served and loved, progress in things spiritual and religious. Every age has its own characteristics; men of one generation differ from those of another. Our fathers were looked upon as falling far behind theirs by the men who fifty years ago "remembered the days of old." But we claim, that on the contrary, our fathers advanced in light and truth. It is far from easy for us to see with the eyes of another generation, and our children seem to have strange and mistaken ideas of religion and practice; but they do not startle us more than we startled our parents—and we appear as strict and religious to our children as they did to us. As the outward appearance of the temple was changed and so brought the tears to the eyes of these old men in Jerusalem—so do we look at the outward elements of religion—at the prospects according to our ideas of life and action, and grieve if we see as we do and must, that ideas are changing; that our children will not walk in our ways or think as we think, but are marking out paths for themselves. Still as in Jerusalem, the spiritual life was indeed better, so true religion and honest Christianity are not decaying, and the coming generation is not less grounded in the Bible or less anxious to do the right than was the generation of our fathers or grandfathers. We all can see certain peculiarities in regard to which the return to the old ways would vastly improve the people and individuals. We all can see faults, and mistaken ideas growing among the young. Each generation has had its faults; which in our fathers we did not appreciate, but which in our children we magnify. But through it all, the cause of

God goes on with certain strides, and the knowledge of Him proceeds to be developed through His words and providence to His children, and the growth in Christian graces more than keeps pace with the growth in knowledge and prosperity.

But again, such discouraged remarks as we often hear are as unwise as unjust. The Jews tried to drown the cries of grief by shouting only the louder; but men sometimes fail to drown such cries, and many a young man has been turned from what he felt to be true religion, from the worship of God, from the path of right doing, through the unwise citicisms of those who remembering the ancient times have seen only one way of serving the Lord.

It is characteristic of our Lord's teaching that he never "broke the bruised reed or quenched the smoking flax;" He was always tender with those who sought after truth, and we may well believe would have encouraged the weakest attempts after holiness, and have recognized every good purpose and effort. Should we not deal so with those younger than ourselves? Should we demand that all should come to our standard? Faith in the Lord Jesus Christ; a desire to lead a true Christian life; if these be in any soul, let us not interfere with the workings of the Spirit by encumbering the young Christian with too many ideas of our own. In all our relations with those younger than ourselves we must remember the difference between loving persuasion, and criticism, springing from the assumption of superior knowledge about that which is written. We may grieve over the falling away from true piety upon the part of others, and yet our grief take such a tone of correction that we do more harm than good. The ideas of young people are perhaps less apt to be correct than those of their elders; like Jeroboam who in dealing with his new subjects, "forsook the counsel of the old men and followed the young men who were grown up with him," and thereby fell into grievous mistakes, so is apt to be the history of failure in life of every despiser of his elders. But the way to convince the young man of his folly is not to act as though he had no ideas of his own; or as if his ideas were necessarily wrong; but to lead him by candid and open argument to see the mistakes of his life. Children must be commanded, but young men and women are not children, and must be convinced, not ordered about.

What I plead for then is more liberality in our estimate of the opinions of others, and less croaking over the good old times that are past, and a proper relation between the essentials and the externals of religion. We worship in a manner which would have shocked our ancestors; we enter into amusements, partaking of which, would have caused expulsion from the church at one time; our whole lives, freed from the restraint of formalism to which they were bound, would seem to them little less than irreligious. Yet we worship the same God and we believe in the same assurance of faith, and we live according to the dictates of our own consciences. It is not then for us to lay down the rules by which Christians of another generation shall live or worship. The principles of the Gospel must be maintained, as we think ourselves to have maintained them, in all purity and rigor; but questions of ex-

pediency must be settled by each generation and by each individual; for to his own master each standeth or falleth.

We must believe that the ancient men of Ezra's time saw not the true working of God's spirit, which had through the captivity led the hearts of Israel into deeper spiritual worship. They wept as they thought of their youthful places of worship and sacrifice dashed to the ground. So it is ever hard, though seldom impossible to trace the progress of true spiritual religion ever into higher phases. As knowledge and thought expands, so does the perception of truth because less fantastical. As the true meaning of religion is developed, the more do Christians throw off the trammels of tradition and the trusting to outward forms. The world may go too fast for us, but God has it in His hand; and as He guides His children from age to age, He will see to it that the children go on in the right way. It may not be your way or mine; but it certainly is His. To doubt it is to doubt His power or His interest in the cause of Christianity.

Turn we then our gaze from the past to the future, Let us believe in the present, and above all things never discourage those beginning their acquaintance with the world, beginning their battles with sin by commiserating with them that they were not born fifty years ago. Let not the sound of our weeping ever be heard amid their joyful shouts. In building the walls of Zion to-day they need every aid and encouragement. What though there be laid now and again in the walls a stone of irregular size; the wall goes up. What though their songs differ from those of fifty years ago; they are the Lord's songs. And by the grace of God we may be sure that to-day is an advance on the past, and that "to-morrow shall be as this day, and much more abundant."

THE REIGNING CHRIST.

By David H. Moore, D.D. (Episcopal Methodist), Chancellor Denver University.

For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.—I. Cor. xv., 25, 26, 28.

This chapter is the temple of life; the oracle of immortality. True, it is stained with the tears of sorrow; but it is also garlanded with the flowers of hope. Death is a marplot; a horrible intrusion into a creation that before was very good. Not that changeless, deathless bodies was God's design. Doubtless some change analogous to death was contemplated and provided for. Deathless bodies would have cumbered the earth ages ago. Bishop Foster, in his "Beyond the Grave," enters into a curious calculation. Allowing a square foot of space to each man and an average height of four feet, and to each human pair four children, then upon the supposition that death is unknown, what would follow now that we are in the two hundredth gener-

ation? Not only would every square foot of the earth's surface be occupied by living men, but the column of living humanity would tower into space the inconceivable height of 400,000,000 of decillions of miles—four decillions of times higher than the sun!

So a change analogous to death was doubtless the original plan. And, but for sin, it would not only have been painless, but joyous. But now through the fear of death we are all our lifetime subject to bondage. Its physical agonies, its guilty fears—these make it the King of Terrors. Earth is a vast charnel house. The grave mould of one generation fertilizes the next. Death's kingdom ruleth over all.

> Take the wings of morning,
> And the Barcan desert pierce,
> Or lose thyself in the continuous woods
> Where rolls the Oregon, and hears no sound
> Save its own dashings—yet, the dead are there,
> And millions in those solitudes, since first
> The flight of years began, have laid them down
> In their last sleep—the dead reign their alone.

But in our text the threnody gives place to the plan; the wail of the captive to the shout of the victor; the King of Terrors to the King of Kings; mortality putteth on immortality, and death is swallowed up in life.

Let us study this text. It declares or implies four things: that Christ reigns; that His kingdom is disputed; that He must reign until He hath put all enemies under His feet; and that when He hath subdued all enemies He will deliver up the kingdom to the Father, and God will be all in all.

While for some of these propositions we are wholly indebted to revelation, none of them is without confirmation from what goes on within and about us, and some of them lie almost wholly within the domain of experience.

Consider the first—the fact that Christ reigns.

Substitute for Christ Infinite Intelligence, and all nature hastens to proclaim the fact.

Law is universal. Masses, atoms, earth, stars, stellar spaces—nothing is too minute, nothing too great for its dominion. Every gradation of life reveals it, from the struggling life-prophecy of the lichen and protozoan to the ample glories of the elm and the triumphant achievements of man.

Sequence, action, conduct, are the resultants of chemical, mechanical or moral forces. Every exploration of science adds new confirmation to the position that, though force may be blind, it is wielded by intelligent purpose. In a word, that back of law is the Lawgiver.

The universality of law is not more remarkable than its unity. Varied and numberless as are the realms of nature, there is no conflict. It is a curious mosaic, but there is a place for every piece, and each piece is essential to the perfect pattern. The geological history of our dwelling place—the growth and succession of its rocks and climate, its flora and fauna, until the mature work flowers in man—reveals not only law, design, designer, but the same Lawgiver. All that revelation has done for us in this is to formulate our

faith, to define our convictions, and to give us the name and nature of our Sovereign.

What God was doing before the creation of the heavens and the ordaining of the moon and stars—before the creation of intelligences to whom they might declare His glory and show His handiwork—is man's unsatisfactory tip-toe peep into eternity. But the Scriptures reveal the fact that Jesus Christ, who was the Lamb slain from the foundation of the world, was also the world's Creator; aye, vastly more than this, for "without Him was not anything made, that was made." Over His own creation Christ reigns. Our earth is but a very little part of it, and yet seems importantly related to all. It was not for man alone that Christ was manifest in the flesh. Unto principalities and powers, through the Church, He shows forth and declares the manifold wisdom of God.

The scheme of human redemption in its all-comprehensive relations to all creations—worlds and intelligences—is the ground for the infinite exaltation of Christ above every name that is named, that at the name of Jesus every knee should bow, of things in Heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil. ii., 10, 11).

Therefore, we learn the great fact that Christ reigns; and that in His reign over all His vast creation, human redemption is the pivotal point on which its triumph turns.

Note, secondly, that His kingdom is disputed—it has its enemies. It is beyond the scope of our discourse to inquire how evil came to be; how enemies dared to lift the standard of revolt. Here we have to deal with the fact, "to meditate this deep disease of life." Fact it is, as stupendous as it is sad.

Evidences of disorder appear everywhere; catastrophes are seen in the inanimate as well as in the animate world, ruin and desolation. The whole creation is subject to vanity. The earth, that was pronounced very good, is under law to a curse—thorns and thistles, sweat and sorrow!

Rising to man, the whole head is sick and the heart faint! The mind is carnal—enmity against God. Imagination exalteth itself. Desires are outbreaking; passions headlong; judgment is perverted; affections corrupted; the will enfeebled; conscience blunted.

Satan, unbound, goeth about like a roaring lion, seeking whom he may devour. Death, terrible Death, shakes his frightful dart; and for fear of him we are all our lifetime subject to bondage.

Enemies? Yes, Satan and sin, and death by sin!

Third, the sublime declaration of the text—"He must reign till He hath put all enemies under His feet."

The neck of the very last enemy must be submitted to the foot of the Victor.

The "must" is a sort of *ethical must.* He need not have made us. But having made us, with law a necessity in every part of our being, He dare not

suffer the law to be violated. Having permitted His kingdom to be invaded, He must vindicate the supremacy of His authority.

There is no suggestion of haste. Haste is inconsistent with the calm of infinite power, and with the resources of exhaustless time.

Neither is there any suggestion of doubt. Doubt is born of limitations; the unlimited cannot doubt. He must reign till He hath put all enemies under His feet! Why, sometimes we are terrified by tempests and floods, earthquakes and conflagrations. O, for shame! coward spirit; the Lord reigneth, let the earth rejoice! Sometimes the floodgates of corruption seem to have burst open; the great and massive dams that custom and law have built across passion's gulches go out after some cloudburst of temptation like the blight of Conemaugh. Avarice, ingratitude, ambition, cruelty and lust seethe and swirl over personal worth, domestic peace and political virtue, until despair shrieks out that God has abdicated the throne of the universe and abandoned earth and its inhabitants to their direful fate. O, supreme mistake; for He must reign until He hath put all enemies under His feet! The Lord reigneth, let the earth rejoice!

O, trembling saints, fresh courage take!
The clouds ye so much dread
Are big with mercies, and shall break
In blessings on your head!

All enemies under His feet! Satan hath the power of death; but Christ died that through death He might destroy him that hath the power of death, the devil. Ah! when the power is gone, then is death no longer able to hold the tenants of the tomb—corruption puts on incorruption, mortality puts on immortality, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? For He must reign till He hath put all enemies under His feet!

What then?

Fourth—"And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that hath put all things under Him, that God may be all in all."

It is not wonderful that earth's weary ones have believed that "the heart of being is celestial rest," and longed for absorption into God. Amazing change! no more mediator; no more intercessor; Christ's office-work done; God all in all.

Here is the unit of all laws in the unity of the Lawgiver. Like eager hounds that scent the prey, philosophers are on the track of unity, simple yet comprehending all. They believe that in chaos itself there is order; Kepler, and Newton, and Kant, gathering law into more clearly manifest unity, come at last to find

The whole round earth
Is bound by chains of gold
About the throne of God.

What mean these wondrous words?

First, that the earth shall feel the pulse-beat of its God.

The whole creation groaneth and travaileth in pain, waiting in pain, waiting for deliverance! Why resort to rhetorical figures when the literal includes the figurative? We are promised a *new heaven* and a *new earth*, wherein dwelleth righteousness. What is this but that nature's laws shall be fragrant with the breath of the Lawgiver and instinct with His life?

And we, all in God, and God in us all, how without cloud shall we see Him everywhere; read where now we stumble and fail; see every occult problem in the physical or moral world as intuitively as God sees it; no longer seeing through a glass darkly, but face to face; no longer knowing as in part but even as we are known!

And in our moral natures restored to the perfect likeness of God; understanding all mysteries; God's thoughts coursing through us; and our souls floating in the boundless ocean of God's love!

To this transcendent theme, how inadequate our loftiest thought!—how lame and impotent our swiftest and most daring imagination! To brush the dewdrops from such heavenly flowers is well-nigh profanation. With the rapt seer yearning for "Nirvana where the silence lives," well may I cry out—

"Ah blessed Lord; oh High Deliverer!
Forgive this feeble script, which doth Thee wrong,
Measuring with little wit Thy lofty love.
Ah! Lover! Brother! Guide! Lamp of the law,
I take my refuge in Thy name and Thee!
I take my refuge in Thy law of good!
I take my refuge in Thy order!
The dew is on the lotus!—rise great sun!
And lift my leaf and mix me with the wave."

Oh, Thou blessed one, I shall be satisfied when I awake with Thy likeness.

It is truth like this that makes men gods, stronger to suffer than hell to harm.

THE LIVING SACRIFICE.

By Rev. R. V. Burns, D.D. (Presbyterian), Halifax, N. S.

I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice.—Rom. xii., 1.

We have here a great duty in the matter of it, the manner of it, and the motives to it.

I. The duty is that "ye present your bodies, a living sacrifice."

Under the Levitical dispensation sacrifices were offered in atonement for human guilt, in acknowledgment of divine mercy, and in anticipation of the one great sacrifice, which, in the fulness of time, was to be presented on the altar of Calvary. But "not all the blood of bulls on Jewish altars slain" could avail to take away sin. Though gathered into a mammoth reservoir, it could not wipe out one solitary stain. This ancient blood of sprinkling spoke of "a better thing"—even "the precious blood of Christ as of a lamb." It was

but the shadow of this "good thing to come." The body—the substance—is Christ—the blessed bleeding Lamb of God, that taketh away the sin of the world. The "it is finished" of the divine victim of Calvary rung the knell of Jewish ritualism. Yet is there a sense in which still "we have an altar" and "ye are a royal priesthood." If, by faith, you have laid your hand on that "dear head," and thus "laid your sins on Jesus, the precious Lamb of God," ye are not your own. Bought with a price—redeemed, not with corruptible things, such as silver and gold, but with the precious blood of Christ, ye become priests unto God, set apart as "the godly for Himself," and are expected, therefore, to "glorify God in your body and in your spirit which are His." Years ago, before the emancipation edict, a poor Southern slave, manumitted by a Northern philanthropist, followed him to his distant home. Friends visiting the family and noticing her singular fidelity, would often inquire into her history. Glancing toward her kind master, her eyes would fill, and her heart heave, as she uniformly replied, with a triple emphasis, "He redeemed me. He redeemed me. He redeemed me." And if you, made free by the Son, are free indeed, do you not feel that you have been "delivered out of the hand of your enemies, not to live as you like, but that you might serve Him, without fear, in holiness and righteousness before Him all the days of your life"? Having tasted that the Lord is gracious in granting me this truer liberty, "then will I go to the altar of God," and lay myself there a living sacrifice, saying, "Lord, I am Thy servant; I am Thy servant," just because "Thou hast loosed my bonds."

"Your bodies." Take it literally if you like. The eyes for Jesus, to scan the glories of His Word and to pour with deep and delighted interest over the treasures of His Word. The ears for Jesus, eager to catch every communication from the skies and every Macedonian cry that is wafted on the breeze. The lips for Jesus, breathing filial Abbas into the ear of the listening Father, and speaking "a word in season to him that is weary." The hands for Jesus, ready to distribute, willing to communicate. The feet for Jesus, joying when it is said let us go to the House of the Lord, to the prayer meeting, to the Sabbath-school; visiting the fatherless and widows in their affliction, and drawing from the children of sorrow and of sin the exclamation, "How beautiful in these distressed homes of ours, in cellars deep and garrets high, are the feet of them that bring to us the good tidings!" The head for Jesus to think of Him. The heart for Jesus to love Him. The time for Jesus; the talents for Jesus; the money for Jesus; the influence for Jesus; the ALL for Jesus.

If we have truly come under the shadow of the Cross, and "sitting down, have watched Him there"; if we have caught the glimpse of His nail-pierced hands, and the glance of His melting eyes, the feelings, welling up within us, will thus find vent:

> "Were the whole realm of nature mine,
> That were a present far too small.
> Love so amazing, so divine,
> Demands my soul, my life, my ALL."

Now, beloved brethren, this is what the Lord requireth of you—an entire consecration, a "yielding yourselves unto God"—"that ye present your bodies a living sacrifice."

II. As regards the manner of it, this duty is,

1. Personal. "I beseech you that ye present your bodies." "I," "you," "ye," "your" bring out its intense individuality. The Captain of Salvation does not accept substitutes. He "expects every man to do his duty." He "gave to every man his work." The proxy system has been a source of weakness to the army of the Lord. We have been too much disposed to ask, "Lord, what shall this man do?" instead of "Lord, what wouldst Thou have me to do?" Another cannot believe for you—the question put to each individually is, "dost thou believe in the Son of God?" Another cannot repent for you. The Master assures you that "except ye repent, ye must all perish." and gives the order, "Repent ye."

Another cannot love for you. The question, thrice repeated, is, "Lovest thou Me."

Another cannot die for you. Everyone of us personally must enter the lists and engage in the conflict with the last enemy that is to be destroyed. As the great woman of old said, "We must needs die." Death is a tremendous necessity. "There is no discharge in that war."

Another cannot stand before the divine bar for you. It is appointed to each one of us once to die and after that the judgment. "So, then, everyone of us must give an account (not of others), but of himself to God."

In like manner, another cannot labor for you. There is a work you can do, which nobody else can do for you.

Having settled, therefore, the question, "What will you do with Jesus?" the sister question, which is the sequel to and complement of the other, at once presses for solution, "What will you do FOR Jesus?" The still small voice from Calvary falls on the awakened ear of Faith, "I did this for thee—what art thou doing for Me?"

2. This duty is voluntary, "that ye present your bodies." The word "present" indicates "not of constraint but willingly." The victim not dragged, or driven to the altar, but going of his own accord. "Then will I go unto the altar of God." When "Thou hast loosed my bonds," then, more than ever, do I feel like saying, "Lord, I am Thy servant. I am Thy servant." We need more of this freedom in devotion, in giving, in duty generally.

(*a*) How "bound in spirit" we sometimes are in prayer! Thoughts fugitive, words slow to come. Desire fails. "Hosannas languish on our lips and our devotion dies." Far from being as "the chariots of Aminadab" ("a willing people"), it is with our spirits as with Pharoah's chariots when the wheels fell off. It "drives heavily." We need "the spirit in the wheels"—"praying in the Holy Ghost." What a difference it makes when the spirit helpeth our infirmities! We know not how to pray or what to pray for as we ought—but the Spirit maketh intercession within us. Then it is not a forced

thing. Here is a holy freedom. "Thy people shall be willing in the day of Thy power." Where the Spirit of the Lord is, there is liberty—even the glorious liberty of the children of God.

(*b*) This liberty extends also to the grace of giving. In paying as in praying, how much there is of force, how little of freedom, of spontaneity! How many give from impulse or example, rather than "of a ready mind," like Paul's Macedonians, "willing of themselves." With some, giving is like tooth-pulling. Into the garden of the Church the waters of benevolence are often driven up as in Eastern gardens by a force pump. How much preferable the natural rise, as with the waters of the Nile—swelling up of their own accord, widening their bed, overflowing their banks!

(*c*) So, with duty in general. Do we work for our loving Lord with as much freedom as we might or ought? Do not some go to duty as the bond-slave, with a clog on the step and the cloud on the brow? Not until we feel the force of truth, "the Truth as it is in Jesus," will our fetters fall.

"He is the freeman whom the Truth makes free, and all are slaves besides." Then do we "yield ourselves unto God," "as free"—walking at liberty—"presenting our bodies a living sacrifice," with this feeling uppermost: "Here, Lord, I give myself away. 'Tis all that I can do."

"Wherever you go, sir, I am yours; every drop of my blood thanks you, for you have had compassion on every drop of it," cried a condemned criminal to whom Dr. Doddridge brought a pardon, bearing the sign-manual of the king. As the good man passed along the gloomy corridor, and the ponderous cell door turned on its hinges, the "prisoner leapt to loose his chains," as thus (falling at his benefactor's feet) he gave expression to his feelings. So will it be with those of us to whom, from being condemned already, there is now no condemnation. "Wherever you go, O my Saviour, I am yours; every drop of my blood thanks you, for you have had compassion on every drop of it."

3. This duty involves earnestness as it does personality and voluntariness. This is brought out in the expression, "living" sacrifice. There may be a contrast indicated here, between the dead victims of Judaism and what we are expected to present. We need to be purged from dead works to serve the living God. But the special reference seems to be to the fire on the altar of burnt-offering consuming the victims, never going out. We need "the spirit of burning" (Is. iv., 4), the undying flame of a warm and willing devotion.

In connection with the Lord's service, we require warmth, heartiness, whole-souled consecration. The flames in us are apt to become feeble and fitful. We need to have "strengthened in us the things that remain and are ready to die." Laodiceanism is too common. Such lukewarmness is loathsome to the Master, whose entire life was a living sacrifice. He nauseates it. Anything rather than to be "neither cold nor hot." If we would have "cloven tongues as of fire setting upon each of us," we must get very close to the altar on which the divine victim was stretched, and have the live coal

therefrom laid on the altar of these cold hearts of ours. "Spirit of burning—come. Come shed abroad a Saviour's love, and that will kindle ours," we should importunately cry. Then will the "love of Christ constrain us" and the "zeal of our Father's house consume us," and duty instead of being drudgery will be a delight.

We find earnestness in every department of life—at market, on 'change, among our business men, and those in public life. He who would succeed in any enterprise, must be "on fire about it." Not drones, but wide-awakes, make their mark.

It is not long since a message came from a station in Northern China: "We want men of hot hearts to tell us of the love of Christ." It is what Christ wants. "I would ye were hot," is what the walker amid the golden candlesticks still says. It is what the Church wants; what the world wants; what I want, we all want. As we are musing together and taking sweet counsel, may He who joined the Emmaus traveller make our hearts burn within us as He talks with us by the way.

Looking confidingly in His loving face, let the prayer of each be:

May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As Thou hast died for me,
Oh! may my love to Thee
Pure, warm, and changeless be,
A living fire!

III. Our last point this morning is this duty in the motives to its performance.

1. Is there not a motive in the "I" with which my text opens? Who is the "I"? It is "Paul the aged and now also a prisoner of Jesus Christ."

With Cæsar it was always not "*Ite* but *Venite*," not "Go" but "Come." He was always ahead of his men. It was thus with this good soldier of Jesus Christ. From the moment that, outside the gate of Damascus, he was "apprehended of Christ Jesus," down to the moment that, outside the gate of Rome, the axe of the headsman released the heroic soul from that frail body—all through that quarter of a century of marvellous missionary labor, his was indeed "a living sacrifice."

Is there not a powerful motive here? Paul on his knees entreating you and me—he might have used his apostolic authority, and commanded us, but "for love's sake he rather beseeches us"—"I beseech you."

2. Is there not a motive, too, in the very title he gives us? "Brethren." He might have called us by no higher name than servants, or, at best friends, but it is better than either. Recognizing the cross of love that bound together the sons and daughters of the Lord Almighty, the whole family in heaven and earth, he, with his Master, "is not ashamed to call them brethren"—I beseech you, therefore, brethren.

3. We find the crowning motive in the mercies of God. "I beseech you, therefore, brethren, by the mercies of God."

These mercies your time will not permit us to dwell upon in detail. Indeed were we to be as when Paul was "long preaching," we would still have to confess with the Queen of the South, "the half of it has not been told us." "If we would declare and speak of them, they are more than can be numbered." Personal mercies, family mercies, congregational mercies; mercies to us as communities and nations; mercies conferred on us in our several stations and relations, as representatives of so many nationalities and churches; the mercies of God in station, providence and grace, the mercies of God, specially in redemption, for it is to this the Apostle particularly alludes, "therefore" being the connecting link with what goes before. The eleven preceding chapters are as the rooms of a palace, in which these mercies of God are spread out. We see in each one of them "the exceeding riches of His grace in His kindness towards us through Christ Jesus."

Lay your hearts open to the full force of these mercies, which are being meted out to you all the time. There is in them a Niagara power, fitted to turn the machinery of every evangelistic enterprise in the world. The wheels of Christian effort in you cannot remain at a standstill, if you let this ever-rolling stream flow in. Is not this the practical outcome? In view of the special mercies of this blessed season, oh! let me from this "day be wholly Thine." I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice.

WHY IS THERE NO MORE ENJOYMENT OF RELIGION?

By Rev. Tryon Edwards, D.D., Detroit, Michigan.

Are the consolations of God small with thee?—Job xv., 11.

In these words an inquiry is suggested, which to every thoughtful mind is one of deep interest, viz.: Why is there no more enjoyment of religion?

The consolations of God are not small in themselves: "her ways are ways of pleasantness, and all her paths are peace." They are not small in their design and intended benefit: "light is sown for the righteous and gladness for the upright in heart"—sown as seed that it may bring forth a harvest of joy to the soul. To the experience of the faithful Christian they are not small, for in every age not a few have been able, with the Psalmist, from their own experience to say, "In the multitude of my thoughts within me Thy comforts delight my soul." Nor are they small in the estimate of any one who is a real Christian, for he that has indeed tasted that the Lord is gracious will forever bear testimony to the reality and fulness of the joy that may be found in Christ.

And yet, alas! it is but too true that many a Christian knows the full value of this joy rather from the want of it than from its possession, having at some time had the taste which leads him to ask, "Where is the blessedness that once I knew?" rather than now having the clear and steady and habitual en-

joyment of God and His service which is the true sunshine and health of the soul. Assuming then, as evident, the fact that the great mass of Christians do not find that full enjoyment in and from their religion which they might and ought to do, let us ask for some of the causes of this—for some of the reasons why the consolations of God are so small to them.

It is not, evidently, from the design of God, for the entire testimony of His Word and of all His dealings with His faithful children shows that He intended His service to be a way of joy as well as duty—of joy in its progress as well as joy in its fulness at the end. Nor is it, again, anything in the nature of religion itself, for "the hill of Zion yields a thousand sacred sweets" to those that will diligently gather them, "before we reach the heavenly fields and walk the golden streets." And if we do not find full enjoyment in religion we must look for the reasons in ourselves. Among these reasons, one that in some cases will explain it, and which, therefore, should not be passed without notice, is,

I. *The absence of bodily health.*—An imperfect, or morbid, or deranged state of health impairs our happiness from every source. So intimate is the connection between the soul and body that a weak or depressed state of the former not unfrequently arises from the latter, so that even the faithful Christian may not, at times, find enjoyment in religion because he does not find enjoyment in anything—because the same cloud comes over, at the same time, both his temporal and his spiritual horizon. In such cases the absence of enjoyment is not justly a matter of self-condemnation, and the evil is not a thing to be repented of but regretted, and the remedy is to be sought not in greater fidelity in duty, but rather from the skill of the physician; and in all such cases it will be found that when health returns to the body joy will come back to the soul.

It is said of the eminent and eminently spiritual Archibald Alexander, that when once asked "if he always enjoyed the full assurance of faith," he replied, "Well—yes—almost always, unless the east wind is blowing." And an eminent divine of wide experience as a pastor, has said, that "of twenty persons of hopeful piety who came to him in religious despondency, eighteen had more need of the physician than of the divine." And more than two hundred years ago, good old Richard Baxter preached and published, in his practical and sharply logical way, on "the cure of melancholy and overmuch sorrow by faith and physic," laying greatest stress on the "physic"; and though his medical prescriptions might excite the smile of the modern physician, yet the treatise, as a whole, is worthy of a place among our religious classics. The truth is, there are not a few troubles that cannot be cured by the Bible and hymn-book or by mere spiritual counsel, that may be cured by rest, and exercise, and diet, and the fresh air of heaven. In not a few cases the faithful, conscientious Christian has been in darkness and despondency, and ready to write bitter things against himself, when a low state of health has been the cause of his depression; and when returning vigor has come back to the body, light and peace and joy have come back to the soul.

Another reason why many do not find enjoyment in religion is,

II. *That they seek it for its own sake, and as in itself an end, rather than as only an incidental result of fidelity in duty.*—There are not a few who, either thoughtlessly or selfishly, seek for happiness in religion when they should be seeking only for duty—spiritual epicures, aiming at their own comfort when they should be seeking, as the great thing, to be holy and useful. They forget that they were not brought into the family of Christ merely to enjoy themselves, but to obey and serve Him, and that His direction is not, "Seek first your own comfort and enjoyment in My service," but, "Seek first My kingdom and its righteousness," in your own hearts, and in the hearts and lives of others, and then your joy with all other needed things, shall be added thereto. They forget that happiness, when sought directly and for its own sake, in any sphere, flies from us; but that when we are occupied with the means to it, then it comes of itself, just as the shadow does with the sunshine, and that in religion the means to it is fidelity in duty. It is when we are aiming at holiness that we find happiness—when we are seeking for duty that we receive comfort—when we are struggling for triumph that we lay hold on joy—when we are hungering and thirsting after righteousness that we are filled with the very fulness of God! Give not, then, thought, directly and for its own sake, to the question, how you may find happiness in religion, but let your first and great inquiry and effort be, how you may know and do the will of God, and then the happiness will come of itself and almost before you know it.

Another reason why some do not find more enjoyment in religion is,

III. *That they do not practically regard the common occupations of life as a means of grace.*—They regard the Sabbath and its services and all the departments of public and private devotion as intended to draw them nearer to God and to aid them to enjoyment in religion, and believe, that if not misimproved they will actually do it. But the common occupations and employments of life they practically regard as antagonistic to these ends and tending in the opposite direction. The former they seem to think are a stream bearing them on to God; the latter a stream bearing them away from Him. The Sabbath they practically regard as the antidote to the week, and the week to be counterbalanced by the Sabbath—the piety gained on the Sabbath to be used up and exhausted in the week, and the week in turn to be furnished afresh from the Sabbath—the grace of the Sabbath to be gathered, like supplies for the journey through the desert, to be used up in the week, and the week to exhaust these supplies till at its end they are to be renewed on the Sabbath.

Such, however, is not the teaching of the Bible, though it is, alas! too much the practical belief of multitudes who ought to know better, and who to know better need only to think as to what God has taught. For it is impossible that He should command two things that cross and are inconsistent with each other; and having bidden us to be diligent in business and at the same time fervent in spirit—in the sweat of our brow to earn our bread, and yet to pray without ceasing, it cannot be that He would not have both tend to the

same end. The arrangements of His providence as well as the teachings of His Word show that the means of grace are not to be limited to the forms of public and private worship, and that the Sabbath is not the only day that God claims, while six days are to be given up to worldlings of thought and aim and spirit. On the contrary our daily occupations and employments, appointed as they are by God, are designed to be, and may be to us, a means of serving Him and preparing ourselves for Heaven, and if attended to with singleness of heart and in the spirit of His faithful servants, they will not only not be a hindrance, but will be an aid to us in our way to Heaven, and at every step inlets of joy to the soul. Our trade or profession or calling, the right ordering of our property or farm or merchandise, our family and household cares, each may be a means of access to God and of aiding us to enjoy Him, just as truly the gate of Heaven to the soul as the sanctuary itself. So that a busy life instead of being, as so many make it, an irreligious life, or one that necessarily breaks in upon our enjoyment of God, may give us nearer access to and greater joy in Him. The laborer toiling at his task, the mother diligently training up her children or taking the oversight of her household, the merchant in his counting-house, the professional man in his office, or the servant in his daily duties, each may not only find a sphere for the exercise and growth of his graces—for patience, and gentleness, and contentment, and charity, and self-denial, but through these for that joy in God which every good and faithful servant of Christ should expect and may find. A truly spiritual life does not mean a life of exemption from common everyday duties, but it does mean the discharge of those duties, whether they are what we call sacred or secular, with a right aim and in a holy and heavenly spirit and that is the spirit which will everywhere find and enjoy God.

Another reason why some find so little enjoyment of religion is,

IV. *From the want of symmetry and proportion in their Christian character.*—In the human body the full enjoyment of health is never known except where the various parts are proportioned and sound in themselves and their various functions are rightfully performed. Let a limb be out of joint, or a bone broken, or a vital part diseased, or a nerve in a disordered state, and the whole system will measurably suffer, and the full and childlike and buoyant feeling of perfect health can never be known. There may be, and there is life, and there may not be positive and greatly painful sickness, but the process or progress of living is not of itself a joy as it is to those in absolutely perfect health.

And so it is with the religious life—with the spiritual vitality—with the enjoyment or want of enjoyment in religion. The disproportion of Christian character, the want of symmetry in the Christian graces, the undue development or prominence of some one virtue or class of virtues, with the corresponding depression of their opposites, this, to the soul, is like the disordered nerve, or broken bone, or chronic inflammation to the body. It is as if the arteries were crowded with blood forced into them from the heart, while the veins were inactive and not fulfilling their work, or the veins were returning

the blood to the heart more rapidly than the arteries could receive it. As there may be life, and life long continued, even down to old age, and yet the full joy of health be utterly unfelt, so there may be real piety, unquestioned Christian character and yet the full joy of religion be unknown. It is only when the true symmetry of Christian character is kept up, when the active and passive virtues are equally cherished, when piety toward God is proportioned to benevolence to man, when principle keeps pace with emotion, and hope with fear, and reverence with love, and knowledge with faith, and trust with obedience, and self-control within with active performance without, and devotion and action go hand in hand—only thus, when every chord of the soul is perfect and in tune, that the full harmony of the strain tells of that joy in the spirit of which it is at the same time the offspring and evidence. A disproportioned Christian character necessarily loses much of the joy of religion, just as the instrument out of tune makes discordant music, or the body in sickness feels not the full joy of health. It is only when our religion is symmetrical that the chord of the spiritual instrument is perfect, and the music akin to the strains of Heaven, and the joy of the soul is a foretaste of that which is unspeakable and full of glory.

Still another reason why some find so little enjoyment in religion is,

V. *Because they have not clear views of the gospel ground of reliance for the Christian—of the full and strong and broad foundation it lays for hope, and thus, of course, for joy.*—It is hard for a sinner, even though he is a penitent and forgiven sinner, to realize the glorious fulness of the grace that is in Christ Jesus. "Why art thou cast down, O, my soul," says the Psalmist and "Why art thou disquieted within me?" And his answer is, "Hope thou in God," as if here was the remedy for every form of positive or negative despondency, when so many would practically answer, "Hope in what self can do or hope not at all." Too often for our hope, and thus for our joy, we are prone to look to Christ as one who is to work with us to make up our deficiencies, rather than as one who is a complete and perfect and all-sufficient Saviour, Himself doing the entire work, and bestowing freely on us its full benefit and blessing. And it is for want of this latter view that we too often limit our enjoyment of religion, through our want of faith, possibly thinking ourselves safe, and yet feeling little of the glorious liberty which is offered to the sons of God. "The labor of a lifetime," says Dr. Chalmers, "seeking to establish a merit of our own, will but widen our distance from peace," and so from joy; "and nothing will send this blessed visitant to our bosoms but a firm and simple reliance on the declarations of the Gospel." As God spared not His own, but has freely given Him up for us all, surely with Him He will freely give us all things. His power, wisdom, goodness, providence, covenant are all pledged for our good if we will but trust Him, so that we may well rejoice in God and joy in the rock of our salvation!

Still another reason why many do not more enjoy religion is,

VI. *That they are not active in doing good.*—They look on religion rather as a profession than as a progress, as something they received in conversion

and which is to bear them safely on to Heaven, rather than as a spirit to be cherished, and a character to be improved—a principle of duty and effort to be carried out in doing good in imitation of Christ. No truth is more plainly stated by inspiration, or more fully sustained by experience, than that it is more blessed to give than to receive. And not a little of this blessedness is the portion of him who is diligent in doing good to others. As to do good with wealth or influence is the way to enjoy wealth or influence, so to do good as a Christian is the way to find enjoyment as a Christian.

"Assurance," says President Edwards, "is not to be obtained so much by self-examination as by action;" and the assertion is equally true of the joy that flows from assurance and is increased by every effort to do good to others. Doubt and depression often come from inactivity. John, active and earnest in the desert, needs no proof that the Messiah has come, but when shut up in prison, inactive and depressed, he seems to have become morbid and doubtful, and sends to inquire if Jesus is indeed the Christ. When Dr. Marshman was a young man and at home, he often had doubts and fears as to his spiritual state, but when after thirty years' missionary work in India, William Jay said to him, "Well, Doctor, how now about your doubts and fears?" his reply was, "I have had no time for them; I have been too busy preaching Christ to the heathen." And Howard, the philanthropist, tells us that his rule for shaking off trouble of any kind was, "Set about doing good; put on your hat and go and visit the sick and poor in your neighborhood; inquire as to their wants and minister to them; seek out the desolate and oppressed, and tell them of the consolations of religion. I have often tried it," he adds, "and have always found it the best medicine for a heavy heart."

This is the true spirit of benevolence, which is always the spirit of enjoyment. This will leave no time for doubt and despondency, and will call forth those sympathies of our nature which are the sure sources of happiness, giving us that evidence of piety which is found in doing good, and which cannot but minister to our joy. We may not be able to give the philosophy of the fact, but still it is found to be the fact, that Christians who have nothing to do but to sentimentalize, and mysticise, and brood upon their own experience and feelings are almost sure to become the prey of doubts and misgivings; and on the other hand it is generally found to be the fact, that for sadness or doubt or misgivings there is no remedy like stirring activity in duty. Do good, then, wherever the providence of God opens the way for it, and in the true spirit of religion, and you cannot but enjoy religion.

"Rouse to some work of high and holy love,
And thou an angel's happiness shalt know;
Shalt bless the earth, while in the world above
The good begun by thee shall onward flow
In many a branching stream, and wider grow.
The seed that in these few and fleeting hours,
Thy hands unwearied and unsparing sow,
Shall deck thy grave with amaranthine flowers,
And yield thee fruits divine in Heaven's immortal bowers."

One more and a general reason why many do not find the full enjoyment of religion may be found,

VII. *In neglect and unfaithfulness as to duty.*—It is that in some form our iniquity separates between us and God, and shuts out the light of His countenance from us—that our sins either positive or negative, either of commission or omission, hide His face from the soul. One, it may be, is lukewarm and vacillating and changeable, having too little religion to enjoy God, and too much to find enjoyment in the world. With another the private indulgence of some desire, or the pursuit of some object inconsistent with the known will of God, is like the worm to the gourd of the prophet, a cause not visible, but real, withering the refreshing shade over his head by secretly gnawing at the root. Or the source of the evil may be not only the sin committed, but the duty neglected: with one, that restitution is not made; with another, that offences and wrongs are not forgiven, and malice or unkindness is not put away; with another, that he does not reprove bold and open iniquity; with another, that he is covetous, and does not use his possessions as the steward of God; this one, by the neglect of ordinances and means of grace, which are the divinely appointed modes of access to Christ; that one, by neglect of Christian converse with his fellow-disciples, by which his heart might be warmed and his comforts multiplied; and any and every one, by disregarding the loving exhortation of the Saviour, "Ask and ye shall receive, that your joy may be full"—may fail of that full enjoyment of religion which it is fitted and designed to impart, and which every disciple ought to seek and possess as his own. In any, or all of these ways, the consolations of God may be small with us, when otherwise they might be full and rich and sustaining, less, indeed, than a rapture, but more than a peace, a joy flowing from faith, and from a conscience void of offence toward God and man, a joy resting on God's attributes and promises and wrought by the indwelling of the Holy Spirit—a joy the foundation of which is truth, its source God, and its end Heaven!

Liberty to Enter into the Holiest (Heb. x., 19–22).—(1) Where is the Holiest? It may be found in your counting-house, your shop, your home and in the midst of evil companions. You may take the Holiest everywhere about with you, as angels carry the aureole of brightness. You may always live in the Holiest. (2) What, then, is the Holiest? It is unshadowed, unbroken communion with God. The priest who entered the Holiest of the Jewish Temple had face-to-face fellowship with God. But it is not now confined to priests or to one place, or to an hour a year since our Lord died; it has been for all people, places, times. (3) What gives us this liberty? "The blood of Jesus." (4) Which is the way to enter? It is that which was opened when Jesus died. He rent the veil. It has never been patched up since. It is "new and living," because it is Himself. "I am the way." (5) How may we abide in this state of holy and unbroken communion? We must have the "true heart." The least insincerity to God or man will becloud us. We must have "assured faith," not in self, but in the Saviour. We must seek the constant "sprinkling" of the blood of Jesus to deliver us from the consciousness of sin. We must be "pure" as the eye of the coal-heaver, from which the constant flow of tears removes all grit.—*Rev. F. B. Meyer, London.*

Funeral Service

IS IT WELL WITH THE CHILD?

By Rev. S. Law Wilson, Cork, Ireland.

When the Shunamite woman was asked by Gehazi, "Is it well with the child?" with a strong assurance and a holy composure she was able to answer, "It is well." His dead body lay at home in the house, and all her maternal instincts were still bleeding at every pore with the violence of the wrench, yet she hesitated not to say, though her words were punctuated with many a sob and tear, "It is well." His little playthings are lying about the floor, and his lifeless form is stretched upon the bed, like a white statue which death had moulded. He himself had flown away, and all the sunshine had gone out of her life, yet does she persist in saying "It is well"—perhaps answering so because she knew that whatever had become of his spirit it was safe in the keeping of God, and happy in the happy land above. It was the tearing asunder of her very heart-strings, we may be sure, to part with that golden-headed boy, yet did she cling to the conviction that it was "well with the child," for he had gone to the Father's house to be the youngest of the angels, and cry "Hosanna! Hosanna!"

My friends, it is many a long day since that little boy skipped among the sheaves of the harvest field at Shunem, and cried in sudden pain, "My head! my head!" when the cruel sunstroke smote him, but the story is fresh at this hour as if the ink in which it was written had not yet dried upon the page. It will be remembered as long as the sun shines, and the grass is green, and little children die. We look down upon this tiny coffin and into this little grave to-day, and ask the same question as Gehazi, "Is it well with the child?" Let us for a moment draw aside the veil of destiny and look through the glass of futurity, and try to see all that this little girl has escaped by her early removal, and though her death has been the cause of much anguish to her parents, though it is the blighting of many a hope and the burial of many plans and purposes, yet I think you will come to acquiesce in the judgment of the Shunamite and say, "It is well." Had your child lived, you will not deny that in her passage through this world she must have experienced many sorrows. You have had a great many sorrows yourself. Born of a woman, she must have inherited the unfortunate legacy of all who spring from such a parentage—she must have been of few days and full of trouble, even as you are, and, God knows, that is sometimes full enough. The Virgin Mary is not the only woman through whose heart a sword has gone, and had your little one grown up to womanhood, who knows but a thrust of the same sword

might have been in store for her too? Now your child has escaped all that. God saw that the tempest was coming, and so He put forth His hand and took her into Heaven, as Noah took the dove into the ark. She will never know what it is to shed the hot and briny tears that you are shedding to-day. She will never know what it is to be sorrowful. She will never know what it is to carry a cross that galls the shoulders and wears the spirit. She will never know what it is to tread the thorny path of suffering, or to pass through the fiery furnace where all the saints are tried. Already she has landed on that silent shore, "where tempests never beat nor billows roar." Is it not "well with the child"?

Then, you are to remember how safe your child is now. Think of her eternal security. Just try to realize that she is one with whom nothing can ever now go wrong. How comforting the thought that she will never do what you yourself have often done—she will never do any evil. She will never, never sin. Her eye will never be wet with the moisture of penitential sorrow, nor will she ever have to mourn over mischiefs which she cannot mend, or follies which she cannot cure. Had she lived she must have been a sinner. She must have been tempted in all points, even as we are. She must have wrestled hard with many a doubt and fear, as we do now. She must often have poured forth the Psalmist's confession—"Against Thee, Thee only, have I sinned, and done this evil in Thy sight." She must often have cried out with Paul in soul-agony—"O wretched man that I am! who shall deliver me from the body of this death?" She will never say that now. Had she been spared, she must have had the cares of Martha, and at times must have joined in the groan of Hannah—"I am a woman of a sorrowful spirit." But such experiences she is not now to know. While we are out in the storm she has been safely housed! While we are tossed on the billows, up and down like a sea-bird, and, like the mariners in the Psalm, are sometimes "at our wits' end," she is moored in the river of life above! Is it not "well with the child"? John Bunyan wished he had died in childhood. Are you surprised at the wish?

And you will be able to appropriate the Shunamite's speech all the more cheerfully if you consider for a moment where your child is now and what she is. In the eternal hymn that the choirs of Paradise warble before the throne, you may hear the voice of your own child, and discover a new significance in the old words—"Out of the mouths of babes and sucklings Thou hast perfected praise." Your little one has been promoted to the skies. She has got coronation. She has been raised to the dignity of the immortals; she is clothed in more than royal attire, and on her head there is a crown such as kings and emperors never wore. Favored little voyager! She has reached the shore, not only without shipwreck, but even without a storm. She has entered the land of Canaan without having to trudge through the wilderness. She sings the song of Miriam without having had to pass through the terrors of the Red Sea. She has got the victory without the battle. She has entered into rest without ever having toiled. Is it not "well with the child"? Thus

saith the Lord unto thee, O Rachel, weeping for thy children because they are not, "Refrain thy voice from weeping and thine eyes from tears."

As we turn away from the grave of this little child, lovely in life and beautiful in death, how thankful we ought to be to Him who has poured His blessings on the cradles and the light of Immortality on the death-beds of children, and who once said to us sweetly, "Theirs is the kingdom of Heaven"—so truly theirs, that only in proportion as we resemble them are we fit for that kingdom, or may hope to enter it. We know who it was who said with such solemn emphasis, "Except ye be converted, and become as little children, ye cannot enter the kingdom of God"—that is to say, except God the Holy Ghost puts into your heart something of the child's disposition, its guilelessness and simplicity, its unquestioning faith, its docility, its obedience, its readiness to rush into arms stronger than its own, and nestle there with a trustful tranquillity—unless this childlikeness is reflected in your character and mine we cannot enter into the abodes of the blessed. Louder than the clash of the clay that falls on this little coffin may these words of our Lord sound through our souls! May the Saviour of little children be our Saviour; may the God of little children be our God for ever and ever; may He be our guide unto death, and in death, and through death, and *after* death may He lead us to the living fountains of water!

Children's Service.

REVERENCE IN GOD'S HOUSE.

By Rev. W. H. Whiteread, London.

Keep thy foot when thou goest to the house of God.—Eccles. v., 1.

I want, my dear young people, to talk to you to-day about reverence in God's house. My text speaks about going to God's house, but if you read on to the end of the second verse, you will see that there is something more than going to. That is the starting point, the feet; and then the preacher has something to say about the ear, the mouth, and the heart, all bearing upon the same theme—reverence for the house of God. And we will try and follow in the track of the royal preacher, and make his divisions our own.

I. The Foot.—Let us try and think where we first meet with these words, "The house of God." He who first used them did not use them in reference to a building of brick or stone. You remember who he was. Jacob, the wanderer, his sleep on the hard stones, his beautiful vision, his awaking words, "How dreadful is this place, this is none other but the house of God, and this is the gate of Heaven." A feeling of reverence came over him as he realized that on that spot God had been, God had spoken to him. And when

we go to church or chapel, it should be with a feeling of reverence as we remember that it is a place where God has promised to be. Repeat the words of Jesus, "Where two or three," etc. (Matt. xviii., 20). And the words, "going to," have, of course, to do with the outside of the building. One likes to see a little outside reverence. I think the butcher boys in Ireland, who never pass a place of worship without taking off their caps, may teach us a lesson. It is possible to have outside reverence where there is no inside heart reverence, but if we have the heart-reverence it is sure to show itself a little in the outside behavior.

But what does the preacher mean by "*keep thy foot*"? Remember he was a Jew, and had you asked him he would have told you an Old Testament story about Moses' and God's words to him at the burning bush. "Put off thy shoes," etc. (Exodus iii., 5). As we take off our hats, so in the East they take off the shoe, dropping the sandals at the palace or temple door to show that they put off everything that tells of earth and the world. And have you ever thought that the feet are little tell-tales, and generally tell truly? If I see hurry and bustle running in at the door and rushing to get a seat, it tells me —is it true?—that there is very little reverence of heart for the house of God. Now let us take a little piece more of our text.

II. The Ear.—"*Be more ready to hear*," etc. God has given us the ear as a gate to the soul. Be thankful that you have this beautiful gate not closed but open. It is so sad to be deaf. Now are we ready to hear in God's house. There is something for us to hear, something that concerns us. If a will is being read how eagerly people listen, thinking that their name may be mentioned. In the Bible we have, dear young people, our Father's will, and the minister in his sermons tries to make us understand it. And we can call in the eye to assist us. In fact, the two should work together. Do they? Wandering eyes, looking at one another's dress, no wonder that their owners know nothing about what the minister has been saying. Keep your eyes on the minister, and it will help you to hear and understand his words, or perhaps during the reading a better way is to have a copy of the will yourself, your own Bible, open at the chapter being read. Not to be ready to hear is to offer the sacrifice of fools, the sacrifice of the wicked which is an abomination to the Lord. The preacher's next word is about

III. The Mouth.—"*Be not rash with thy mouth.*" Rash—think what it means, going headlong, not thinking where you are going to be. Rash with the mouth, not thinking what we are saying, speaking without thinking, taking solemn words upon a thoughtless tongue. Is that so with any of us? Oh, what solemn words we sometimes sing. But how? Are we never rash with the mouth? And in prayer, do we think before we pray? Words are with God a very small matter, it is *the think* that He takes notice of. A gentleman was passing through some fields one Sunday morning, when he saw a little shepherd-boy kneeling down near a hedge, saying his A, B, C. He stopped and spoke to him. "What are you doing there?" "Please sir, I was praying," was the answer. "But what were you saying your A, B, C,

for?" "Why sir," was the beautiful reply, "I felt I wanted to ask God to take care of me, and help me to keep my sheep. I cannot read, and I don't know how to tell Him what I want, so I thought if I said my A, B, C, if He knew so much He would spell the words out for me." A very poor way, you may say, of asking for what he wanted, but there was the thinking about what he wanted. He had learned the lesson of the little proverb, "Think before you speak." And that brings me to the last piece of my text—

THE HEART.—"*Let not thine heart*," etc. It is the heart speaking that God wants, and when we employ the mouth, let us take care that the mouth asks for what the heart wants. A lady was once asked how she could repeat after the minister some words found in the Prayer Book. "Oh, I repeat them," was her reply, "but then, you know, one never means what one says." What a confession to make! Remember, dear young people, that not to mean in the heart what we express with the mouth, is to mock God.

I wonder whether it is possible, without seeing it, to tell during the prayer-time, if the heart is uttering anything at all before God. Little boys have sometimes been seen making rabbits with their pocket-handkerchiefs when their minister or teacher has been speaking to God in prayer. What does that say about the heart? You know what Jesus did when He was on earth with things that had no business in His Father's house. Do not forget the solemn words He uttered, "Take these things hence, make not My Father's house a house of merchandise." And making the house of prayer a place for play is just as displeasing to Him as making it a place for buying and selling. Closing our eyes during prayer will help us in fixing our hearts on what we are praying to God for.

Try and recall what I have been saying about the foot—the ear—the mouth—the heart—and how they illustrate our subject, Reverence in God's house. *What I have been saying* remember. A boy came up to a church door and said to a good man who was standing by, "Sir, is the sermon done?" The answer has been put in two little verses with which our talk to-day must close:

"The preacher's words," replied the man,
"Are ended, it is true,
But those great duties he has taught
Demand attention too;
And so the sermon is not done,
But it is all to do.

"Then will the sermon, boy, be done,
When evil is abhorred;
God not alone on this, His day,
But every hour adored,
And piety makes every place,
A temple to the Lord."

A NEW EVANGELICAL MONTHLY.

The Treasury for Pastor and People

Conducted by a corps of eminent Clergymen.

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Business is Business.—Yes, this statement is true. But business is carried on by intelligent, responsible beings, to each one of whom God shall one day say, "Give an account of thy stewardship, for thou mayest be no longer steward." Then, if selfishness has ruled that business to the exclusion of the recognition of God's superintendence and of all Christian principle, the retribution that terminates the selfish business will be awarded. Business, that is business in God's estimation, is that which is conducted in a spirit of loyalty to Him, with, not only truth in speech and honesty in action, but with a spirit of gratitude, of cheerfulness, of patience, of a fellow-feeling for those who may be engaged under him in carrying it on, but who are no less co-workers with God and for God, and who are needing, it may be, the tone of sympathy and the word of cheer to encourage them in their daily round of toil. How many hearts would be gladdened, and burdens lightened, and how much labor speeded, if employers, who are now cold, and austere, and unrecognizing, would relax the brow, and glow the face, and speak the kindly word and give, at least whenever it is deserved, the commendation, "Well done." Business is only business, in God's sight, when it is thus conducted, and made a means of grace to both employer and employed.

"I read the 'Treasury' with great delight. It is invaluable to me.

"Rev. N. Henshell.

"July 1st, 1889."

Love and Logic.—As means towards the attainment of the best ends there is no comparison between these. The latter may convince the understanding and leave the heart unchanged, but the former will win the heart, and with that gained, the understanding will usually soon succumb. The difference between them is similar to that between a mallet and the sun in reducing ice to water. The mallet may break the ice into small particles, but each particle will remain ice still, while the sun's heat falling upon the ice will melt it into a fluid, and so impregnate the fluid with its warmth that while that warmth is continued the water cannot assume again its icy condition. So in changing opinions and reforming habits. Arguments will be of little avail without a loving disposition behind them. The opinions, after all cold pure arguments, will remain generally unchanged, or probably assume another false complexion, and the habits, if broken up for a little, will soon resume their wonted round. But if love prevails, the eyes looking it, the face beaming it, the words expressing it, the whole demeanor demonstrating it, the citadel of opinion will melt before the loving assault and the heart will become ablaze with the sacred glow. Love and logic should at least go hand in hand in seeking the regeneration of the world.

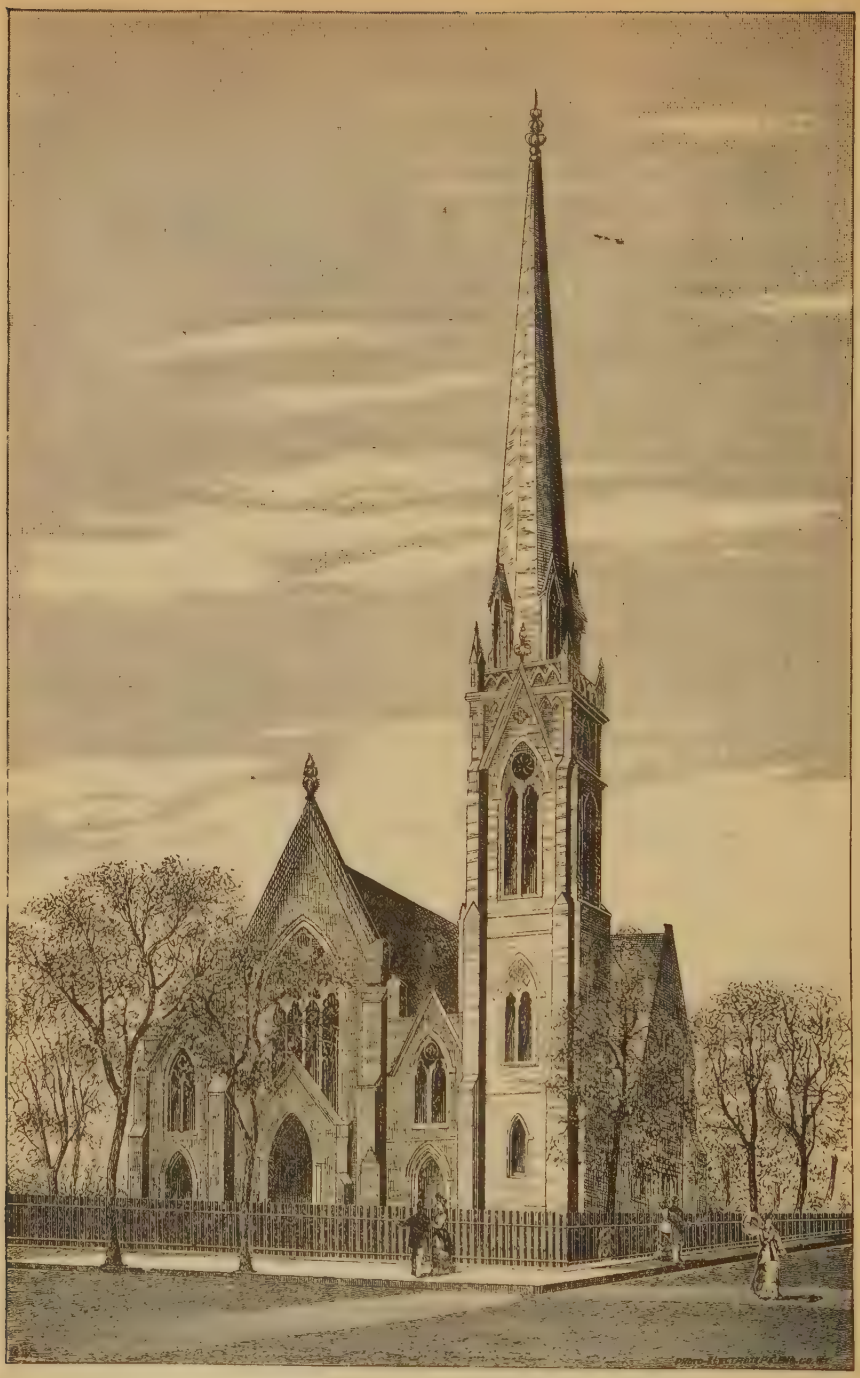
Spiritual Teaching which impresses religious truth upon the conscience and heart, should never be overlooked by the instructor of children in the Sabbath-school.

It is important to have the facts and words of Scripture fastened upon the mind and the geographical surroundings and similar matters well understood, but the main point should be to have the heart changed, the nature renewed and the whole person become a new creature in Christ Jesus. This radical, necessary change in the person under instruction should be the prime object at which the teacher should continually aim, and for the accomplishment of which no pains or prayers should be spared.

A Warm Wave.—There seem to be seasons both in nature and grace when heat waves pass over a community. Under certain conditions they promote growth, bringing forth buds, leaves and fruits in the vegetable world, and when they are of a spiritual character they elicit evidences of vital Christianity in various degrees in churches. Blessed are the churches visited by these warm waves. Differences are reconciled, faults are confessed, harmony is restored, the spirit of prayer and supplication is poured out, the stumbling blocks are removed, the Word of God has free course, and the fruits of righteousness which are by Jesus Christ to the praise and glory of God are visible upon the members of the Church everywhere. Oh for a visit of these warm waves to melt icy dispositions, and to cause everything that is good to flourish.

Summering in Heavenly Places.—Every thing in nature during these months of beauty invites men to praise Him of whom it is said, "Thou hast made summer." Yet how many even of professing Christians seem to say to their religion and all its duties, "Remain ye here, while I go yonder and recreate," and when they return from scenes as fair as Eden, the beauty of their holiness has faded, the soul has lost its fatness, and they are out of fellowship with God. Their Sabbaths have been spent, with the briefest exercise possible given to holy worship, and with the largest liberty possible assigned to frivolous conversation and worldly pleasure. Surely this kind of summering is a prostitution of one of God's fairest gifts and a turning of the blessing into a curse. If summer recreating days were properly spent, they would become seasons of rapid religious growth, souls would advance in nearness to perfection and in likeness to the King in His beauty. Oh what brightness and warmth and beauty might be attained if all would summer with Christ in heavenly places.

Sabbath-Day Sloth and Trifling.—God's rest-day is for man's benefit physically and spiritually. If kept in such a way as to insure benefit in both ways there must be no neglecting of the proper modes of caring for the body. It needs rest and should have it, in right proportion and with proper care. But slothfulness will not secure its refreshment, nor will irregular and immoderate eating or drinking, nor will slovenly indulgence in dress assist towards it. When proper time has been given to sleep, and suitable ablutions observed, then dress should not be neglected, but attended to with a carefulness suited to the day, and sacred reading and devotions observed, and the sanctuary visited with reverence for holy worship, and when the remainder of the day is spent in quiet restfulness, if not in active religious work, the evening will come with a holy calm, with a spirit of satisfaction, and with a refreshment gained to both body and soul, that the slothful and trifling have not secured by all their dawdling, and stupid idling, and over-eating and drinking, and excursioning. In the proper keeping of this fourth command of God there is a great reward both for the body and soul.



SOUTH CHURCH, REFORMED, OF THE CITY OF NEW YORK.
Fifth Avenue, Cor. of 21st Street.

Church first established in New York, 1628; South Church separated from its collegiate connection, February 18th, 1812; Incorporated as an independent church, March 18th, 1812; First church edifice, Garden Street, leased, 1812; Church building destroyed by fire, December 16th, 1835; New church in Murray Street dedicated, December 24th, 1837; Present church edifice completed and occupied, June 1st, 1849.

RODERICK TERRY, D.D., Pastor.

NOTED PREACHERS

The Rev. Roderick Terry, D.D.

By Rev. J. A. Billingsley.

Roderick Terry, D.D., whose portrait is presented to the readers of The Treasury this month, is a son of Mr. John T. Terry, one of New York's prominent and prosperous business men. He was born in Brooklyn, New York, April 1st, 1849, and is therefore in his 41st year.

His home training was of a marked religious character, a mother's faith having consecrated him to God by baptism in early infancy, and a father's orthodoxy having begotten in him a love for evangelical and conservative formulas of belief.

His college studies were pursued at Yale, from which institution he graduated in 1870. He confesses that more time was given "in college to athletics than to study," a confession which meets with sympathetic response in the hearts of many who in the exuberance of youthful feelings have sacrificed more to college *games* than maturer years can approve.

There must have been a ruling purpose, however, in his life which the excitement of the boat race and athletic training could not dissipate. He had already chosen the Gospel ministry as his calling, and we find him pursuing his theological studies at Andover where he remained two years.

We commend very often the courage and patience which enable the son of the farmer and the mechanic to work their way through college and seminary into the Gospel ministry, as many have done. In this age when the complaint is made so often that young men of wealth and social standing will not enter the ministry, we ought to commend the spirit which prompted Dr. Terry to choose the life work of a self-sacrificing and industrious servant of God, when he might have devoted himself so easily to the pleasures of fashionable and social life.

After two years at Andover, Dr. Terry spent 18 months studying and travelling in Europe. During that time he also made a long and careful tour through the Holy Land. Returning, he completed his theological course at Union Seminary, New York City, where he was graduated in 1875.

Immediately upon his graduation he received a call to the 2d Presbyterian Church of Peekskill on Hudson, N. Y. which he accepted and was at once installed. It had been his firm purpose to make no effort to seek an easy field or one that might gratify an unsanctified ambition, but to take at once whatever church the Providence of God might open to him. Hence his speedy location at Peekskill where he gave the first four years to a "pleasant country parish." Under his ministry the church prospered, but in the fall of 1879 owing to the ill health of his wife Dr. Terry resigned his charge and travelled for a year.

In the spring of 1881 he was called to the pastorate of the South Reformed Church of New York City to succeed the Rev. Dr. E. P. Rogers, who after a useful ministry of 18 years in the South Church was compelled by failing health to resign, surviving but a few months afterwards.

It was no easy task to fill the place left vacant by a pastor to whom Dr. Chambers pays tribute in these words: "He was such a pastor as never, I think, has been seen in this city before, nor do I think it is likely will be soon seen again."

But close upon the death of the pastor "greatly beloved," came the installation of the new pastor, Oct. 23, 1881. Dr. Terry took hold of the work with a hopefulness and courage so reassuring that in a short time all departments of church work were moving forward, and during the 8 years of his pastorate he has had the sympathy and support of his congregation in all forms of Christian work.

One year after becoming pastor of the South Church, Dr. Terry received the degree of D.D. from Princeton College.

Speaking of his present field of labor within the bounds of the Reformed Church

he says: "I take naturally to the liturgical and conservative ideas of the Dutch Church, and have the kindest and most faithful congregation to be found." His love for philanthropic and mission work enables him to face the trying fact that his church is down-town and certain to lose more and more of the constituency which has made its past history so glorious. He hopes to remain long in what may be considered the most difficult field of our great city, determined to organize philanthropic measures adapted to the needs of the community. The thriving missions to the *poorer people* on the west side and to the colored race, attest his constant interest and earnest support of this form of Christian work.

In his preaching he does not strive for what may be considered sensational or original; he shrinks from the very thought of it. He presents forcibly and earnestly the plain teachings of God's Word both in written and extemporaneous discourses, seeking always the spiritual improvement of his people.

For a number of years Dr. Terry has served as chairman of the Church Extension Committee of the Classis of New York. Under his leadership a great deal has been done toward extending the bounds of the Reformed Church in New York City. At least two new churches have been organized and furnished with buildings for their work. His time and means have been unselfishly placed at the disposal of Classis with most gratifying results.

To those associated with him in Christian work he shows ever a genial, kindly spirit, willing to spend and be spent for the realization of all plans looking to the uplifting of humanity and the spread of the Gospel. Without waiting to read his sermon on "Mourning over the Past" I can feel sure that he would deprecate such a thing and with his hopeful and buoyant nature it would be impossible for him so to mourn. He is in the prime of life almost at the beginning of what we sincerely trust will prove a *useful* and fruitful ministry.

LEADING THOUGHTS OF SERMONS

The Duty of the Minister.

By Rev. J. G. Law (Presbyterian), Darlington, S. C.

Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way: only fear the Lord, and serve Him in truth with all your heart; for consider how great things He hath done for you.—I. Samuel xii., 23–25.

I. It is the duty of the minister to teach the people the good and the right way. As in the days of the Apostles, the people are to be taught publicly and from house to house by the reading and exposition of the Word of God. This department of ministerial work is emphasized as absolutely essential to a healthy type of piety in the Church. The example of Jesus is cited as going into the synagogues, teaching and preaching the kingdom of God. And as Jesus declared Himself to be the way, the supreme duty of the minister resolves itself into this, to preach Christ and Him crucified. This is teaching the good and the right way.

II. It is the duty of the minister to exhort the people to fear and serve the Lord. Teaching must be followed by exhortation. The fear of punishment is a proper motive to lead the sinner to Christ for pardon, protection and salvation, and then there will be a filial and reverential fear of God before whose holy presence the sinless angels veil their spotless faces. The Lord is to be served by devotion in religion, and by diligence in business. The fear and service of the Lord is represented as the secret of a happy and useful life.

III. It is the duty of the minister to comfort and encourage the people.

IV. It is the duty of the minister to warn and admonish the people. The

Bible abounds in solemn warnings and admonitions, and the minister who does not sound the warning trumpet, and admonish the people, will be held to a strict account before the Judge of all the earth. Repent or perish is the alternative to be set before the people by the minister of the Gospel. It becomes us all, then, to receive with meekness and humility of heart the solemn warnings and faithful admonitions of the Word of God, to turn at His reproofs, and living soberly, righteously, and godly in this present evil world, walk humbly with our God, do justly, and love mercy. So an abundant entrance will be administered unto us into the kingdom of our Lord Jesus, and we will receive from His hands the crown of life.

The Twofold Call and the Response.

By Rev. J. Dann, London.

And Jesus stood still and commanded him to be called, etc.—Mark x., 49, 50.

I. The Saviour's call. In a real sense this is true of us all. "He calleth thee." Why did He take that road to Jericho? For the same reason that He passed by Jacob's well. He "must needs go." And so He comes to you in the dispensation of the Spirit, by His providence, by the voice of conscience, and by the proclamation of the Gospel. For the Gospel is not a mere system, but the instrument and the voice of the Lord Jesus Christ. He calls continually, patiently, untiringly, earnestly, pityingly. To what is it that He calls thee? To effort. There is no merit in the effort; the blind man rose to receive a free and undeserved blessing; but he had to rise. If benevolence and love offer us a gift, we do not think it too much to go for it. What effort? "Rise," symbolical of the spirit and genius of the gospel scheme. It always lifts a man. There have been many schemes for uplifting prostrate humanity; but the Gospel—the call of the Lord Jesus Christ, instinct with the life-power of His Holy Spirit—is the only essential and perfect life-giving power, which always lifts a man; and never fails. A man who submits himself to the Lord Jesus must be a new man, if he is not, he proves that he knows nothing of the Gospel and has received nothing of its soul-energizing power. Some of you are saying, "Oh, if only I could get rid of my sinful habits, I would become a Christian." Ah, brother, you are beginning at the wrong end. "Rise," and your chains will fall off. "Rise" towards Christ. In contact with Him, in the reception of blessing from Him, and in likness to Him, you will attain to the highest destiny possible to man here, and hereafter to heavenly joy and heavenly glory.

II. The disciples' echo of the Master's call. Our appropriate work, brethren and sisters, is an earnest repetition of the call itself. Not rhetorical embellishment, that we may commend the Gospel by our eloquence. Commend the Gospel! Why, the Gospel is the mightiest, the grandest thing that God ever devised. It needs not our puny aid. What we have to do is to constitute ourselves what John called himself, "A voice crying in the wilderness"; earth's antiphon to Heaven; the response of saved souls calling dead souls to life. And our call must have in it the element of assistance. We must not content ourselves with calling, but must help the called ones to obey. Sometimes it is ours to assist by "rolling away the stone," before the dead one comes to life; sometimes by "loosing him, and letting him go," when the regeneration has been effected, but the swathing bands still hold His limbs.

III. The sinner's response to the call. Bartimeus obeyed immediately. "He, casting away his garment, sprang up, and came to Jesus." So, if we are in earnest we shall cast away the "sin which easily besets us." Every one knows what it is that hinders him from coming to Christ. Mark, he went straight to Jesus. Christ needs no introduction. He doesn't want me as a minister, or my brother-man as a priest, to furnish the sinner with a sort of testimonial of respectability. "The Son of Man came to seek and to save the lost." As I heard a brother say the other day in his prayer. "We need no recommendation to come to Him, but a bad char-

acter," He came "to save sinners." And because we have that character, and can't get anything better, our past employer can give us no better name, we are welcome to the blessed Saviour. Rise, and come to Him now. Thy faith shall make thee whole. He will meet thee with blessing.

The Godly Mother.

By Rev. T. M. Eastwood, Burlington, N. J.

And Hannah prayed and said, etc.—I. Sam. ii., 1.

There is no name in Scripture more worthy of continual honor and commemoration than Hannah the mother of Samuel. The secret of her character was her piety. She loved God and served Him.

I. A godly mother is a praying mother. Almost the first glimpse given us of Hannah is when she was at prayer, when the ark was at Shiloh and she was then praying for a child from the Lord; and when Samuel was a lad she is at the tabernacle again praying for him. Her public petitions were only the result of her private practice at home. Prayer is the touchstone by which mothers and their offspring may determine whether they are really godly or not.

II. A godly mother is a patient mother. There was much in Hannah's surroundings to distress her. Her husband was a polygamist and so with other trials, she had to endure the revilings and bickerings of a polygamous household. But her patience rises supreme above them all and she found solace in prayer. What need of patience for mothers still!

III. A godly mother is an industrious mother. See Solomon's description of a godly wife and mother. Hannah attended to her son's clothing although that was guaranteed by the offerings of the people for one who, like Samuel, had been dedicated to the service of the temple. Godliness and industry will make any home happy.

IV. A godly mother is an influential mother. A mother's influence never ceases whether it is godly or not. The mothers of Byron and of Nero were like their sons. The mothers of Robert Moffat, the Wesleys and Richard Cecil were praying, godly women. What an influence in moulding character and shaping destiny has a mother.

V. A godly mother is a recompensed mother. Hannah's life did not end with herself. It was a living force in God's Israel, and remains such in the Church still. No mother who is true and noble and godlike shall be without recompense here and hereafter. Mothers have the grandest sphere to fill there is in the universe, and if well filled will have an everlasting reward.

VI. A godly mother is a much needed mother. Ungodly, pleasure-seeking, lewd mothers cannot train American freemen. When Napoleon was asked which was the greatest want of the French nation, he replied "Mothers." Godly mothers are the greatest need of the American nation.

Gifts for Service.

By Rev. A. E. Cox (Free Will Baptist).

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.—I. Peter iv., 10.

Sad, indeed, would it have been for this world, if, when Jesus Christ ascended into Heaven, Christian truth had been left to win its way without divine aid. The facts and principles and doctrines of Christianity could not have triumphed over men's prejudices, slain their passions, and won their hearts, if they had been backed simply by a force that was human. To secure the acceptance of the Gospel the power of God was needed and was supplied. And so while our Lord's ascension into Heaven involved the withdrawal of His bodily presence from the world, it was also the opening of a new era of power and efficiency for His Church. "When He ascended on high," says Paul, quoting from the Old Testament, "He led captivity captive and *gave gifts unto men.*"

The idea of Christians being endowed with gifts is dwelt upon in several of the epistles. In our text and the verses which follow it, Peter makes it the occasion of exhorting believers to work in the cause of Christ.

I. Christ's gifts to us are of many kinds. It speaks of the *manifold* grace of God, *i.e.*, that the grace of God which confers the gifts (for all gifts come of grace) is manifested in different ways. To one man is given the gift of speaking, and to another the gift of ministering, or serving, including executive ability.

1. Our Lord's parable of the talents teaches us this diversity of gifts.

2. In the twelfth of Romans Paul bases an exhortation upon the fact of possessing different gifts.

3. That Christ bestows on His people different kinds of gifts appears also from the division of labor in the apostolic churches. The Grecian Jews claimed that their widows were neglected in the daily ministration. To meet this emergency seven men were chosen to have charge of the distribution, and the Apostles were to be relieved of care concerning it. The Holy Spirit indicated to the Church at Antioch that Barnabas and Saul should go to preach among the heathen. Forthwith they were sent away with prayer and laying on of hands. Thus they became the first foreign missionaries.

When converts were made and churches formed, elders were appointed to take charge of them. These men guided, instructed, and comforted the believers. The development of various Christian offices in the Church fulfilled the Master's own design; for "He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."

4. Not only does the organized work of the Church reveal different gifts; they appear also in what we may call the incidental work of the Church the work of the individual person. Such work often originates without any knowledge of possessing special qualifications on the part of the man himself. He is moved to labor by the love of Christ in his heart, and the needs of men around him. Very likely Aquila and Priscilla, his wife, felt no special competency for "expounding unto Apollos the way of God more perfectly." Aquila and Priscilla by acting out their duty in the circumstances in which they were placed, brought into exercise one of their gifts.

The fitness of Mark and Luke to be the companions of the Apostle Paul was probably brought to light in a natural way. The special qualities that these men possessed fitted them to minister to Paul in his declining years and amid his prison experiences.

As there have been in the past, so there will always be many opportunities for Christian usefulness. Surely, then, it can not be that in these later days our Lord has left His people with an inadequate supply of gifts.

II. The second lesson drawn from the text is that *every Christian* has some gift. This is taught in the clause, "as every man hath received the gift." The subjects of Christ's kingdom must be workers, not idlers. His Church has no honorary members. He has not endowed us with the same gifts that others possess, but He has given us what *we* need.

1. The gift often consists in the increased efficiency granted to some natural faculty. Paul had a strong intellect when he was persecuting the Church, but after he became a Christian his intellect was consecrated to be used by the Spirit of God. The eloquence of Apollos was doubtless a native endowment, but the Spirit could use it. Quickened by the love of God shed abroad in his heart, the eloquent man "powerfully confuted the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ."

2. But the lesson of our text that all Christians have some gift shows that God fits many men for work who have few natural advantages. Satisfied from the teaching of God's Word that we all have some gift, we next want to know what *our* endowment is.

(*a*) In the first place we should ask God to help us find out. This whole matter of gifts brings us into direct relations with God. It shows us our dependence upon God.

(*b*) Having sought the divine guidance, let us consider the demands around us. Is your Sunday-school supplied with teachers? Are all of the children in the

neighborhood, not belonging to other schools, brought in? Are the spiritual interests of the young men and young ladies properly cared for? Are the aged and infirm members of the church visited in their homes? Is the business of the church done in an orderly and systematic way? Is the divine blessing on the work of the church sought definitely and persistently? Do you see the need of more praying, or talking, or giving for Christ about you?

(*c*) We should consider carefully our own abilities. Mark the word, *carefully*. We should neither exaggerate nor undervalue them.

(*d*) We should pay some attention to the opinion of others. If our friends elect us to superintend the Sunday-school or to teach the Bible-class, let us not obstinately insist upon our incompetency. They may recognize some qualities in us that we ourselves do not recognize.

(*e*) After all, we may need to *exercise*, to some extent, our gifts, in order to know to what we are best adapted.

III. Let us pass to consider another lesson of our text. It instructs us *how to exercise* our gifts. This is the object of Peter's exhortation.

1. Each man must exercise his own gift. "As every man *hath received* the gift, even so minister the same one to another." Your Lord has not commanded you to make use of your brother's gift. It is your own that He bids you bring out and dedicate to His service.

If you can do no more than invite your neighbors to church, and make them welcome, when they come, do that. If your gift be to speak about Jesus to the children that come under your influence, do that. But let it never, never be truly said of you that you are a church member doing nothing.

2. Christians are to use their gifts for mutual benefit. "As every man hath received the gift, even so minister the same *one to another*." In the economy of God's grace we are appointed to help one another. We all belong to one vast machinery. We need to perform our work so as to help our brethren, and thus contribute to the success of the whole work. Responsibility rests upon us. In this service none are excused. The needs of the Church and the commission of the Saviour call to us in trumpet tones.

3. Gifts are to be exercised as a sacred trust from on high. "As every man hath received the gift, even so minister the same one to another, as *good stewards* of the manifold grace of God." The word "steward" conveys the idea of management for another. It suggests honor and responsibility. They are the *good* stewards who gratefully recognize the confidence reposed in them, by a faithful discharge of their duties. How honoring for us poor human beings that our labors may contribute to the glory of God our Maker, and to the exaltation of Christ our Saviour. Having this end in view, let us use the gifts which God has intrusted to us.

Opportunity.*

By R. S. Storrs, D.D., LL.D.

Behold I have set before you an open door and no man shall shut it.—Rev. iii., 8.

This is part of an address of promise and approval. "A door," opening to effort and victory. This promise has been wonderfully fulfilled in the case of Philadelphia, to whom this message was spoken. God bestows benedictions upon men by giving them opportunities to answer and fulfil their desires. God ennobles men in their moral and mental life by this method. A wise parent puts the child in the way of acquiring wealth rather than placing the wealth directly in the possession of the child. It is better to achieve knowledge little by little, as thereby faculties ripen and character matures. God educates mankind in this way. The earth is vast and complex in its opportunities for the power of man. Seasons come by God opening the door by sun and shower, but it involves labor on man. Improvement of mechanism will increase the harvest. So with metallic wealth. The oceans are made highways by man. The earth is the great educator of mankind. In trop-

* Delivered at Rutgers College, June, 1889.

ical countries where man can exist with little food or clothing, there manhood is at the lowest ebb. Earth trains the mind. Human society in the school, seminary and college offers an open door for intellectual development, and for the formation of character, etc. And it is according to man's work that there will be the increased and enlarged opportunity.

The hope of reaching heaven without a change of heart life is the most debasing and destroying doctrine ever preached in Christendom.

Christianity only "opens the door" for the spiritual blessings for man to enter. There is offered to man what satisfies his inmost demand of the soul, but man must accept it in order to possess the blessing. There is a testimony of God in nature, in conscience and in history. Let man seek for those opportunities open to him. Christianity invites but does not force man to avail himself of its opportunities.

In the early settlers there was a fortitude developed, and an experience which ripened by contact with difficulties and dangers. They had the opportunity of shaping America's history and America's destiny. They had a door of liberty and of faith opened to them, and they entered the doors opened by God. They became the benefactors of the world.

Limitation of opportunity contradicts God's plan. This makes Ireland hot against England. Men demand opportunity. Every Government that gives this free opportunity is secure. Not only should this nation put the ballot into the hand of every man, but multiply seminaries and make a free church and a free Bible. Then there will be no need of standing armies. This nation will never do its part until it says to every child, I have set before you doors of opportunity fitted to your various qualifications. Socialism takes away opportunities, and hands over all to the crafty and lazy. Liberty to use every opportunity is what the nation ought to provide. That is the Divine idea. Socialism is merely vicious violence. It is by the law of opportunity that the future of the world is to be secured. This is the key to the final civilization of mankind. Every explosion of tyranny assists the progress of the freedom of opportunity for all. To open doors secular and spiritual, God calls the Church.

Here is the principle by which you graduates before me can measure the value of the education you have received. Fifty years ago I graduated, and in that time there has come to us the railway system, the steamship and the telegraph; slavery has been abolished; the civil war ended; missions extended so widely. There are two ends to keep before you: first, the maintaining and uplifting of the spiritual life of those whom you can influence; second, the propagation of the Gospel of Christ. Character distributes itself, and others receive impressions from it. Life for you is beautiful in opportunity. Remember your responsibility to enter the open doors of life. And after you enter, the door of heaven will be the true "commencement" of life for evermore.

A PRACTICAL STANDARD OF CHURCH MUSIC.

By Prof. William Horatio Clarke (Congregationalist).

The Latin and Anglican forms of religious worship both have their standards of ecclesiastical music, which have become historical, and they are reverenced by worshippers and musicians. In our less formal public services, it is possible to establish a distinctive type of sacred music, which shall be devoid of personal display and sensational effects, which will aid in creating a devotional sphere in the minds of the people, and which will command the respect of cultured musical natures. This result may be accomplished by developing the dormant ability which is in every congregation, by the employment of a chorister who possesses the talent, experience and wisdom to bring the congregation, choir and children into harmonious co-operation.

The work should be inaugurated with

the children, and, by careful training with good models of sacred music, enlist their interest in this part of Church work at such an early age that it will become a fixed habit for them to attend their rehearsals, and to take their places regularly in the public Sabbath worship. In due time the attendance will become habitual, as the parents will be deeply interested for the benefit the little ones will receive.

As soon as they are capable of reading a hymn or Scripture text, each child of the congregation will be ready to join the children's choir, and attend the rehearsals in preparation for the Sabbath music. Their part in the service will be to sing in the congregational hymns, and to chant responsively, or antiphonally, with the adult choir. Having practised the reading of the Scriptural words to be chanted with uniformity of accent, they will soon be able to learn the music of a new chant in one rehearsal.

The children's choir should be placed at the opposite end of the church from the adult choir and organ. If properly trained no difficulty will occur on account of their remoteness from the instrument. The antiphonal chants are church-like and dignified in character, and are distinctly ecclesiastical. In addition to the antiphonal chants, as occasion may require, the children will be prepared to render appropriate hymns in the service. At the proper age and attainments in vocal music the elder children will become members of the adult choir. By enlisting the aid of the children in this manner, they will not only attend the morning service regularly each Sabbath, but their parents and friends will be interested in the services, and there will be a helpful influence pervading all the exercises, emanating from the effect of the innocent voices of childhood in the service of praise. The Cong. S. S. & Pub. Society are greatly to be commended for the excellent grade of music given in their Pilgrim Series of Children's Services through the most competent musical editorship. The music is of a high standard, such as will make a permanent impression in leading the taste toward an improvement in Sunday-school music.

The adult choir should at first be selected from the congregation, they giving their voluntary services as their part of Church work. The omission of solo singing, which so often tends to the gratification of personal pride, and is provocative of much critical comment rather than conducive to devotional effect, will prevent jealousy and ill-feeling among the members, and will relieve the chorister from the appearance of partiality in his relations with the choir. As the members of a voluntary choir are liable to fluctuate in their attendance, this defect will be remedied as the adult choir is kept supplied by the graduates from the children's choir. The anthems and selections sung by the adult choir should be of such a nature that the words and sentiments may be understood by the congregation. The resources for sacred music from the best composers are abundant, especially in the field of the ablest English musical authors.

The choir should not attempt to render music in the public service which is beyond their ability to interpret well; otherwise their efforts will not be devotional. Neither should the music selected be beyond the comprehension of the worshipping assembly, the object of the anthems being to make the service helpful and impressive to all who gather to receive the blessing which comes through the inspiration of speech and song. True art reaches the mind through lines of beauty and forms of melody and harmony which the eye and ear can appreciate, and which may be classic without being incomprehensible and unsatisfying. An occasional public choral service with both choirs with more elaborate music than is given in the usual morning service, will serve as an incentive to the choirs, and aid in educating the taste of the congregation.

Such a standard as has been presented should be attempted with the idea of permanence, as it will require ample time to bring it into an established routine; but it is suggestive as a probable means of avoiding many musical conflicts, and of bringing the entire congregation into sympathy with the music of the church. —*Congregationalist.*

GEHENNA.

By Talbot W. Chambers, D.D. (Reformed, N. Y.)

In a marginal note appended to Matthew (v., 22), in the revised version of the New Testament, we find the statement that "the hell of fire" in the text is in the Greek "the Gehenna of fire." A similar note is attached to the other places in the New Testament where the same word is found. This raises the question, what is Gehenna? As to the origin of the word there is no dispute nor doubt. The English is a transliteration of the Greek term which again is the transliteration of a Hebrew word meaning the valley of Hinnom, a deep depression east and southeast of Jerusalem. The word is several times found in the Old Testament, variously modified, but always in a local or topographical sense, designating a particular region in the environs of the holy city. See, for example, in the boundaries of the tribe of Judah, described in Joshua (xv., 8), "the valley of Hinnom" is given merely as a geographical term. Afterwards it is mentioned as the place in which children were made to pass through the fire as a sacrifice to Moloch (II. Kings xxiii., 10; II. Chron. xxxiii., 6). So that in the Hebrew Scriptures Gehenna is known only as the name of a particular portion of the earth's surface. The same is true of the Greek and all the other ancient versions. The term as found in the New Testament does not occur in the apocryphal books, nor in Josephus, nor in Philo. Yet our Lord uses it as a well-known word, and appears to have been at once understood by his hearers.

It would seem therefore that in the interval between the close of the Old Testament and the opening of the New, a change of usage had occurred, so that what formerly denoted only an earthly locality, came to denote the place of future punishment. It is certainly used in this sense in the Targums and the Talmud, but although these represent more or less accurately an early tradition, yet none of them were committed to writing before the Christian era, and therefore they cannot be confidently quoted as authorities for the state of opinion in our Lord's time. In the lack then of other testimony, the meaning of Gehenna must be inferred from our Lord's use of it. The word occurs twelve times in the New Testament, and in all but one was spoken by the Saviour. Three of these are found in the sermon on the Mount (Matthew v., 22, 29, 30). In the first of them he says of a certain person that he is "in danger of the Gehenna of fire"; in the other two it is said to be better that a man should lose one of his members than that the "whole body should be cast into Gehenna." In the fourth instance (Matthew x., 28), men are told to fear him "who is able to destroy both soul and body in Gehenna." In the fifth (Matthew xviii., 9), it is said to be better to "enter into life with one eye than having two eyes to be cast into the Gehenna of fire." In the sixth (Matthew xxiii., 15), the Pharisees are said to make a proselyte "two-fold more a son of Gehenna than themselves." In the seventh (xxiii., 33), our Saviour asks the same parties, "How shall ye escape the judgment of Gehenna?" The eighth, ninth and tenth instances are found in Mark's Gospel (ix., 43, 45, 47), where our Lord asserts that it is better to enter into life maimed, or halt, or with one eye than having all one's members "to be cast into Gehenna," adding in one case as an equivalent expression, "into the unquenchable fire." The eleventh instance is simply Luke's statement (xii., 5) of the precept to "fear Him who after he hath killed hath power to cast into Gehenna." The last instance, the only one outside the gospels, is in James' fearful account (iii., 6) of the tongue. It setteth on fire the course of nature, and is itself "set on fire by Gehenna."

What now is the fair inference from these Scriptures respecting the meaning of the word? It denotes a place of future punishment. That punishment is very severe, for in Mark the Lord says of it,

"where their worm dieth not and the fire is not quenched." It does not necessarily imply corporeal suffering, because in the case just mentioned a fire and a worm cannot coexist. The punishment, however, is endless, for the fire is said to be "unquenchable," and in Matthew (xviii., 8) the verse immediately preceding the one that mentions Gehenna and belonging to exactly the same connection gives as an equivalent phrase "the eternal fire." There is not the remotest allusion in any of these passages to ideas of discipline or correction. The one dominant or rather exclusive feature is that of penalty or retribution. It may be insisted then that the New Testament usage of the word determines its character. It can mean only the place of endless perdition. And this is declared by the kind and loving Jesus himself, who certainly could not be mistaken, and who would never utter a needless warning. The utterance of this truth is sometimes called harsh and cruel, but can these epithets be applied to Him who loved us and gave himself for us.—*N. Y. Observer.*

AMERICAN INSTITUTE OF CHRISTIAN PHILOSOPHY—WHAT IS IT?

To ascertain whether there was enough interest in the subject to justify an attempt to form a society specially devoted to the creation and distribution of a literature illustrating the relations between science and religion, in the summer of 1881, at Warwick Woodlands, on Greenwood Lake, in New Jersey, there was delivered a course of lectures, beginning on the 12th and closing on the 22d of July. The lectures were delivered by the Rev. Dr. Deems, of the Church of the Strangers; President Noah Porter, of Yale College; Prof. Bowen P. Bowne, of Boston University; Prof. Stephen Alexander and Prof. Charles A. Young, of Princeton; the Rev. Dr. A. H. Bradford, of Montclair; Prof. Alexander Winchell, of the University of Michigan; the Rev. Dr. Lyman Abbott, of the *Christian Union;* the Rev. Dr. J. H. McIlvaine, of Newark, N. J.; Prof. B. N. Martin, of the University of New York, and Prof. John Bascom, of the University of Wisconsin, in the order of their names.

The whole expense of this course, which was liberally maintained, was borne by Mr. William O. McDowell, of New York.

It was so successful that on the 21st of July a meeting was called for the purpose of organizing the American Institute of Christian Philosophy. At its organization Rev. Dr. Deems was elected Provisional President, Rev. Dr. Bradford, Provisional Secretary, and Mr. Wm. O. McDowell, Provisional Treasurer. President McCosh, of Princeton, and President Battle, of North Carolina; Bishop Cheney, of Illinois, and Bishop McTyeire, of Tennessee; Prof. Bascom, of Wisconsin, and Gen. G. W. Custis Lee, of Virginia, were the first Vice-Presidents. The first monthly meeting was held at Warwick Woodlands on the 28th of August, 1881. The second was held on the 29th of September, 1881, in the parlor of the Church of the Strangers, 4 Winthrop Place, New York. The officers of that church have generously provided an office and a place of meeting for the Institute from the second monthly meeting to this date. The number of members to-day exceeds 400, including many of the most distinguished thinkers in Europe and America.

During the eight years monthly meetings have been held regularly and papers read except in the summer months. At those meetings there have been fifty-nine papers read. Two sermons have been delivered before the Institute in the city of New York, one by the late Right Rev. Bishop Harris, of the Diocese of Michigan, on January 18th, 1885, in St. Thomas's Church, Fifth Avenue, and another by the Rev. Jacob R. Day, D.D., on February 21st, 1886, in the Madison Avenue Methodist Episcopal Church.

At the delivery of Bishop Harris's sermon Bishop Potter presided and followed the sermon with remarks expressing his interest in the Institute and its work and his hearty co-operation with it. He

thanked the preacher for his admirable address and said that the Institute of Christian Philosophy had been organized to get at those fundamental truths which more especially concerned society and men. Its members were not confined to any one denomination but embraced, in addition to various bishops of the Episcopal Church, eminent scholars and professors throughout the country. In speaking of what the Institute is doing, the bishop said that its publications had already been sought for by some of the scholars in Japan, who were now especially turning their thoughts to the Christian religion as the religion of the country.

The Institute has held thirteen summer schools, the first and second at Warwick Woodlands, the third at Atlantic Highlands, the fourth, sixth and eighth at Richfield Springs; the fifth, ninth, tenth, and thirteenth at Key East; the eleventh at Round Lake, and the seventh at Asbury Park and Key East: at these 111 lectures have been delivered.

Two courses of lectures were delivered in the Broadway Tabernacle Church in the winters of 1882–83 and 1883–84.

These one hundred and sixty-seven lectures have been prepared with great care and many of them by our foremost thinkers. The lecturers have represented the following colleges, namely, Bowdoin, City of New York, Columbia, Dickinson, Emory, Hamilton, Lafayette, Rutgers, Smith and St. Stephen's, and the following universities, namely, Boston, Cornell, Harvard, New York, North Carolina, Pennsylvania, Princeton, Texas, Vanderbilt, Virginia, Wisconsin and Yale. In addition to the presidents and professors from these colleges other gentlemen of other learned professions and some intellectual men in business circles have contributed to the literature called forth by the Institute, among them the distinguised explorer, Hormuzd Rassam, of England, and the acute thinker, Ran Chandra Bose, of India.

These valuable productions of the Institute have been issued periodically and now constitute six large octavo volumes, of which Dr. MacCracken, Vice-Chancellor of the University of the City of New York and Professor of Philosophy, says: "The lectures and magazines it—[the Institute]—gives each year are themselves almost a faculty of graduate philosophy for the whole country." The lectures and other papers and the transactions are issued in a bi-monthly called *Christian Thought*, a copy of which is sent to all members. It has also a large list of subscribers among those who are not members of the Institute.

The work of this Institute cannot be computed in figures. It has made a noble stand against materialism and all other forms of false philosophy. It has presented an array of talent which shows the world that all the brains are not on the side of those who scorn or who neglect our holy faith, but that the very best intellects of the world, the most competent judges among men are on the side of the truth as it is in Jesus. It has strengthened the faith and courage of the young men of colleges among whom its publications have been distributed. A physician who cures many patients can make a resounding reputation, while almost none but the most thoughtful place proper value on sanitary prevention. Therefore, the Institute has not attracted the attention of the masses, and has none of the aid which comes to other valuable institutions by reason of the conspicuousness of results. It must, therefore, appeal for its support more to the few who are able to value the solidity of a foundation than to the many who casually admire the beautiful outlines of a structure and the brilliant frescoes on its ceilings.

The Institute invites to its membership men and women, learned and unlearned, all who wish by their names and fees to aid in its good work. That one cannot contribute to the production of its literature is no more reason for not becoming a member of the Institute than the fact that one cannot produce such writings as the prophecies of Isaiah or the Epistles of Paul is a reason for not becoming a member of the American Bible Society. The annual fee of $5 helps to stem the tide of infidelity. The prospectus says: "The names and fees of 10,000 Christians sent

us in one year would help us to push the battle to the gates."

The Institute has commenced an endowment fund, to which $7,000 has been paid or pledged. A New York layman has offered to contribute $5,000 to the endowment, provided $15,000 more be pledged before the close of this year. There should be no difficulty in that. If each member gave or secured $50 the work would be done. There are no expenses for rents. There are no salaried officers.

For further information address Mr. Charles M. Davis, secretary, No. 4 Winthrop Place, New York.

QUESTIONS OF THE DAY

How to Fill a Church with Hearers.

Methods that have worked well in one community are always worth considering, even though they are not to be followed blindly in all communities. The following exhibit of recent endeavors in this direction is made by one who was an eyewitness of the work it outlines. For obvious reasons, the name of the pastor and of his specific field are not made public although added force would be given to the article if they were.

"The first of last June a new pastor came to our city, and took charge of a 'down-town church.' The previous pastors had been excellent preachers; but for a period of ten or more years the audiences had not been large, and in the evening there were seldom more than seventy-five present. Six months had not passed before the attendance had greatly increased; and now the morning audiences average nearly five hundred, with an average attendance of four hundred in the evening.

"As near as I can learn these results have been greatly helped by the following methods: The first four months were spent in visiting the people in their homes, and acquiring a knowledge of the field, so as successfully to plan the first campaign. The Sabbath-school was large, yet but few attended the church services. The pastor was early at the school, so as to meet the scholars individually. His thought was not 'the crowd of individuals,' but 'the individuals in the crowd.' After inspiring confidence, as flowers were plenty, the scholars were invited to bring bouquets, which the pastor always received in person from the hands of the donors. These were used to adorn the superintendent's desk, after which they were removed to the audience room of the church, and after the evening services were sent to the sick of the congregation and others. All this was not without its good results.

"With the beginning of November a series of Sabbath evening sermons to young men and young women, covering a period of three months, was arranged and printed on a card, on the reverse side of which, as a sample, the pastor had printed the name of a young man, as though it were a private visiting card, and below the name it read, 'Ask for Pew No. 58.' At a public meeting of the young people, the pastor stated his plan for filling the church during the series, which was as follows. Each young man and young woman who would make the effort to keep a pew filled in the evenings with friends, not attendants elsewhere, were to be supplied with fifty of these visiting cards, with the subjects and dates of the entire series on the back, and on the face of the card the individual's name and the number of the pew assigned for the individual to keep filled. Before the audience was dispersed, by personal invitation, more than thirty had indicated their willingness to make the effort. When the series began, a larger number than usual of the young people of the congregation were in their places; and in the course of a month many outsiders were being reached, and the plan was working splendidly. Not every one was succeeding in the effort, or even per

haps trying; but the church was rapidly filling, and the result was most gratifying.

"In addition to this, the pastor had other cards of a larger size printed for another purpose. To reach working men, students, and others, cards 7x11 inches, giving the subject of a single sermon, with date, etc., were printed and hung up in large manufacturing establishments, medical, dental, pharmaceutical, and other schools. These cards were changed each week, the new card giving the subject of the next series. Later, some of the cards were placed in the windows of drug and other stores. Two still larger cards, 11 x 14 inches, were placed in tin frames suspended from the walls, just within the church fence that they might attract the attention of those passing.

"When the pastor met a young man, if he learned his name he made a note of it. By the aid of visitors, and the use of a prepared blank, the name of each member of every family represented in the church was secured; and this soon revealed who in these families were not attendants of the church, and not members elsewhere. Another blank, filled by each scholar in the Sabbath-school, showed who of the scholars, and of their parents, were not church attendants. In this way the pastor soon had a large list of names and addresses of valuable people. A special sermon, or some other well-chosen time, afforded an opportunity for addressing an invitation to each of these parties. This way of reaching the males through the mails also proved a paying investment. The people were all greatly encouraged, and they in turn greatly encouraged their pastor. Fifty have been received into the church, over one hundred are receiving catechetical instruction, an adult class is still to be formed and it is easy to see that a hundred and fifty, or even more, may be received into the church during the first twelve months.

"The new pastor says that his plans were all prayerfully formed after a careful study of the field, and that they were put into execution without consultation with others, and without letting people know the methods which were being used, other than they discovered them for themselves. The results were apparent, but the machinery was purposely kept out of sight. Printing, stationery, stamps, etc., cost considerable; but as the collections had greatly increased, the vestry were so pleased with the result that they paid the bills, which the pastor had purposed to pay out of his own pocket if the methods did not prove successful. He also says that while these plans have seemed suited to his present field of labor, under other circumstances he would be likely to have used other methods, which the needs and conditions would have suggested."—*S. S. Times.*

Christian Edification

The Spirit of Christ the Need of the Church.

By John Henry Barrows, D.D., Chicago.

Many people in all our churches are quite willing to affirm that they are striving to lead the Christian life—that is, to be upright, pure and reverent—who yet do not realize that their spiritual vitality has the same constant connection with Christ which a stream has with its abundant fountain. Nothing would give the Christian life, freshness and force so much as the consciousness that it is drawn from a daily and vital union with the Lord Jesus through the Holy Spirit. The preacher has often more eagerness and concern in giving the Gospel to his own people, than in reaching those who are without. It is not the immediate, so much as the secondary, preaching of the Word that reaches and saves the unconverted. In four cases out of five it is the Christian and prayerful mother, the earnest father, the devoted friend, the con-

secrated teacher, that constitutes the human means by which others are brought to God. When Christians are spiritually minded, the world begins to realize the power of the Gospel.

The greatest mercy which could come to some Church members would be to show them how unbiblical, and hence how untrustworthy, is the ground they stand on. The Lord looks at many barren trees in His garden, and we know that they are barren, because they are not planted by the river of the water of life. A distinguished pastor said in my hearing, "When the Church grows cold and unfruitful, I feel, first of all, that the fault must be with me." So great a man as Dr. Chalmers preached for years under the delusion that he was a Christian, but at last discovered that he had not been truly converted to God. It thus appears that Christian ministers are led to confront the solemn facts which they present to others. "If any man has not the spirit of Christ, he is none of His." Not those who have been baptized, not those who have assented to Church covenants, not those who are strenuously orthodox in faith, not those merely who are pillars in the treasure-house of the Christian temple, but only those who possess the spirit of Christ belong to Him as His own body.

The spirit of Christ is the Holy Spirit whom Jesus has sent to take His place. That the divine Spirit operates on the mental and moral life of man is the conclusion of all who have witnessed the sudden and radical changes in character which frequently occur, and of all who have any right sense of the workings of conscience. Conscience is the Holy Spirit demanding of our spirit holiness. When we apprehend this truth, that, day by day, we are communing with the voice of God, we need no longer inquire if there be any Holy Ghost. God has a tremendous hold over man's moral nature, and the history of the Church shows that the Divine Spirit operates with the greatest power in connection with the truths of God's Word. He works specially by the truth as it is in Christ. Only after the doctrine concerning Christ was completed by His death, resurrection and ascension, did His Spirit descend with His greatest power. He came as the invisible Christ, taking the place of Him on whose loving bosom John leaned at the last supper. The Holy Ghost blesses that truth which glorifies the redemptive work of Jesus. He is Almighty God speaking to the soul, and He does not always proclaim His message with the sound of many waters, or the trumpet of the storm wind. He speaks rather in the still, small voice of the Babe of Bethlehem, the gentle, suffering Lamb of God, the Man of Sorrows, who did not strive or cry. And, as the sunlight flashes through space with the swiftness of a strong seraph, and yet strikes on the eyeball with an impact so gentle that it seems like the touch of an invisible hand, so the spirit of God, with omnipotent energy, breathes over the souls of men with the gentleness and delicacy of the Lord Jesus Christ.

The truth concerning the illusiveness of life and its treasures, the nearness of eternity, the need of reconciliation with God is brought home to the heart by the Divine Spirit, and yet one may not be conscious that it is the Holy Ghost. A young man is inclined on Christmas Day to open the long shut and dusty Bible which his mother packed with prayerful love in his trunk when he left the New Hampshire hills, and, as he reads the old truths, the Spirit seals them to his salvation. How many have inclined to the meetings for prayer, not knowing why they went; and how many have found old truths suddenly becoming new, and manifestly meant for them, and this impression has continued until they have been subdued and mastered!

Such is the working of the spirit of Christ, a work whose reality and power we need more fully to ponder. Am I possessed by the spirit of Christ? To conduct any self-examination we need to inquire after results in life and character. The spirit of Christ is the spirit of adoption. Is the thought of God a sweet and precious thought to my soul? It is the spirit of divine comfort. It is the spirit of holiness. Have I the desire of entire conformity to the Lord's will? It is the spirit of liberty, freedom from bondage to condemnation and forms. God works

His will in many ways. The divine Spirit is ever leading the Church out into new activities, without which the churches would remain permanently dead. Then the spirit of Christ is the spirit of prayer, of fervent, prevailing prayer. The Spirit Himself maketh intercession for us as we pray. We are ignorant, the Spirit enlightens; we are stupid, the Spirit quickens; we are blind, the Spirit opens our eyes. This is perhaps the most searching test: Have I the spirit of prayer the spirit of the Son of God, who withdrew Himself so frequently from His wearying activities, that He might go and commune with His Father? The spirit of prayer is the spirit of faith, of strong desire, of intercession, of loyalty, of obedience, of love, of holy and self-sacrificing effort. Let this prevail, and a consecrated Church will yet see a regenerated world.—*Congregationalist.*

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

September 1. **David and Goliath.**—I. Sam. xvii., 32–51. **1889.**

I. Introduction. (1) In the lesson of last Sabbath we saw David anointed king of Israel. He was about twenty years of age. We may take the date to be B.C. 1065. (2) Saul having been forsaken of the Lord, was troubled by an evil spirit. David, who was "a cunning player on the harp," was brought to the court to cheer the king in the times of his great despondency with his sweet music (xvi., 14–23). (3) It would have been better had king Saul's servants directed him to God for comfort, and not to a young man playing on his harp to amuse him. (4) Still, as David had been anointed king privately by Samuel (xvi., 1–13), it was providential that he should so soon get to the court to have an insight of things there. (5) Though Saul had been rejected of the Lord (xvi., 1), and David had been chosen and actually anointed by Samuel (xvi., 13), yet the people had no knowledge of either. (6) The event of the lesson, in which David was so conspicuous, took place some time after he was introduced to the king. Very good authority says it was about three years after he was anointed at Bethlehem by Samuel. (7) In one of the lessons of July, we saw the Philistines, who had for a long time troubled Israel, driven out of the land by the courageous management of the great man Samuel (vii., 13). That was about fifty-seven years prior to the present invasion by the same people. (8) The news that Saul had failed in Israel, that he and Samuel had broken friendship, and that he was in a melancholy state of mind, possibly induced the Philistines now to come back, with the hope of reconquering Israel and possessing themselves of a land for which they ever hankered. Thus it is that the evil one is ever on the lookout to destroy us. He knows our weaknesses and how and when to make successful attacks upon us. (9) A very full description is here given in the previous portion of this chapter of the Philistines, their great champion, Goliath of Gath, of Israel and their frightful condition with Saul unable to lead them forth to victory, etc. (xvii., 1–31). (10) We might call to mind the golden text here: "If God be for us, who can be against us" (Ro. viii., 31). What a truth! Behold, however, in Saul at the valley of Elah, a picture of the condition of a man for whom God is not. He had in former days done grand things for Israel. Now he can do nothing. Then the Lord was with him; now he is left in the hands of Satan, and, hence, the king, to whom the people looked for leadership, has no courage to impart to them, no advancement to make towards the proud host of the Philistines. Goliaths to-day walk the earth, defying the people of God. Who is to conquer? Let Paul answer: "If God be for us, who can be against us?" If, like Saul, we, through disobedience, sin away our opportunity, causing the Lord to reject us, let us be assured that Goliath will gain the day. (11) The first thirty-one verses of this chapter should be clearly understood so

as to learn the important point just stated: God indispensable in the battles of life. With Israel everything was wrong because the Lord was not with Saul. He who has not the Almighty on his side is in the minority. The odds in this world are all against the Church except so far as Jehovah Christ is with her. More than once has the world witnessed Israel's plight in the valley of Elah—the professed people of God, with God absent from them, fleeing before some Goliath of wickedness. (12) There are the giant evils of drink, love of money, fashion, social and political position and influence, ease, pleasure, vice, etc. How are young men to stand against these—one or more? Just as Saul and his army stood before the gigantic Philistine, if God be not with them. May every scholar in all our Sabbath-schools learn this story prior to David coming on the scene of action. Learn from Israel's sad condition that God is indispensable in the battles of life (Romans viii., 31).

II. David and Goliath. Vs. 32–51. (1) How long David had remained with Saul playing the harp, we do not know. At the time of the present outbreak of the Philistines he was at Bethlehem, at his usual occupation—keeping his father's sheep. Perhaps he went home when this disturbance began (xvii., 15): (2) As the three oldest sons of Jesse had gone with Saul against the Philistines, David was sent by his father with some food to his brothers (vs. 17–22). (3) Arriving at the scene of action, he saw everything in confusion, and all Israel cowing before Goliath, and offering a great reward to the man who would kill this proud warrior from the west (v. 25). (4) David's spirit was moved. Having been born during the reign of King Saul, when Israel had been victorious on all sides, the young shepherd of Bethlehem could not think of Israel fleeing before the uncircumcised Philistines. To him it was an absurdity to think of anyone defying the armies of the living God (v. 26). Glorious faith! It is the privilege of everyone of us to have this unswerving confidence in the success of the Church and that also of our own Christian lives. (5) It would seem that the people with Saul at their head, in the valley of Elah, had forgotten that they were the army of God, and that the enemy were an uncircumcised host. It took the little shepherd youth to remind them of the actual state of things. The Christian Church seems, at times, to forget her real status in this world—that she is the Lord's. (6) It was David's great faith that caused him to undertake the work of going out against Goliath (vs. 26, 34–37, 45, 46, 47). These verses should be carefully studied in order to bring out the real quality of David's trust in the Lord God. (7) He believed that God was with Israel, He could not think of his people being forsaken of the Lord (v. 26). (8) He had an experience of the Almighty being with himself (vs. 34–37). The God that delivered him from the wild beasts will also bring him out victoriously with the proud conqueror of Gath. Have we an experience? If so, it should be of use to us in great emergencies, making us bold in resisting the enemies of God and earnest in His service. The trouble with too many is a lack of that experience which fired David's heart, they attributing their victories in life to some other source than that of the Lord. The young shepherd of Bethlehem who had the contest with the lion and the bear, might have boasted of his own strength. Had he done so, it is probable he never would have had the nerve to come out in single combat with Goliath. There is no courage, no reckless daring, like that which is created by an experimental faith in God Almighty. This is the sort of thing Christ had in mind when He spoke of removing mountains. David had it. It should be borne in mind that he was only twenty-three years of age when he gave such a display of his confidence in the Lord of Hosts! What a lesson for young men! The opinion prevails that the Christian graces only come out with advancing age. They must not be expected in the young. The truth is they come out when we throw ourselves heartily into the Lord's work, opposing earnestly his enemies, leaving all results with Him; in other words, when we do our whole duty independent of consequences. (9) The weapon by which David went forth against Goliath proved the greatness of his faith in God,—not Saul's armor did he wear, as if his confidence had been in "a coat of scales," but the sling and the five smooth stones were all he had, which were nothing except to the man whose trust was in the mighty power of God. We will never do anything in this world against the mighty giants of evil so long as we depend upon the means human skill provides. Everything must be taken away that can bolster up pride and self-reliance. To the carnal mind, the preaching of the Cross, as the hope of the race, seems as foolish as the youth from Bethlehem, going out against the giant of Gath,

with his sling and a few stones in his shepherd's bag. Nevertheless, though the world scoffs, we must do as David did, if we, like him, would be successful —we must use the weapons of faith against sin, which is the Gospel of Jesus Christ. (10) Observe that the element of success in every man's life is subjective, not objective. The power to overcome giants of all sorts must spring from a true indwelling greatness of character. This story illustrates the truth stated. The golden text is another statement of the same fact. Whom God is for, He is in.

September 8, David and Jonathan.—I. SAM. xx., 1–13. **1889.**

I. The friendship of David and Jonathan. (1) This friendship was formed immediately after David's marvellous victory over the Philistines, which we saw in the last lesson. It grew out of Jonathan's admiration for the young man who performed such wonders with his sling and smooth stones. In the opening verses of chapter xviii., we have an account of how this love began, the covenant formed, and the presents David received from his great admirer (xviii., 1–5). (2) The love then formed was never broken, as we find in David's bitter lamentation over Jonathan at his death (II. Sam. i., 17–27). In xix., 1–4, we have a testimony of its genuineness on the part of Jonathan; so also in the lesson before us. (3) The reasons why this friendship was true and lasting were: (*a*) It was a friendship of youth, both David and Jonathan being young men. (*b*) It sprung out of the admiration of two sincere, unselfish men for one another—neither loved the other for the sake of personal profit, but because they saw in each other that which was lovable. (*c*) Their love was founded on personal piety, hence they believed that their personal attachment for each other promoted the cause of God which they loved supremely; such love had to be true and lasting. (4) The reason why there are so many false friendships in this world is selfishness. Love is professed because there is hope of personal gain. (5) Even the Christian life, which means supreme love to God, is entered upon before the world from the motive of profit. Then when such is not realized, but only cross-bearing and tribulation, the false friendship appears in its true light, the Saviour being set at naught. (6) True love means self-giving; therefore, if self-getting is our motive for loving anyone, it will only stand so long as that person is satisfying our greed and meanness. Let us here test our Christian love. Is it strong to-day because all our wants are well supplied by Him whom we call our Heavenly Father; or is it strong because of our willingness to sacrifice all things for our divine Saviour and Lord? Let us bear in mind that true love is the same whether in Christ or His people; but Christ's love was this: "I came not to be ministered unto but to minister and to give Myself a ransom for many."

II. The friendship of David and Jonathan tested. Vs. 1–13. (1) In xviii., 1–5, we see the beginning of the friendship in question. That was at the close of David's great victory when all hearts, even Saul's, were praising him. But trouble had come to David, through the jealously of the king who saw that the people were beginning to take more notice of the young man from Bethlehem than of himself (xviii., 6–9); and also that the Lord favored him. Chapters xviii. and xix. give the account of Saul's repeated efforts to kill David. When matters had grown terrible, David not knowing what to do, we find him fleeing to Jonathan to pour out his soul to him and obtain his advice. (2) One of the best evidences of true love is implicit confidence when we are in real need and misfortune. Had not David loved Jonathan, and believed with all his heart that Saul's son equally loved him, this visit of verse one never would have been made. (3) A willingness to serve a friend notwithstanding circumstances or consequences is the test of true friendship. How beautifully this element shines out in Jonathan's love. In verse three, David had poured out the bitterness of his heart, and this is the friend's reply: "Whatsoever thy soul desireth, I will even do it for thee" (vs. 4, 9, 12, 13). Bear in mind that Jonathan was the son of the man who was seeking to kill David and that a pleasant and confidential relation existed between Jonathan and his father. Observe also that by aiding David, should it be known, Jonathan was imperiling his own life with the godforsaken king. Still both of these considerations did not cause Jonathan to withhold his helping hand from David at this critical time. Let us learn, therefore, that our love for another is not of the true superior quality if it is conditioned on circumstances or consequences. Especially must this be a present element in our love

for God. If anything prevents us from doing all that the Lord desires us, be assured that the true love, so grandly typified by the two young men in the lesson, is not in our hearts. (4) In must be borne in mind that true friendship does not require us to do anything for a friend that is wrong, that would weaken his character or ours, or do injury to any person. No sin must be covered up or iniquity performed. This comes out very clear in verse one, where David seeks to know if he has done anything worthy of death; then again in verse eight. The bases of love and of all actions prompted by love must be truth and righteousness.

September 15, David Sparing Saul.—I. SAM. xxiv., 4–17. **1889.**

I. Introduction. (1) The time is not passing rapidly in these lessons. The rejection of Saul and the anointing of David took place about the year 1065. David's great victory over Goliath was about two or three years later. The circumstance before us was a couple or three years after that. (2) Except in the Lord's mind and that of Samuel, Saul is king, while David himself has no idea of the divine purpose concerning him. (3) Still Saul surmises that David is the person meant by Samuel (xv., 28) and hence his jealousy of him and growing determination to kill him (chapters xviii.–xxiii.). It is a sad history that is here recorded. Nothing can be more heart-rending than to behold a great, bright star having lost all its light and wandering in the blackness of darkness. What a start Saul had in life. What a grand opportunity for a man to make a name for himself and give to posterity the inspiration of a noble career. Through his own autocratic spirit, Saul lost his place of power and the favor of his God. Ever after his talents and energy were turned towards purposes of revenge, desiring nothing higher than to kill the man whom God designed to establish in his place. (4) Let us be careful lest we also become imitators of the ignoble career of Israel's first king. The talents God has given us may easily be employed vindictively. To this there is a great temptation, when the crown of success has been taken from our brow and placed upon that of our neighbor. For each one of us the Lord has a work to do. Obedience to Him will secure our success in that work and happiness at the same time. But rebellion of heart will surely bring failure and misery and the giving of our kingdom to a neighbor that is better than we. Then it is that the temptation to jealousy and revenge will take hold upon us and our lives become, in their main purpose, destructive, instead of constructive—devilish, instead of Christ-like—stars wandering in darkness, instead of grand orbs of glorious brightness!

II. David's spirit toward Saul. (1) Before this lesson can be appreciated there must be a clear knowledge of Saul's career after his ignoble failure regarding his commission to slay Amalek (chapter xv.), and especially how he acted toward the young man from Bethlehem who had played the harp so sweetly in his presence and had done such noble service in the valley of Elah. (1) The purpose of this lesson is to present the strong contrast between the feelings of these two men toward each other. As we read the story of King Saul in chapters xviii.–xxiii., we behold nothing in him but jealousy, revenge and murder. The verses before us show that David had no jealousy toward Saul, no bad feelings, no selfish purposes. (3) The contrast before us is that of a man forsaken of God and only living for selfish ends and to gratify the worst feelings of the human heart; and that of a man in whom the Spirit of God dwells and who is willing to suffer for righteousness' sake. (4) David was not a perfect man. He did in life his own wicked deeds. His conduct, however, toward Saul was wonderfully pure, standing forth in history as a fine example of one who avenged not himself, but who gave place unto wrath. (5) If, in the valley of Elah, his faith in God fired him with a glorious courage; that same faith did, during the subsequent years, when he had to contend against the giant evil of Saul's murderous intent, clothe him with amiability, patience, respect and mercy. The more we see of David's real inner life, the less we are left to wonder that God so greatly honored him and that he has during all these ages filled so large a place in the admiration of men.

III. The spirit of David illustrated. Vs. 4-17. (1) In verse 4 we see that Saul was completely in the hands of David. The strong evidence of this is that the latter did actually cut off the skirts of Saul's robe. Had the young victor of Goliath evil designs on the king he could have at once executed them in the cave.

To this he was also advised by his men. But nothing was done to his enemy save that of partially disrobing him. How different it would have been had the king thus found the object of his wrath. The Christian spirit will never take advantage of another man's weakness, however great an enemy he may be. Mercifulness is one of the noblest qualities of manhood. Revenge is of Satan. (2) Behold also the profound reverence there was in David's heart. His heart smote him because he had cut off Saul's skirt, because Saul was his master and the Lord's anointed (vs. 5, 6.) It is what too many now lack, a proper regard for men in office, because of the position. Because Saul was king, David felt ashamed of himself for putting his hands on his royal robes. Of course Saul had been rejected of the Lord five years before this, but as yet David did not know it; neither had it come into his own mind that Samuel's anointing of him in Bethlehem was to the kingship of Israel. He was being providentially led up to the knowledge and realization of this great fact. So the Lord discloses his purposes to all his servants. Well it is for us, if we will allow Him to lead us in the dark, all the while doing our whole duty, until we have come unto the fulness of our responsibilities and honors. Too many, like Saul, become high-minded, autocratic, rebellious, taking their lives out of God's hands and going it on their own hook. (3) Behold the frankness of David's character in the way he spoke to the king when he had come out of the cave with his skirt in his hands (viii., 15). This whole speech made under such peculiar circumstances is lofty, eloquent, beautiful, sublime. In no part of his career, does this young man of twenty-five appear in a better light. He clearly shows his own disposition toward Saul. He tells Saul the spirit that is in his heart. He honors the Lord by making Him the Eternal Judge between them (v., 15). (4) The speech had its own good effect upon the king (16, 17). We here see in the close of our lesson the grand truth contained in the golden text: "Be not overcome of evil, but overcome evil with good" (Ro. xii., 21). Had David killed Saul in the cave, or had he permitted him to be killed, then he would have been overcome of evil. So it is that we often sin. The evil that others do to us, or try to do, leads us to revenge ourselves against them, and hence our iniquity. What we should do is to try and conquer them, not by evil, but by the good. "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hungers, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Ro. xii., 19–21).

September 22, Death of Saul and His Son.—I. SAM. xxxi., 1–13. **1889.**

I. The golden text: "The face of the Lord is against them that do evil" (Ps. xxxiv., 16). The face of the Lord here means His wrathful power. Never was this text more fully illustrated than in the case of King Saul. From the day that he did not perform the commandment of the Lord against Amalek (chapter xv), Saul had no more prosperity, but went on from bad to worse, until he lay a victim of his own folly upon the battle-field of Mount Gilboa. How different would have been his career and his destiny, had he had "the face of the Lord" for, not against, Him. But few have a place in history, and are reported in their conduct to the world. This fact, however, does not prevent "the face of the Lord" being for or against every one, though ever so humble in station. How fully the lives of all men illustrate what Paul says in Romans ii., 7–10.

II. Saul and the Philistines. Vs. 1–13. (1) About five years have passed since the event of the last lesson. During this time Samuel dies and Saul still seeks to kill David, notwithstanding all that had passed between them in the wilderness of Engedi. Of course, we ought not expect such a man as Saul, from whom God had departed, to keep any promise he might make. The exhibition he makes in history is that of a man in whom there took place, quite early in life, a complete overthrow of all moral principle. Hence all his acts were in harmony with this. All ruins are sad to behold. None, however, so sad as those of the human heart. The causes of these are ever the same: rebellion against God: that autocratic spirit which Saul had. (2) Once more we find the Philistines back again in the land (xxviii., 1–5). They had now been absent since the death of Goliath, some seven or eight

years ago. It was at this time that that famous circumstance took place of Saul consulting with the witch of Endor (xxviii., 5–25). (3) The battle was eventually fought between Israel and the Philistines on Mount Gilboa and here Saul and Jonathan and his other sons were slain. (4) It ought to be observed that King Saul did not have so honorable a death as that of being slain on the field of battle. He committed suicide (v. 5). A sad life was his, and a sad end did he come to. (5) The one thing that ruined Saul was his pride of heart. This stands out in his death. He was too proud to die by the hands of the uncircumcised, hence he used his own sword to end his ignoble career. Miserable man! (6) He led others to death, even the young man, Jonathan, who is one of the finest characters of ancient history. If our evil were a single cord and not a drag-net, it would not be so bad. O how wicked men sweep others with them to ruin and death. Had it not been for this proud, self-willed father, the young man, Jonathan would have, no doubt, lived long, and been an ornament to Israel. How the saplings are crushed, broken and ruined by the falling of the old trees, that may have stood, rotten and useless, for many years. O that men would think of the consequences before they rebel against God, not only as to themselves, but to others mysteriously involved in their conduct.

HELPS IN PASTORAL WORK

How to Have a Working Church.

By Theodore L. Cuyler, D.D.

Mr. Spurgeon is not only the most effective preacher of the simple gospel in modern times; he is also a most admirable administrator of church activities. He preaches to five or six thousand souls on the Sabbath, lectures to a crowd on Thursday evenings, edits his "Sword and Trowel," controls his Pastor's College, orphanage, etc., and keeps a sharp eye on all the interests of a church of over 4,000 communicants! Henry Ward Beecher, with all his electric eloquence, used to lament that he had no taste for pastoral duties and no executive ability for church management. Dr. Joseph Parker's eminence is in the pulpit. The Rev. Newman Hall's great skill in the driving of church machinery has been one secret of his success during the thirty years of his London ministry. A minister may be an eloquent pulpiteer, and yet have an inactive church. Of some very plain preachers it may be said, as Dr. James W. Alexander once said to me of Dr. S., "I envy Dr. S. more than any pastor in New York, for he has the art of keeping all his people at work." How is that to be acquired? A few hints may be of value to young beginners in the ministry.

1. Let me say to every such young brother—if you expect to have an active church, you must be a wide awake, industrious man yourself. An idle pastor makes an idle church. If you are caught smoking a cigar on your lounge and dawdling over magazines; if you are seen oftener out driving for pleasure, or loafing in book stores and picture galleries, than you are in visiting your flock, then your people will soon hold you cheap, and conclude they have a lazy minister. They will come to the same conclusion if you put into your pulpit every man who comes along in a black coat. Never cheapen your pulpit. Go to it as often as possible, even if by unavoidable circumstances you have been hindered from preparing a "finished discourse." An imperfect sermon, soaked with prayer and sent home with fervor, may do great execution. Rest and recreate with easy occupations on Monday, get at your sermon on Tuesday (the minister's best day), and never commit the idiotic crime of writing a sermon on Saturday evening. Make the most of your hours when your mind works like a trip-hammer, and put on paper your best thoughts—whether you ever take the paper into the pulpit or not. Use the forenoons for study and your afternoons for thorough pastoral visita-

tion, and your evenings for meetings and reading and social purpose. Sleep all night if you want to keep your people wide awake all Sabbath, and when you sleep, as Paddy said, "pay attention to it."

More ministers break down from want of sleep than from want of brains. Know the geography of your parish thoroughly, and, if possible, know every member of every family—especially the poorer and humbler families. Don't have any running places or favorite resorts, and don't let anybody in the congregation own you. Show an interest in whatever your people are doing. Discuss the affairs and activities of your church with all your families; commend those who are most prompt at prayer-meeting and most alert in service for the Master, and kindly chide those who are delinquent. If you win your people's hearts they will bear any reproof kindly; scolding is as useless out of the pulpit as in it.

2. It is vitally important for you, in the next place, to develop the activity of your members and to direct them into fields of usefulness. There is a vast amount of latent power in most of our congregations; and in large churches there is a tendency to say, "Oh you have enough to do the work without me." As small farms are usually the best tilled, so small churches are often the best worked, There must be leaders in every church; but don't try to push into prominence conceited people who happen to have large purses or social conspicuousness. The best workers are often those of humblest social rank; and no man or woman should be prominent unless they have earned their position by consecration to the Master's service. Try to discover what a man is best fitted for, and then set him at it. When a new member comes into your church—either by conversion or by transmission from another church—do not let him settle down into a mere "passenger." Endeavor to enlist him at once into some line of usefulness. There will be some conceited and presumptuous folk who thrust themselves into positions for which they have no capacity; but such very soon find their level. I have generally found the ardent, zealous christians' even when sometimes indiscreet, accomplish a great deal more than the over-prudent phlegmatic sort. Good Dr. Brainard used to say, "I whip up the fast horses, for there are plenty that don't pull a pound."

3. Keep your eye on all the operations of the church, not to do the trustee's work or the elder's work or the Sabbath-school superintendent's work, but to see that they do it. A meddlesome minister may be as mischievous as an idle one; yet oversight and wise counsel are your prerogative. Always attend your prayer-meetings, both for your own spiritual profit and also to put honor on the most vital service, next to the preaching of the Word. As long as you have elders or competent laymen who can lead the meeting, commit the leadership of the service to them; this will develop them, and relieve you of "overmuch speaking." Ministers may talk too often; and if a pastor is especially gifted, there is danger that the church may become a one-man power machine. Mr. Beecher used to complain that his people were too slow to take part in his prayer-meetings; and one cause of this was that he took so large a part in them himself. No church can ever be strong unless the strain is put on their own sinews; there is a place for the Aquilas and Priscillas, as for Paul. A timely word from the pastor may help a prayer-meeting, but it is the people's service not his.

4. Drive every wheel in your machinery to its utmost power, but don't have more wheels than power. Widen your activities as fast as you have men and money to propel them. Organize your young people into an association, with a weekly meeting for prayer and training in christian work. Organize your women into missionary societies and other benevolent labors. Have a total abstinence society, not as a political annex, but to fight the devil of strong drink with God's weapons. Do not overwork any one department to the sacrifice of them, or run your own hobbies to death. Feed your people with the solid meat of the Word if you want them to be strong for the work; and then

fire them by constantly pointing them to Jesus and praying for the baptism of the Holy Spirit. Keep Christ in the foreground. Come to your flock every Sabbath with Jesus in your heart and Jesus on your tongue. The only permanent power that can propel any church is the power on high; and that church which is mighty in prayer is the one that is always mighty in work.—*The Interior.*

Ministerial Ability.

Ministers of the Gospel must have three kinds of ability—natural, acquired, and supernatural. Where either one of these is lacking, you have an imperfectly equipped man, who is to that extent bound to be a failure in the greatest and most delicate work ever committed to a mortal. And we have seen cases where actually all three kinds were more or less wanting. Such men have mistaken their calling, and are unfit for anything but manual labor or secular employment, and are not likely to turn the world upside down in any capacity.

Natural endowments are the substratum of a minister's equipment, without which little can be accomplished. There must be some respectable degree of intellectual capacity and balance. There must be common sense. There must be mental vigor. In short, a minister must have natural talent. Where this is lacking the case is hopeless. Nothing can take its place. Education will be a failure. There must be something to educate. As for acquisition, there must be power to acquire. A weak intellect, is weak chiefly in lack of capacity to acquire knowledge and profit by its efforts at self-cultivation. Nor can even supernatural endowment accomplish its best results unless the subjective mind be a capable one. We insist upon it that we need talented men for the ministry. Only the best are good enough. Men who would declare the mysteries of grace in such a way that souls will be won from sin to holiness, must possess mental power to grasp great thoughts and move the minds and hearts of other men.

Further, we must have acquired abilities. An uncultivated intellect is like an untrained horse upon the plain. A great mind without culture is a useless, if not a dangerous force. Intellectual culture is becoming more and more necessary, as the culture of the masses advances. A public teacher of a cultured audience must, in the nature of the case, be in advance of those whom he presumes to instruct and edify. An educated ministry will be still more necessary in the near future than at present even, in all but the most primitive localities. And even the prairies and hamlets of the distant West are being peopled with the graduates of high schools, seminaries and colleges, so that even there men of education become a necessity. By proper education the natural ability is vastly increased. Memory, judgment, perception, the powers of induction, and all other intellectual faculties are vastly increased. Let it be remembered that by an educated mind, we do not mean a mind merely crammed with objective information on various subjects, but a mind whose faculties have been developed, and whose powers have been trained by independent, but well-directed study, so that the power to study and to learn and the power to use what has been learned, has been acquired.

But all this will not make a preacher according to the Gospel standard. A man may be very able by nature, and have acquired the highest degree of mental cultivation, and yet his preaching may be but a sounding brass and a tinkling cymbal. *He must have the supernatural element, the baptism of the Holy Ghost, the Pentecostal enduement of power.* This completes his equipment. Indeed, even with ordinary talent and incomplete acquirements, a man full of the Holy Ghost may become effective. But the greatest talent and the finest acquirements are useless without supernatural enduement. A man may be able to reason logically and speak learnedly and eloquently, but he cannot have accompanying his preaching, the demonstration of the Spirit and of power, unless the Holy Ghost be upon *him. He* must have the "power, from on high." And a man of talent and culture, filled with the Holy Ghost, can do more than

one with inferior abilities, filled with the Holy Ghost.

We cannot otherwise meet the demands of these times. We must meet the intelligence of the day, with intelligence vitalized by spiritual power. We must be able to speak with authority. For, be it remembered, the *conscience* is the court of highest appeal, to which the preacher must gain access. An intellectual masterpiece may capture the judgment, but the Holy Ghost alone can give us an entrance to the holy of holies, in our moral nature, the conscience, without which neither repentance nor conversion can result.

Effectual preaching in our time requires that the preachers be the best men intellectually, morally, and spiritually, in holy co-operation with God. The Evangelical Association is especially in need of men who have these three kinds of ability—natural, acquired, and supernatural. We need "smart" men—but alas! if they be *only* smart! Talent and piety, culture and spiritual power must be combined. Then shall success attend the efforts of our ministry.—*Evangelical Messenger.*

Mission Fields

Evangelical Work in Roman Catholic Countries.

An exceedingly interesting chapter in modern mission annals is the progress which the Gospel cause is making in predominantly Roman Catholic countries. With the assistance of some data recently published by a careful German statistician, it is possible to give a bird's-eye view of what is being accomplished in this arduous work. In historic interest the Waldensians, that Protestant Church from the pre-Reformation era, stand in the front. In addition to the 15 congregations, 21 pastors and 12,000 members in the famous valleys, they have in Italy 43 congregations, 38 mission stations, 21 evangelists, 37 pastors and 4,000 communicants. Besides this they are doing Gospel work in more than one hundred other places. Their theological seminary at Florence has a faculty of three and an attendance of about twenty. They have a college with 7 professors and 75 students, in addition to a number of schools of a lower grade; their periodicals number 15, and their contributions to Church purposes are about 100,000 francs annually. The Free Church (*Chiesa Libera Italiana*) numbers 37 congregations, 35 stations, 36 churches, 16 evangelists and 1,800 communicants. Its school at Rome has a faculty of four men, but only a dozen or more students.

These two are the native Italian Evangelical Churches. The proposed union between them was frustrated by the unwillingness of the Waldensians to give up their historic name and adopt the proposed one, "Evangelical Church of Italy." In addition to these, foreign Christians have been doing Gospel work in Italy also. The Free Christian Church, or the Plymouth Brethren, have 16 congregations and preach at about 50 other places; the Presbyterians have 52 congregations and stations, 24 pastors, 15 evangelists, 1,400 and more communicants; the Methodist Episcopal communion has 16 congregations, 7 stations, 16 pastors and 700 communicants; the English Baptists have 9 congregations, 13 pastors, 350 members; the American Baptists, 10 congregations, 12 stations, 12 pastors, and 250 members. All these congregations maintain well attended Christian schools. The Bible societies maintain 51 colporteurs. The grand total for Italy is 170 evangelical congregations, 111 stations, 8,000 members. It is calculated that about 80,000 Italians annually hear these Gospel messengers. The methods adopted by the Roman Catholic authorities to counteract these influences are noteworthy. All attendants at Protestant worship are put under the ban. In Naples, for instance, which glories in being "the most Catholic city on the globe," and to contain 30,000

priests and nuns, five committees have been organized to watch such attendants, and bring them back to their old Church. An organization composed of Roman Catholic merchants systematically outbids Protestants in buying or renting places for public worship. Thus a building rented some time ago by the Baptists was bought up by the Archbishop for 25,000 francs, and the contract thus annulled.

In Spain the work of evangelization began only twenty years ago. Now, about one hundred Protestant missionaries are at work, and 60 or 70 congregations have been organized, with a membership of 12,000. It is estimated that 60,000 Spaniards each year attend these services. In all 32 churches and chapels have been erected—6 in Madrid, 3 in Seville, 2 in Barcelona. Since 1882 there has been a Protestant gymnasium or college in Madrid, with an average attendance of about two dozen. One of its graduates is now studying theology in Germany, to return for Gospel work in his native land. The Protestants have also an Orphans' Home, with 50 inmates, a hospital and a book concern. The best-known of the Protestant workers in Spain, Fritz Fliedner, the son of the reviver of the deaconesses' cause, is working on a new translation of the Bible into Spanish. Pastor Fliedner is laboring under the direction of a German Society, and has at his side representatives of the Presbyterian Church of Ireland and the Established Church of England. There are also a number of independent churches. The majority of the Protestant churches in 1886 united as "The Evangelical Church of Spain." In the last sixteen years 200,000 copies of the Bible, 100,000 of the New Testament, and more than a million copies of the four Gospels, have been distributed over Spain. The work is carried on also among the many Spaniards of Algiers, with Oran as the headquarters.

In Portugal there are Protestant congregations at Lisbon, Oporto and several other places. Fliedner and others acquainted with the problem pronounce the prospects for evangelization on the Spanish peninsula as very encouraging.

In France the *Societe Centrale Protestante* labors chiefly under the auspices of the Reformed Church. Since its organization in 1846 this society has formed 42 congregations, erected about 50 houses of worship, established 52 schools, and sent out 120 pastors. Its annual budget, for which it receives contributions from abroad also, is 200,000 francs. It operates at 360 places, and has under its direction 150 pastors, colporteurs and agents, as also a theological preparatory school. The Bible wagon of the French Bible Society has, since 1871, sold more than 100,000 Bibles and New Testaments, and has given away 821,500 copies of the Gospels. Of late the system of distributing New Testaments, tracts, etc., has been carried on in 15 of the larger cities. The grand success of the McAll Mission is well known. In Paris there are now 34 evangelical stations, and in the immediate neighborhood 8 more. McAll's total is now 80 stations. The annual budget of this enterprise is 350,000 francs. His methods are being adopted by other Protestant workers in France.

In Belgium the Belgian Christian Mission Church (*Eglise Evangelique Missionaire*) has been in operation since 1837; Its membership is about 8,000 at present, nearly all of whom were at one time Roman Catholics. They are found at 150 different localities, and have 35 church edifices.—*The Independent.*

What is Zenana Work.

I am led to believe, that many in the homeland, notwithstanding all that has been written, still have but a vague idea of the work done by the missionaries, in connection with the Zenanas of Calcutta. It may not be amiss to write more particularly of this interesting subject. What is a Zenana? The home of a Babu—and a Babu is a Hindu gentleman, such as do not support themselves by menial labor. Their wives are "Zenana ladies," their children "Zenana children." The object of the Woman's Union Missionary Society was, and still is, to take the Gospel to these secluded wives and daughters,—not to teach sectarianism, or denominationalism, but simply the way of salvation through Jesus Christ. Zenana women

cannot go out to church, or meet Christians anywhere, to learn about Christ, or gain any knowledge that their own home does not provide for them, and the Hindu's provide *nothing* for the women of their families. The man must earn for his family, and he can make more money, if he is educated, so what is spent on the boy, is well invested. A woman cannot make money, so it is no matter if she knows anything. What the Babus would not do for their own wives and daughters, our and other missions are doing for them. In Bengal alone, thousands of women now can read the Bible, and their minds are awakened, so that they can understand its beautiful and wholesome truths.

Our mission schools are composed of the little girls out of the Zenanas, who, before they are married, can come from behind the purdah, and walk and play in the street. Our schoolhouses are rooms in the Zenanas, rented from the Babus, and their little girls and neighbors are the pupils. The instruction given them is just the same as that given their mothers behind the purdah. The little girl however learns faster, and is apt to get beyond the mother in a little while. In the school one may teach a hundred pupils a day, when behind the purdah a teacher has one pupil at a time. In one day, though she work just as hard, she can teach but four or five pupils. As soon as a girl marries she retires behind the purdah, and though we may follow her and continue teaching her, progress is slower than it was in school. Zenana work then consists of work with women and girls, house and school. We do not own any schoolhouses in Calcutta, for all our work is done in the houses of the Babus (Zenanas).

If I have made this clear, I will mention another mode of doing Zenana work, viz., visit the house, read the Bible, talk to the woman about her soul, and tell her the way of salvation, and pass on, and repeat the visit perhaps once a month. In this manner many houses may be visited. Some missionaries adopt this method, as they can visit more houses than if they taught the women to read. It would be very difficult to go to as many homes as are represented by the little ones in our schools. They not only learn to read, but take home the cards and tracts we give them, and sing their hymns and recite their texts to their mothers, fathers and visitors. All who can read have the tracts, and they are very often eagerly sought after by the boys attending schools, where they never hear one word of Bible teaching.

Each of our schools is a mission centre. The parents are visited from time to time; for if the children are ill or absent, they are looked up by the lady in charge of the school. One of the ladies visits her district on Saturdays, and she has a full escort of little girls through the streets, who herald her approach by shouting, "My Mem is coming." Many of the girls now attending the old schools are the daughters of those taught there before. We regard our Zenana schools as very interesting nurseries of our Christian faith. —*Missionary Link.*

Indian Missions and Secular Education.

By Rev. James Kennedy, M.A. (Congregationalist), London.

Within the last quarter of the century the higher education, under missionary direction, has undergone a great, and, in some respects, an unfavorable change. In Calcutta, Madras, Bombay, and, lately, in Allahabad and Lahore, universities have been formed. The aspiring youth of India are eager for university distinction. Many who cannot go farther are bent on passing the entrance examination. The great aim of the more advanced is to obtain degrees, and they have little heart for acquisitions which will not count in securing them. Bible knowledge has no place in the university curriculum, and hence the diminished attention to the Scripture lesson. Missionary schools are now under government inspection on account of the large sum they receive for secular instruction, and the grant is made dependent on success in this department. Hence great care is needed to prevent the government requisition from throwing Christian instruction into the background.

Then there is great rivalry between different institutions, government, missionary, and native, as to university success, and the rivalry it unfavorable to our object. In consequence of the great change which has come over this department, some who have for years engaged in it, and who felt that they had found a most useful God-given sphere, chafe under these new and great disadvantages, and doubt if they ought to continue in it. Others—we believe by far the greater number—maintain that the call to continue this educational work is more urgent than ever, that it would be disastrous to abandon it, and that instead of being daunted by the new formidable obstacles, they should be encountered and overcome by holy courage, persistence, and wisdom. I proceed to state considerations, which seems to me ample to vindicate this view.

1. Our Lord's command is that the Gospel be preached to every creature, but in His instructions we find no sumptuary law, no minute regulations as to the way in which the command is to be obeyed. Great principles are laid down, and their application is illustrated by sufficient examples. Christ's followers are not left to worldly opportunism, but to Christian expediency, with an eye open to indications of God's providence, and a heart responsive to the impulse of God's Spirit.

2. Missionaries have not satisfied themselves with going out to preach with the Bible in their hands. They have in every age, down to our time, by teaching the cultivation of the land, where that has been needed, by the introduction of useful arts, and similar measures, sought the temporal good of those to whom they have been sent, and this secular work has been turned to excellent spiritual account. For illustration I need only refer to John Williams in the South Seas, Robert Moffat in Africa, and Dr. Carey in Bengal.

3. In this great Indian field there is room for great variety of operation. The strongest fortress of idolatry in the world is being there attacked. Both by direct assault and by sapping and undermining, the enterprise is being prosecuted. The undermining process is carried on by a large use of the press, by sending out books fraught with secular as well as divine knowledge, and in an eminent degree by schools, among which the high schools have the first place.

4. In our high schools and colleges we have an especially interesting class, a class bent on mental culture, and sure to exercise great influence over their countrymen. Is it not an immense advantage to have these in daily, close intercourse with Christian teachers, in whom they see reflected the image of Christ—(would that it were more brightly reflected!)—and from whose bearing and occasional remarks more about the Gospel may be often learned than from the Scripture lesson? The Christian influence goes through the school while secular studies are being prosecuted.

5. I have already referred to the indirect good effected by schools in securing the good will of pupils, parents, and the community generally—a good will which could not have been secured in any other way. Those who look on this good will as of small value, little consider the state of mind most favorable to the reception of the Gospel. In addition to this indirect benefit opportunity has been afforded for imparting a large measure of divine knowledge to the minds of the pupils, and of impressing it on the heart and conscience, in a degree which we are utterly unable to estimate, but which we believe the Day will declare to be far beyond our expectation.

6. The direct effect of our higher schools in conversion of pupils is greatly underrated. Converts are very few considering the thousands that have passed through these schools, but, taken together, they are a considerable number. In an Indian pamphlet in my possession, I find the names of Bengalee native Christians of social standing, barristers, pleaders, doctors, moonsiffs, deputy-collectors, merchants, and others, most of whom have come from these schools. Of late, in the university lists of Calcutta and Madras, we find native Christians standing first, taking into account their small community compared with Hindus and Mohammedans. We have now 461 or-

dained native ministers. A number of these have come from our educational institutions, how many I know not. Judging by the few I know, I can say with confidence that for intelligence, Christian character, and usefulness in their various spheres, they are worthy of all honor, esteem, and love. They are scattered over India, and are in various ways doing admirable work. Take them away, and our native churches will be greatly impoverished. Can schools be called a failure which have given us these men? Do not such converts repay all the missionary labor bestowed upon them?

7. At first, pupils had to pay only for books, then a small fee was charged, and now between the higher fee charged and the government grant, a large part of the expenditure is met, and in consequence there is a very slight drain on mission funds.

8. When we look at the number of European and American missionaries in India, we find the educational staff composed of only a few individuals. If we add to this missionary force native agents, ordained and unordained, as we ought to do, the number employed is extremely small. Only men of peculiar qualifications are at all fitted for this work. Then, these missionary teachers are far from being mere schoolmasters. Some, whom I have personally known, have been eminently useful as Christian ministers. Besides preaching not infrequently they have held much intercourse with people to whom ordinary missionaries have had little access, and have availed themselves of precious opportunities for setting forth the claims of Christ. The assertion often made that our high schools have made a great inroad on mission agency cannot be sustained.

9. In education the principle of the Indian government is neutrality, but while the human mind remains what it is, neutral professors and teachers cannot be found. Of Europeans employed, we may hope some are Christians, how many we cannot say, but the fact is notorious that a considerable number are anti-Christians in their views and characters; and these in school hours, and still more out of school hours, cannot but exercise an anti-Christian influence. Infidelity in its daring speculations, and in the freedom of which it boasts, is attractive to highly educated young men everywhere, and is peculiarly welcome to Indian young men. They, in many cases, give themselves over to irreligion in its so-called agnostic, more properly called atheistic form, into which if they have not been brought, at any rate in which they have been not unfrequently strengthened, by their English teachers. Is it not important to rescue the young, so far as we can, from such pernicious influence, and to draw them to schools where teachers will show them the right way?

10. Of late, from all quarters, from Christians and non-Christians, the bitter complaint has come that, largely owing to irreligion, the young men going forth from government schools, while intellectually improved, are morally deteriorated, as shown by their insubordination, their disregard of authority, their non-submission to discipline, and the manifest absence of the sense of moral obligation. The complaint was strongly made in a remarkable minute by the Governor-General, and it has been endorsed by many Hindus and Mohammedans. The Governor-General suggests the introduction of a moral textbook, a most inadequate cure for such an evil. A far better suggestion is, that more care should be taken to secure teachers of moral power. One remarkable result of this widely spread impression of educated young men, has been a resolution passed at a great representative meeting of the Mohammedans, that where they had not schools of their own, the young men of their community should be sent to missionary schools in preference to government schools. Of 200, only about thirty dissented from this resolution. Many most respectable Hindoos are of the same mind. Is this a time for shutting up our mission schools, when even Hindus and Mohammedans, with all their aversion to the Gospel, so highly esteem its moral teaching, that they earnestly desire their continuance, that they may help in stemming the tide of irreligion and demoralization, which is flowing with such desolating force?

These considerations seem to me conclusive against the course proposed, to let go our hold of the young in India, who seek an advanced education, and to make them over to those who will do all in their power to keep them away from Christ. I can understand how friends of missions with very limited knowledge of facts, and looking at the question in a very narrow aspect, advance this view; but it is to me inconceivable that any one can entertain it who knows the history of Indian education as conducted by missionaries, who appreciates the effect produced by it, who is aware of the present intellectual and moral position of large classes, and who realizes the measures by which it ought to be met. Duff and his colleagues and successors in Christian colleges have been as a rule, in an eminent degree, men of sound judgment, ardent piety, and high mental culture, who have understood the times, have known what Israel ought to do in this important department of Christian endeavor, and have done it. To abandon the work would be "a tremendous mistake," "a fatal error." In the judgment of many well qualified to judge, this would be to lower the Christian flag, to retreat before the foe, and to give up precious vantage ground, from which effective assaults are made on the kingdom of darkness. The work is, indeed, more difficult than ever, but it is also more necessary than ever. The occasional revolts of students, occasioned by one of their number openly avowing his faith in Christ, which continue to be reported, are a proof of success, and should stir up to increased effort. Even in the Hindu and Mohammedan communities many would deplore missionary retirement from education as a great calamity. I believe I am in full accord with the great majority of my missionary brethren when I avow my profound conviction that in reference to this department of evangelistic effort the Master is saying to us in the clearest terms by His providence, "Go forward."

State of Heathendom.

While we have been making 3,000,000 converts to Christianity the increase by birth rate into heathen religions has been 200,000,000. There are three times more children born of heathen parents in China alone every year than there are souls born into the kingdom of God. Heathen religions are not dead. Some of them are possessed by a great missionary enthusiasm. 100,000 Buddhist priests are sent out from Thibet into all parts of Asia, 10,000 proselytes are said to be the result of a recent Mohammedan movement in China. In India there are 600 newspapers opposed to Christianity, whilst a heathen prince is publishing 2,000,000 tracts in opposition to the religion of Jesus. In Africa there are millions of cannibals yet. It is estimated that the Soudan alone has a population of 60,000,000. There are in the dark continent about 275,000 people to one missionary. India has 21,000,000 wailing widows, and 40,000,000 Zenana prisoners. We have sent but one woman to every 1,000,000 of these, to tell them of Jesus, woman's great emancipator and Saviour. There are about 400,000 people in China to every Christian missionary. Large portions of the world are yet unvisited by the messengers of the cross. Every tick of your watch sounds the death knell of a heathen soul. For every missionary sent to Africa, Christian nations send 70,000 gallons of liquor. Only Christian nations deal in rum. God pity us! What a harvest of wrath we are gathering! Christendom spends $12,000,000 for the world's evangelization, and $3,000,000,000, for drink. The United States spends probably $400,000,000 on popular amusements. It takes $25,000,000 to keep our ladies and gentlemen in kid gloves and $20,000,000 to adorn the head dress of our women, and $5,500,000 is all that we can spare to save a lost world!

The helm of the universe is held by the hands that were pierced for us.—*A. McLaren.*

Beautiful Thoughts

Keep heart and energies fresh.—*Selected.*

Every day is full of a most impressive experience.—*F. W. Robertson.*

He always hath something to give that is full of charity.—*St. Bernard.*

He who purposely cheats his friend would cheat God if he could.—*Lavater.*

Submission is the footprint of faith in the pathway of sorrow.—*Central Baptist.*

Give what you have. To some one it may be better than you dare to think.—*Longfellow.*

A holy act strengthens the inward holiness. It is a seed of life growing into more life.—*Robertson.*

If God made the world you need not fear that he can't take care of so small a part of it as yourself.—*Rev. Edward Taylor.*

Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes trial of extraordinary graces.—*Matthew Adams.*

He that hath tasted of the bitterness of sin will fear to commit it, and he that hath felt the sweetness of mercy will fear to offend it. —*Charnock.*

Be of good cheer about death, and know this of a truth—that no evil can happen to a good man, either in life or after death.—*Socrates, B. C.*, 470.

Many go through David's sins without his repentance, and Solomon's experience without his conclusions, and these are the men who rail at both.—*Dr. John Ker.*

Nothing ever happens but once in this world. What I do now I do once and forever. It is over, it is gone, with all its eternity of solemn meaning.—*Carlyle.*

Moses broke the tables without breaking of the law; but where charity is broke the law itself is shattered, which can not be whole without love which is the fulfilling of it.—*Sir Thomas Browne.*

Christian growth is knowing that man is nothing apart from God, and is redeemed by Christ from his own selfishness, that he may be strong in the Lord and in the power of his might.—*George Bowen.*

Life's fondest hopes may be shattered,
And nothing seem left us but sorrow;
Wait till the storm-clouds are scattered—
'Twill be all the brighter to-morrow.
Wait.

I wish the term "secular life" could be blotted out from our language, that we could understand that the life of shops and our farms is as truly the religious life as the Sunday church-going.—*Rev. G. Guild.*

It is an excellent exchange to part with outward comforts for inward graces. Fiery trials are nothing, if you gain patience; sickness with patience is better than health; loss with patience is better than gain.—*Manton.*

"Thou must be true thyself
If thou the truth would teach;
Thy soul must overflow, if thou
Another's soul would reach;
It needs the overflow of heart
To give the lips full speech."

God's presence is enough for toil and enough for rest. If He journey with us by the way, He will abide with us when nightfall comes; and His companionship will be sufficient for direction on the road, and for solace and safety in the evening camp.—*Maclaren.*

It is a common saying that it takes two to make a bargain. There are three at the making of every bargain. The two that are visible and the One that is invisible. Buy and sell as seeing that Third that is invisible and your business, instead of hindering, will help.—*Rev. Wm. M. Taylor.*

You do not need to devise in the morning how to create your own light—it is prepared and ready for you. The sun was made before you were, and it keeps its course; and so constantly will God's own light shine to you without your contrivance or care for anything but to seek, receive and be guided by it.—*Ex.*

Beauty and truth, and all that these contain,
Drop not like ripened fruit about our feet;
We climb to them through years of sweat and pain;
Without long struggle, none did e'er attain
The downward look from quiet's blessed seat. —*Lowell.*

Constantly *look up.* Be on the watch for chances to rise, like a bird let loose, though but for a moment, into the upper air. Such is the nature of holiness. Being from God, it is ever seeking to revert to its source. The heavier the pressure of a mundane life upon it, the stronger is the force of its compressed aspirations. Such pressure is like that of the atmosphere on water, which seeks through crevices in its enclosure the level of its fountain. A spirit like this will demand the habit of fragmentary prayer for its own holy indulgence; and will demand it with an importunity proportioned to the superincumbent weight of earthly cares.—*Austin Phelps, D.D.*

Illustrative Selections

By Rev. C. M. Hawkins.

Temptation

19. Unfortified Hearts.—Mat. xii., 44.

From Indiana came recently the account of a man who was dying from a mere scratch of his hand on a barbed wire. Little was thought of the accident at first, but the man was reported dying. Doubtless the only explanation of so slight an injury producing death must be found in the fact of a system already weakened by disease.

In spiritual life we often wonder how so small a temptation can lead to such awful results as are often to be witnessed. The spiritual nature unfortified or weakened, the strength of the temptation is more to be found in the inward condition than in the outward circumstance.

20. Unspeakable Things.—II. Cor. xii., 4.

The late Chicago papers contain a pathetic account of the death of a woman in that city. In the great Chicago fire, the father, mother and sister of a certain lady were supposed to have been lost. It seems that the sister, however, was saved. But for years the sisters were separated, and did not know of each other's existence. Recently they were reunited, and one was so overjoyed at the meeting that she lost her mind and became a raving maniac. She was adjudged insane and sent to the asylum.

In our present condition of mind and body we are not able to bear the full revelations of the joys of eternity. They would dethrone our very reason. But the time is coming when we shall "awake with his likeness," and then will we be able to bear the "far more exceeding and eternal weight of glory."

21. A Good Conscience.—Rom. xiv., 22.

A recent utterance by the President of the United States is worthy of remark and reflection. Conversing with a friend, he said: "There is only one way to get satisfaction out of a public office, and that is to please yourself while you are in it. You cannot give satisfaction to the rest of the people, no matter how you try. The best President is always sure to go out of office with enemies, and the worst President when retiring from office is sure to have friends. The one thing that I will try to do as President will be to so act when my term of office has expired I can say with truth, 'Thank God, I have satisfied myself.' It is the only satisfaction that a man can be certain of."

This is certainly a manly and Christian utterance—an utterance such as every one should make regarding every duty of life, and life as a whole, for the Scripture saith, "Happy is he that condemneth not himself in that thing which he alloweth."

Betrayal

22. Recreant Stewards.—Mat. xxv., 14.

In the State of New York, ~~the past month~~, a large paper mill ~~recently~~ completed at a cost of $300,000, came near being destroyed by fire. Only the good fire fighting facilities in the building, and the works of the city fire department, saved it. The mill was set on fire in four different places, showing careful and thoughtful determination to destroy it. The strangest thing about the fire is, as stated by the newspapers, that there is every reason to believe that the fire was kindled by the night watchman, employed and paid to guard the property. It is supposed that he was either drunk or crazy.

There is something peculiarly shameful in the thought of one to whom a solemn trust had been given, himself being the one to seek the destruction of the property thus placed in his care. But thousands into whose hands God has placed immortal treasures, and eternal possibilities, instead of jealously guarding and carefully improving these, often turn and apply to these the torch of destruction.

23. Innocent Suffering.—I. Peter iv., 19.

The late papers contain the account of a man who served a full term in Sing Sing prison and is now applying for a vindication of his character on the ground of entire innocence of the crime for which he was imprisoned, and because he wishes to remove the stain from his good name, especially in order that he may take out papers of American citizenship. The evidence in his favor is most exceptionally strong, and the confession of the real criminal, exonerating the one thus applying, formally signed and witnessed, is in the hands of the Governor. Letters from the warden and the chaplain of the prison, from a former employer, and other documents of much importance as indicating the innocence of the man, have been also laid before the Governor.

There is something very pathetic in the thought of an innocent man suffering punishment and bearing disgrace. There is coming a time when every child of God who has had cast upon him any unjust reproach, or has suffered any persecution, will have every such stain wiped forever away, and be given a bright, joyous inheritance.

Monthly Survey

San Francisco has 4,500 saloons.

There are 400,000 Jews in the United States.

Ten thousand children are employed in English pantomimes.

It is stated that there are now 3,000,000 Baptists in this country.

The annual liquor bill of the nations is estimated at $4,500,000,000.

One out of every six divorces in the United States is directly traceable to drink.

There are 949,000 Irish in Ireland to whom the Irish tongue is the language of heart and home.

Eight hundred of the suicides in France last year are officially attributed to drunkenness.

In Berlin there are about eighty-four schools, with 20,000 scholars, taught by 1,000 teachers.

The New Zealand drink bill for the year March 31, 1888–89, was the lowest for more than twenty years.

The Sultan has given authority to construct and to maintain for seventy-one years a railway from Jaffa to Jerusalem.

Although the printing presses at Beirut are working night and day they cannot supply the demand for the Arabic Bible.

The number of churches burned last year in the United States was 182, and all but 12 of them took fire from their own furnaces.

The Gospel is taking a firm hold in Japan. In Tokio it is estimated that there are 500 persons added to Christianity every month.

40,000 tickets, at $2 each, were sold for the annual reception of the Wine, Liquor, and Beer-dealers' Association of New York City.

In the colored Baptist churches of Richmond, Va., on Sabbath, June 10, 1,000 persons were immersed. One pastor alone baptized 438.

Iceland is entirely Protestant, with a population of 70,000. It has neither theater, nor police, no prison, and not even a justice of the peace!

A petition containing 517,000 signatures has been presented to the British House of Commons in favor of the Sunday closing of public houses.

The number of communicants in the Presbyterian Church of England at the close of 1887 was 62,566. At the close of 1888 the number was 63,830.

It is said that the native Christians in Japan, with less than one shilling a day as an average for wages, contributed last year $25,000 to mission work.

1,500 liquor saloons were closed in Boston on the first of May; 3,500 persons were thereby thrown out of employment, and five million dollars of invested capital made unprofitable.

More than 1,100 magistrates in Ireland have signed a memorial to Parliament setting forth that the poverty and crime of Ireland is due to the enormous number of "public houses" or saloons.

The "World's Temperance Petition," addressed to the governments of the world and praying for the entire abolition of the traffic in liquor and opium, has already received more than 150,000 signatures.

Prof. Satterlee, of Athens, Tenn., reports to the *Union Signal* that during the last year he has raised nearly fifty thousand dollars as endowment for the chair of scientific temperance in the college for which he labors.

During 1888 the Pope's income amounted to $2,520,000, of which $1,660,000 came from the obolus of St. Peter, and $660,000 from the interest of moneys which are invested out of Italy. The outlay of the Vatican was $1,700,000.

Two years ago there were 1,500 retail liquor saloons in the city of Pittsburgh. Under the new temperance legislation of a year ago this number was reduced at one blow to 214, and this year it is further cut down to only ninety-three, leaving eleven Pittsburgh wards without a drinking-place of any description.

The number of barrels of beer made and sold by the brewers in the several States and territories during the year 1888 aggregated 24,718 326 barrels. These reduced to gallons amount to the enormous figures of 778,627,269 gallons. But still they do not cover the whole amount used, only what is made and sold in this country. Added to this amount, others were imported from England, 45,494 barrels, or 1,433,061 gallons; while from Germany, Austria, and Scandinavia we receive about 2,000,000 gallons or more. All these figures together give us 782,161,330 gallons. Divide the sum of these gallons by 60,000,000 or 65,000,000, the supposed present population of this country, and see by the quotient what each individual is supposed to have consumed. And yet taking the entire population, men, women and children, at least one-half the entire number do not use beer at all.

Book Department, Etc.

NEW OUTLINES OF SERMONS ON THE OLD TESTAMENT. By Eminent Preachers. Hitherto unpublished. New York: James Pott & Co., Astor Place.

Some one has said that he who furnishes a good analysis of a text of Scripture, and sets in order both its plain and hidden meanings, is a benefactor to every student and preacher of God's Word. This is what is accomplished by the eminent preachers whose leading thoughts of sermons are compiled in this book. It is rich in suggestion and fresh in many phases of thought and expression.

HOW THEY KEPT THE FAITH; a Tale of the Huguenots of Languedoc. By Grace Raymond. New York: Anson D. F. Randolph & Co., 38 W. 23d St. Price, $1.50.

The scenes depicted in this book are those laid in times which try men's souls. The sufferings of the French Protestants for their faith and the power of truth to sustain and cheer are set forth in vivid colors by this literary painter. Those who are inclined to doubt the reality of the Christian religion will find in this book a solvent of their difficulties and a tonic for their faith.

THE CUP OF YOUTH, and Other Poems. By S. Weir Mitchell, M.D., LL.D., Harvard. Boston and New York: Houghton, Mifflin & Co.

We have seldom read any book of poetry with more pleasure than this volume of less than one hundred pages by Dr. Mitchell. It is replete with gems both in idea and expression. We are continually reminded while reading it, of Shakespeare's deep insight into human nature and of his felicitous ingenuity of expression. Could our space afford it we might quote many such lines as these:

> "To greatly love is to be greatly wise.
> God were less wise were He not also love.
> Ah, there's a riddle only love can read!"

We advise the readers of THE TREASURY to purchase "The Cup of Youth, and Other Poems," to read it, ponder it, and admire.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

ROCKY MOUNTAIN MAGAZINE, JULY, 1889. The Dogmatism of Unbelief, *Wilbur Crawford.* Necessity of a Revelation, *Rev. Boone Keeton.*

ATLANTIC MONTHLY, AUGUST, 1889. The Back Ground of Roman History, *H. W. P. and L. D.* From Generation to Generation, *Lillie B. Chace Wyman.* Law and Political Fact in the United States, *Irving Berdine Richman.* Emerson's Concord Life. *Madame De Staël.*

THE AMERICAN ANTIQUARIAN AND ORIENTAL JOURNAL, JULY, 1889. The Architecture of the Civilized Races of America, *Stephen D. Peet.* Obituary Devices in Runic and Alphabetic Signs, *Ellen Russell Emerson.* A Daughter of the Dakotahs, *Harriet Newell Swanwick.*

SCRIBNER'S MAGAZINE, AUGUST, 1889. Frontispiece, Tennyson. Memoirs, *Brander Matthews.* Electricity in Lighting, *Henry Morton.* How to Feed a Railway, *Benjamin Norton.* Tennyson's First Flight, *Henry Van Dyke.* The Two Locksley Halls, *T. R. Lounsbury.*

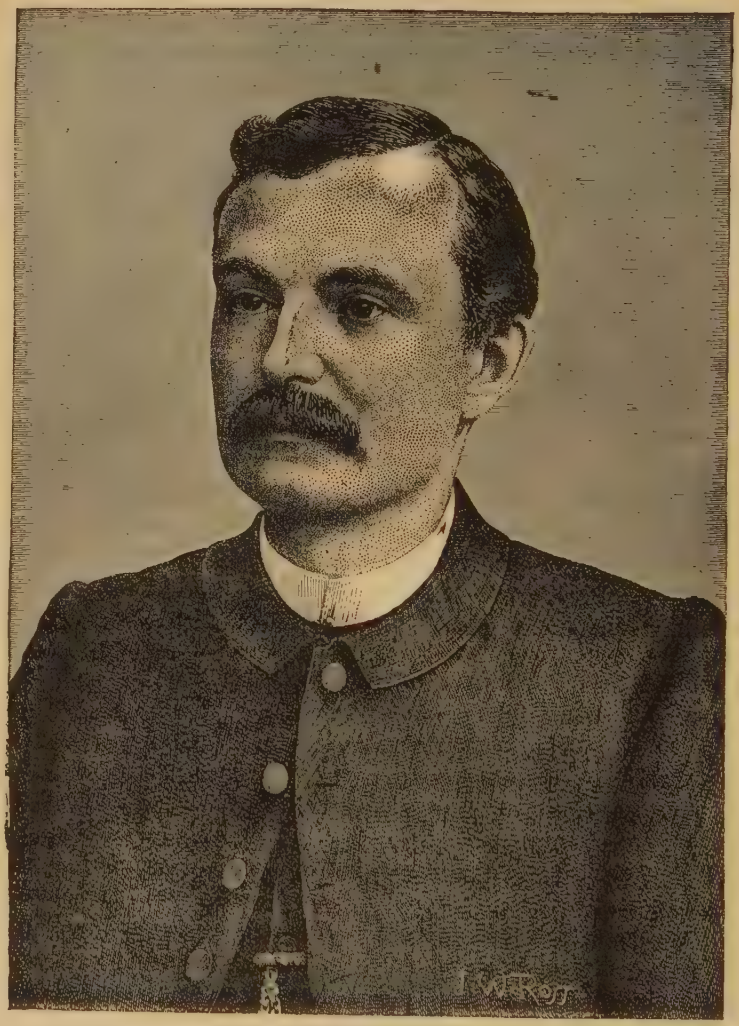
THE POPULAR SCIENCE MONTHLY, AUGUST, 1889. The Spirit of Manual Training, *Prof. C. H. Henderson.* Agnosticism and Christianity, *Prof. T. H. Huxley.* "Scientific Charity," *A. G. Warner, Ph.D.* The Influence of Race in History, *M. Gustave Le Bon.* Electrical Waves, *Samuel Sheldon, Ph.D.*

CHRISTIAN THOUGHT, AUGUST, 1889. Thoughts on the Discord and Harmony Between Science and the Bible, *Francis H. Smith, LL.D.* The Relation of Pedagogy to Christian Philosophy, *Jerome Allen, Ph.D.* Five Points in an Evolutionary Confession of Faith, *Rev. Anson P. Atterbury.* Evolution and Development, *C. F. Deems, D.D., LL.D.*

THE CENTURY, AUGUST, 1889. Frontispiece, Tennyson. The Stream of Pleasure, *Joseph and Elizabeth Robins Pennell.* The Poison of Serpents, *S. W. Mitchell.* The Bible in Tennyson, *Henry Van Dyke.* State Criminals at the Kara Mines, *Geo. Kennan* Lincoln: The Chicago Surrender—Conspiracies in the North—Lincoln and the Churches, *J. G. Nicolay, John Hay.*

HARPER'S MAGAZINE, AUGUST, 1889 Frontispiece, "Deserts Awhile the Stage of Strife." The Kremlin and Russian Art, *Theodore Child.* Fifty Years of Photography, *J. Wells Champney.* Westminster Effigies, *John Lillie.* County Court Day in Kentucky, *James Lane Allen.* Mexican Lustred Pottery, *Y. H. Addis.* Religious Movement in Germany, *Dean Lightenberger.*

MAGAZINE OF AMERICAN HISTORY, AUGUST, 1889. Frontispiece, A. Hamilton. The Career of a Beneficent Enterprise—One Hundred and Four Years of Interesting Work, *Martha J. Lamb.* The Earliest American People, *J. T. Everett, A.M., M.D.* England's Struggle with the American Colonies, *Rev. W. M. Taylor.* Tribute to Mrs. Rutherford B. Hayes, *The Editor.*



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Wm. N. Richie.

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SERMONS

THE SUN AND SHIELD.

BY REV. WM. N. RICHIE, D.D., FOURTH PRESBYTERIAN CHURCH, PHILADELPHIA, PA.

For the Lord God is a sun and shield: the Lord will give grace and glory.—PSALMS lxxxiv., 11.

DAVID was a most remarkable man, as distinguished for his bravery as noted for his wisdom. He was the hero of his age, the singer of all time. He had to but touch his ten-stringed instrument and nations stood entranced. The melody of his songs comes floating down the vale of centuries, cheering more hearts, assuaging more griefs, dispelling more gloom than any other songs that ever fell from mortal lips. His faith was sublime. He was as sure he would take the head off that giant Goliath, when he went leaping over the valley of Elah to meet him, as that his name was David. He had remarkable patience; he had been anointed king of Israel and promised the kingdom, he had done enough to win the crown, yet he patiently waited the hour when God should open up the way for him to be crowned. His piety was deep toned; see him dancing before the ark of the Lord as it was brought back to its resting place, chanting the 24th Psalm. His zeal was manifested by the millions he laid up for the erection of the temple by his son Solomon. Yet he derived no comfort from all these, but in the hour of trouble called to remembrance the times when he had met with God's people in the house of God. The house of God was dear to him on account of what was in it, just as the nest is dear to the mother bird on account of what is in it. It was God's dwelling place. Hence he envies the sparrow that builds her nest by God's

altars. Good old Eli fell back and expired when he saw that the ark of God had fallen into the hands of the enemy. The early Christians and reformers met in the caves and the fastnesses of the mountain to chant their morning and evening hymns and to celebrate the Lord's Supper. Fifty-two millions have laid down their lives for the cause of truth, and millions to-day would be willing to sacrifice their lives for truth if duty called them so to do.

What is there that is so fascinating about the cause of God? If a door-keeper in the house of God is so delightful here, what will a throne be in Heaven? If one day among a little handful of God's people here fills us with such joy, what will eternity be in Heaven among that innumerable blood-washed throng? If a little handful of gospel corn sown on the mountain-top "will shake with fruit like Lebanon," what would be the harvest were it planted amid the roses that bloom on Sharon's field, or among the lilies that nod in the fertile valley? If David felt he could not praise God sufficiently for his kindness here, and had to call to his assistance the angels and all the heavenly host, and all nature and all the inhabitants of earth, what must have been his joy when his feet struck the golden pavements of the holy city? If the foundations of the New Jerusalem are precious stones and the walls jasper, the gates pearl, the streets pure gold, what must the city itself be? What must its inhabitants be? I pity the angels that fell. I pity poor sinners that will never reach that heavenly home. What God is to His people the Psalmist starts out to explain, but breaks down and says no good thing will He withhold from them that walk uprightly, just as his son Solomon, attempting to describe his beloved, broke down saying, "He is altogether lovely." As we attempt to dissect this flower of divine truth may a holy gale from the fields of glory blow upon it, that we may inhale its sweetness, and a light from the throne of God fall upon it, that we may admire its beauty. "The Lord is a sun and shield: the Lord will give grace and glory."

The Psalmist here embraces both nature and art in his illustration, setting forth what God is to His people. What the sun is to nature, what the shield is to the soldier, God is to His people: He also gives grace and glory.

(1) God's blessings to His people set forth under the figure of the sun.

(*a*) The sun is the centre of all beauty and glory. At first darkness was upon the face of the deep, but God gathered up the light and concentrated it in the sun, so that all the glory of the heavens and the beauty of earth is but a reflection of the sun. So with the Sun of Righteousness. "For it pleased the Father that in Him should all fulness dwell" (Col. i., 19). All the beauty and glory of the Church triumphant and militant, collectively and individually is a reflection of the Sun of Righteousness.

The beauty of the Lord our God is upon her. Her robes of needle wrought are taken out of the ivory palaces. Moses came down from Mount Sinai where he communed with God, his face shining so brightly that the people could not gaze upon it until they put a vail over it. Moses saw the Lord only in a dark cloud. Moses' face then was only a reflection of a reflection. The faith of Abraham, the meekness of Moses, the patience of Job, the zeal

of Paul, the power of Moody is only a reflection of the Sun of Righteousness. The world never beheld them until they stepped into the light, just as we behold that side of the moon upon which the light of the sun falls.

John beheld "a great wonder in Heaven—a woman clothed with the sun, the moon under her feet, a crown of twelve stars upon her head." That woman was the church, the moon under her feet was the world. The sun was the righteousness of Christ, the glory of His presence, the graces of His spirit. The stars were the twelve apostles. (Rev. xii., 1.) Just in proportion as men become clothed with the Sun of Righteousness in this world, they become wonders. That is all that distinguishes them from the men of the world; but we must come wholly into the light.

We never heard of Paul until he stepped into the light on his way to Damascus. We never heard of Demas after he stepped out of the light and forsook "the light of the world." A man's life does not count until he gives his heart to the Lord, just as the material in a statue has no identity or history until it is taken out of the quarry and chiselled into form, and placed in the light.

(*b*) The sun reveals and illuminates. We may pass along a highway surrounded with beauty on the one hand and dangers on the other, but all ignorant of it until it is revealed by the sun; so the plan of redemption by the light of the Sun of Righteousness reveals to us beauties that were hidden to the men of the world. (I. Cor. ii., 9, 10.) Salvation in all its breadth and beauty, freeness and comprehensiveness, is made known to the children in our Sabbath-schools, while Socrates was groping his way in the darkness. By the aid of this light we pass through the courts of Egypt, the halls of Babylon, the palaces of Israel. We behold the ark of Noah, the coat of Joseph, the sling of David, the mantle of Elijah, the cloak of Paul, the parchment upon which he was writing in his cell, while tears of joy were falling upon it, filling his cell with hallelujahs while he thought of that joyous day when the sea should give up its dead and the nations of the redeemed come tramping home with their joy, beauty, power and glory.

(*c*) Again, the sun is the concentration of all power. The sun rarefies the air and thus creates the breeze that cools the brow and fills the sails of the mighty vessels. The sun draws the water from the ocean and sends it over the earth in fleets of cloud, watering the earth, causing it to bring forth food for man and beast, also filling fountains and rivers. All the fuel above and beneath the earth was generated by the sun, so that the sun sends our ships across the seas, trains across the continent, drives our factories, clothes and feeds us. So with the Sun of Righteousness. "In Him we live, move, and have our being." Without Christ ye can do nothing, but with Christ all things are possible. Without the power of the Holy Ghost Peter quails before the finger of a maid and denies his Lord and master. With the power of the Holy Ghost he rises before a wild mob of three thousand men in the shadow of the temple, and he sways, controls, convicts and converts them. Talk about the buried treasures of earth, the gold, silver, oil and gas that have been

hidden all these centuries. What a pity we say; but greater is the pity on account of the power that has been lying dormant all these centuries in the Church. Christ is speaking to His Church saying, "Awake, awake, put on thy strength, oh Zion." The Church is here addressed as a sleeping giant, and the Holy Spirit is given to her as a garment which she is to put on, which is to be her strength and beauty. What a power the Church of God would exert if each individual was filled with the Holy Ghost and would stand shoulder to shoulder with each other. She could close every den of iniquity and hasten that glorious day when at the first blast of the angel's trump, all that Satan has ever accomplished will be overthrown in the twinkling of an eye, and all that Christ and His followers have sought and toiled for will have been accomplished and brought to the light. Then the power of the Sun of Righteousness will be manifested, just as if the natural sun was to cause all the harvests of the earth to spring up and ripen in a moment. "Behold I show you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump" (I. Cor. xv., 51).

(*d*) The sun is discovered by its own light. The light of the sun must come into our own eyes, by means of which we discover the sun. So the Holy Spirit must reveal to us the Sun of Righteousness. David prayed, "Open Thou mine eyes that I may see wondrous things contained in Thy law." This made him wiser than his teachers, and to know more than the ancients. God had to open Lydia's heart. The same sun that looked down on the dial of Ahaz and painted the rose of Sharon in the days of Solomon, illuminates and beautifies the earth to-day, and is the only source of light, so the same Holy Spirit that inspired Samuel to teach and David to strike his lyre is the only source of instruction in the Church of God to-day. Just as a scholar, in order to understand a Greek book, must have his mind illuminated by a knowledge of Greek—he may be able to pronounce their words without knowing their meaning—so the Bible is a spiritual book, and in order to comprehend its meaning we must have our mind illuminated by the Holy Spirit. We may be able to pronounce the words without knowing their spiritual meaning. Hearers of the Word must, like David, have their eyes opened by the Holy Spirit, otherwise the sermon or exposition by the teacher in the Sabbath-school will be of no avail. It is just as necessary for the hearers to be prepared for the reception of the Word by the Holy Spirit as for the expounder to be thus prepared. It is just as necessary to have the ground prepared for the seed as it is to have the seed prepared for the ground. It is as necessary to have a good appetite as it is to have good food. A sick man will not relish food, no matter how served. Thus we see the responsibility rests upon the hearer as well as the expounder of God's Word, and it is God alone that can enable us to be profited. The overlooking of this fact is the cause of much leanness in the Church of Christ.

(2) The Lord is also a shield. This emphasizes the heroic side of the Christian's character. It means war. It refers to men that will bring some-

thing to pass. It is what the Church is wanting to-day. It means war. It means protection in that war. As men of old were protected by a shield, so the Lord protects His people. He is their shield. The arrow of the enemy had to penetrate the shield before it could harm the soldier behind the shield. So God stands between His people and their enemies. They must overcome Him before they can harm His people. Satan had to ask permission of the Lord before he could touch Job. When the Israelites went up to repair the walls of Jerusalem, they had no army to protect them. God told them that He would be a wall of fire around about them. This wall the enemy could not overleap, or break through, or approach without being consumed, thus affording them complete protection. The same truth is set forth in this figure of a shield. The ancient shield had a bulge, in which there was a sharp spike. The enemy that rushed upon the soldier with this shield was wounded by the sharp spike. So those that endeavor to injure God's people receive a wound from God Himself. "Vengence is Mine and I will repay, saith the Lord." It was Joseph's brethren that were injured while they were endeavoring to injure Joseph. The princes of Babylon ran against this spike in their endeavor to harm Daniel. The men were consumed that put the three Hebrew children in the fiery furnace, while no smell of fire was upon their garments. If we fully follow the Lord and are under the shadow of His wing no evil will befall us, or plague come near us. If a Christian falls it is because he is not behind the shield. This shield is broad enough to protect a man and his entire family; broad enough to protect all the inhabitants of the earth.

(3) God will give grace. "Work out your own salvation with fear and trembling." But we can not work a thing out until it is first placed within. God gives us grace in the germ. Like the eagle that is in the egg, like the forest that is in the acorn, it takes time to develop them. Here is where the men of the world make their mistake. They say they cannot see much difference between professors and non-professors. One has eternal life within, the other has not. Just as if a child was offered a pebble or a peach-seed. The child could see no material difference and would probably choose the pebble. Planting each, and returning in after years the peach-seed would have developed into an orchard, waving with golden fruit, whilst the pebble was just the same as before planting. The difference did not appear at the time, so "It doth not yet appear what we shall be. But when Christ comes we shall be like Him." If the face of Moses was so bright that it had to be veiled before the Israelites could look upon it, when he saw God in a cloud, what must the face of God be? If Ezekiel fell on his face when he saw the appearance of the likeness of the glory of the Lord, what must have been the glory itself? This grace develops into glory; grace is the flower, glory is the fruit In our endeavors to develop this grace into glory we must not limit or circumscribe this grace. When Abraham was pleading for Sodom he circumscribed his power and asked the Lord not to be angry with him and he would only make one more petition, asking the Lord to spare Sodom for the sake of

ten. I doubt not if Abraham had kept on praying, God would have saved Sodom for the sake of Lot. Moses succeeded with the Lord by setting no limits to the grace within him. The Lord asked him to get out of the breach until He would destroy those Israelites. Moses refused. Then the Lord told him to lead those Israelites up to the land of Canaan, and He would send an angel with him. Moses refused to go unless the Lord would go with him. Then the Lord promised to go with him. Then Moses asked the Lord to show him His glory. Then the Lord caused His goodness to pass before him. God put His hand over the eyes of Moses and he saw the trail of His garment as it went sweeping by. Each victory emboldened Moses for a new conflict. Thus to-day the men and women in our Church that are doing the spiritual work, that are standing with their backs to the false prophets, calling down fire to consume the sacrifice, that are going down on their knees with their faces toward Zion, and their windows open toward Jerusalem, are the men and women that Moses-like, set no limits to the grace within them. The mothers that we will wish to meet in Heaven are those of sublime faith, like she who rocked the cradle of Moses, or she who gave the world a Samuel. God gave these mothers grace; they developed it in their sons.

(4) God will give glory. The glory of creation is man. The glory of man is his soul. The glory of the soul is the grace of God within it. The kings of earth cause Daniel and Joseph to be clothed with royal robes, but God will clothe us with His own hands, with Heaven's best wardrobe out of the ivory palace. It must have been trying for Jacob when he met Joseph in his royal chariot and robes and fell on his neck and kissed him. What would have been his sensations had he met all his twelve sons thus clothed and crowned—rulers over mighty empires? What must be his joy when he meets them all in Heaven. What must be the happiness of parents who, after long years of toil and struggle to rear a large family, and meet them in Heaven clothed in white and crowned with gold. If the father of the prodigal rejoiced to see him, even in his rags, what must be his joy to see him in "robes of needle wrought." If parents are so rejoiced at seeing their children converted, what will be their joy at seeing them glorified? What happiness must await those who have been the means of converting others. This glory is internal. The Church of Christ is "all glorious within." That is why Solomon in all his glory was not arrayed like one of these lilies, because you could not destroy the glory of a lily without destroying the lily itself, whilst Solomon, stripped of his royal robe, could not be distinguished from other men. The Christian's position in this world is similar to that of an old captain with a faded uniform, who was following the Grand Army of the Republic through the streets of Philadelphia on their way to unveil a monument to General Meade. The thoughtless multitude made sport of the old soldier because of his faded uniform. That night at a banquet Gov. Beaver, when called upon to speak, the first thing in his speech referred to was the insult shown the old soldier on account of his faded uniform. You could not have insulted the governor more had *he* been the object of their sport. It is not

the clothes that make the man, it is the man shining through the clothing; the brave, loyal heart that beats beneath his garments. So the Christian passes through this world and little does the world know that he is an heir of the skies, and that his body is one day to be seated upon a throne. And "whosoever touches the least of these touches the apple of God's eye." So that the Christian is not to be judged by his outward appearance. Christ was not to be judged by His seamless vesture. For the moment His real character shone out through it on the mount of transfiguration, each thread of that vesture became brighter than the golden sunbeam. The glory of a king is not his throne, his sceptre, his palace, or his robe—these are only the tinsel thrown in, just as a merchant throws in the paper and string with the goods we purchase. The glory of the king is that he is born of a royal family. So the glory of a Christian is not in his apparel here or hereafter, not in the holy city with all its glory. These are only thrown in. The glory of a Christian is that he is born from above and belongs to the royal family. Angels are his body guard and the elder brother is seated upon a throne. Our great desire when we reach Heaven will be to see Jesus. What would Heaven be without Him? What would Jacob have cared for the glory of Egypt's capital, if Joseph had not been there? A true wife accepts of her husband, not for the sake of the wedding-ring or the presents, but for the sake of the man. So we accept of Christ, not for the sake of the new Jerusalem, but for the sake of Him who is all and in all. With such a sun and such a shield, with such grace and such glory vouchsafed to us, what encouragement have we to lock shields and touching elbows wheel into line and press forward. For the sound of falling thrones and the shriek of expiring empires tell us that man's kingdom is passing and Christ's kingdom is coming; that seal after seal is breaking; that vial after vial is being poured out; trump after trump is sounding. As we step down into the dark valley it will be lighted up with the fiery chariots and horsemen, waiting to carry us up the cliffs of glory, to the eternal hills of sunshine and song. And as we look down from the battlements of Heaven and see our children gathering up the old gospel banner as it falls from our dying grasp, we will wave our palms of victory, dripping with Heaven's richest benedicton down upon them. Then let us resolve,

> "Though pressed we will not yield, but shall prevail at length,
> For Jesus is our sun and shield, our righteousness and strength.
> Assured that Christ, our King, will put our foes to flight,
> We on field of the battle sing and triumph in the fight."

THE SHADOW OF THY WINGS.

Eagerly my spirit rises toward the place of Thine abode:
Hast'ning on from grace to glory, gladly greets the short'ning road.
Fearless to Thy throne it presses, O exalted King of kings,
Find at last "the rest remaining" in the shadow of Thy wings.

—*Rev. Newell Woolsey Wells.*

PAUL'S ZEAL AND ITS CAUSE.

By Rev. John Stuart, B.D., Ph.D., William Street Baptist Church, Chatham, Ont.

So as much as in me is, I am ready to preack the Gospel to you that are in Rome also. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation, to every one that believeth.—Rom. i., 15, 16.

These words were uttered by one who understood what he was talking about. Paul had a special work given him to do, and he was doing it with all his might. When the Lord Jesus met Paul on his way to Damascus to persecute the Church and turned him from his purpose, He gave to him his commission. From that time, we never find Paul swerving from his course. Onward he pressed. The language of his life and the language of his lips became, "God forbid that I should glory save in the cross of our Lord Jesus Christ."

No smooth, easy path was promised to Paul, yet it did not for a moment alter his purpose. Now he has in view a trip to Rome. Rome was the great centre of political power. It was a political power that had a state religion linked in with it. The head of the empire was the head of the national religion. Religion was looked upon only as an instrument of state. Men had not yet learned that it is a matter which concerns the individual soul and is a matter between that soul and God. Paul wanted to bring this truth home to every man; he wanted them to see where they stood before God, and to get the benefit of God's provision for them. Paul was ready to do anything, to go anywhere to accomplish this object. Rome, with all the influences for evil that were at work, had for him peculiar attractions. "So as much as in me is, I am ready to preach the Gospel to you that are at Rome also," etc.

I. This shows us where Paul stood. "I am ready." "I am not ashamed." There was no hesitancy, no doubt, no question as to what he was going to do. It was not boasting on Paul's part, but just the revelation of where he stood and how he felt. It is an old saying, "Make sure you are right and then go ahead." A man will accomplish but little unless he knows that he is right. True courage must have the deep conviction of right and the approval of conscience. This comes out in Paul's case.

1. He spoke out the result of his own experience. This Christianity was not something of which Paul had merely heard; it was something he had tested, and he could turn to the whole past as a source of encouragement for the future. The promise had been given him of deliverance from the Gentiles unto whom he should be sent. Had it not thus far been fulfilled? Had not deliverance been given him? As he glanced back to Iconium, to Lystra, to Philippi, to the scenes on Mars' Hill at Athens, to the leadings of the Spirit through those years, he could not fail to feel that not one particle of the promise had failed him. The whole past glowed with what inspired him for the future. He could exclaim: "I am ready." "I am not ashamed."

Is not the same thing true of every Christian if he will turn his eye back over the past? When did God's promise fail? Where is the Christian that can say I trusted in God and He did not deliver me? Not one! "Lo, I am with you alway, even unto the end of the world" is a promise that has never been broken. If doubt or depression comes, if gloom spreads over the mind in regard to the future, turn to the past and in their places will come the exaltations of faith. Like Paul you will view God's work and go forward. "I am ready," "I am not ashamed," will be the joyous declaration.

2. Paul was ready for he had seen the Lord Jesus Christ. He had spoken to Him; he knew that Jesus Christ had risen and was reigning. To this fact he appealed as evidence of what he was as an Apostle. "Am I not an Apostle? am I not free? have I not seen Jesus Christ our Lord?" (I. Cor. ix., 1.) This was something to which he could constantly turn. It dispelled doubt and worry. Paul's simple trust in Jesus Christ gave him boldness. "I am ready." "I am not ashamed."

3. Paul ever sought to do God's will; he sank his will as far as possible in God's will. As he passes onward we see this coming out more and more. In Paul's life there was growth. Every Christian may have what Paul had in this respect. "If any man is willing to do His will," says Christ, "he shall know of the doctrine whether it be of God or whether I speak of Myself." No worry is seen in Paul. "I am ready." "I am not ashamed." Submission to God's will, a life of trust, and constant worry are as incompatible as oil and water. There is, there can be no fitness for work where there is constant worry. "All things are possible to God." Jesus declared also: "All things are possible to him that believeth." Men, through faith, have in times past "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, waxed valiant in fight, turned to flight the armies of the aliens" (Heb. xi., 33, 34), and men trusting in God can do it again. Where this simple trust in God exists man is fit for work for God. The soul finds itself saying, "Not my will but Thine be done." "I am ready." "I am not ashamed." Here, then, is where Paul stood.

II. Now we want to see what Paul was ready to do. "So as much as in me is, I am ready to preach the Gospel to you that are at Rome also." He was ready to preach the Gospel at Rome to the full extent of his ability. All the powers Paul possessed were consecrated to this work.

It was the Gospel Paul was ready to preach. The word gospel, like the word it is used to translate, means good news or glad tidings. It was the good news or the glad tidings as distinguished from all other glad tidings that Paul was ready to proclaim. Men have often glad tidings to tell, tidings that make the heart bound for joy. It is said that when Havelock was advancing to the relief of Lucknow, as he drew near to the city a poor, fever-stricken Scotch girl caught the sound of the bag-pipes. Raising herself upon her bed she cried, "Dinna ye hear them! Dinna ye hear them!" "Hear what?" "The bag-pipes!" A wild cry rang out through the garrison, "They are

coming; they are coming!" It was the cry of joy on account of salvation from death. It was glad tidings of rescue.

When some loved one lies at the point of death, when every beat of the pulse is anxiously watched and the physician announces that the crisis has come, how with bated breath we wait! When he announces the crisis is past and the patient is saved, how our hearts glow! Such news is glad tidings. But the tidings Paul had to proclaim was still more joyous. These told of temporal salvation, but those which Paul proclaimed and which we proclaim tell of that which is eternal.

1. It is glad tidings of God's love to man. The Gospel unfolds God to us in all the beauty of His character as a God of love. What could we know about His love if we had not the Gospel? We look out upon nature. We have presented to us scenes of wondrous beauty. As the wonders of nature stand out, we cannot fail to see the evidences of intelligence and of power. As we turn to the wonderful adaptability of the earth's products to meet man's need, we may think and talk of love. But when we note the destructive elements that are seen on every hand, the cyclone, the tornado, the flood, the earthquake, the plague, we are staggered. As we turn to the history of our earth as written in its rocks, we see that it is a history of violence. Through all the various gradations the strong have destroyed the weak. The same thing is seen to-day. The strong live upon the weak. Violence is seen on every hand. Animal destroys animal all the way up till you come to man. Do these things tell of love? Can you understand them apart from Revelation? No, it is impossible. We balance the different sides and we know not what to make of it. The Gospel comes to us and much of the difficulty disappears. We learn why many things are as they are. It is glad news that God loves us, and that the world itself stands that that love may be manifested toward us.

2. It is glad tidings that love has provided a remedy for man's sin. If God had done nothing, if he had left man to perish, there would be no evidence of love. It is of the very nature of love to make sacrifices for its object. Thus it is in human love, but human love and divine love are in principle the same. When you see the parent toiling day and night that his children may be fully provided for and educated, when you see the mother wearing out her strength in the household, toiling day and night that every member may have every needed comfort, or, it may be, night after night, wearily watching by the cot of the sufferer, why is it? Why that sacrifice? It is love manifesting itself. Money could not purchase it. It is love. It is love that brightens and blesses life by its sacrifices. So in regard to God. When we turn to the incarnation and sufferings of Christ, we see the sacrifices of love. As we look upon that scene in Gethsemane's garden, follow Christ from that scene to Pilate's hall and to Calvary's cross, as our hearts burn with indignation toward his murderers, we see, in all Christ did and in all he suffered, love—love toward you and me. Oh, the wondrous fulness and freeness of that love!

"God loved the world of sinners lost
And ruined by the fall;
Salvation bought at highest cost,
And made it free to all."

"Oh, 'twas love, 'twas wondrous love,
The love of God to me;
It brought my Saviour from above,
To die on Calvary."

As we take the statements of the Apostle Paul, how that love is dwelt upon. "For when we were yet without strength, in due time Christ died for the ungodly." "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." "But after that the kindness and love of God, our Saviour, toward man appeared not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Spirit which He shed on us abundantly through Jesus Christ our Saviour." In all this, Paul was simply proclaiming the glad tidings of God's provision for saving sinners.

3. The Gospel as proclaimed by Paul was glad tidings of salvation through Jesus Christ alone. At Antioch in Pisidia, he could say: "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children in that He hath raised Jesus again." This He quickly follows by the statement: "Be it known unto you, men and brethren, that by this man is preached unto you the forgiveness of sins. And by him all that believe are justified from all things from which they could not be justified by the law of Moses." When the Philippian jailor came in trembling and cried: "Sirs, what must I do to be saved?" the Gospel was: "Believe on the Lord Jesus Christ and thou shalt be saved."

If we sum up these blessed facts of love and sacrifice and abundant provision, and ask what is the Gospel? the answer is, It is the glad tidings that "God is in Christ reconciling the world unto Himself, not imputing their trespasses unto them." Is it any wonder Paul was ready to go to Rome, ready to face danger and death to make this known to men?

III. We now pass to the reason why Paul felt so much confidence. "For it is the power of God unto salvation to every one that believeth." Paul felt, when he proclaimed the Gospel that he was not alone; the convicting power of the Spirit was with him. I am satisfied that wherever the Gospel is preached the Spirit in His convicting power is present. I do not believe there is a man or woman present that has not been convicted of sin. Men may be convicted and not converted. Men may be led to see themselves as lost sinners, and yet spurn the offers of mercy and continue just as they are in the broad path that leads down to eternal death. Let us look at some passages. Jesus said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come he will convict the world of sin and of righteousness and of judgment." Jesus declared: "All power is given Me in Heaven and on earth." In the carrying out of the commission, He prom-

ised His presence. "Lo, I am with you alway." But the Gospel is the power of God unto salvation, that is, it is the instrumentality God uses for man's salvation. When God saves sinners it is through the Gospel. We must never forget that man's destiny depends upon his treatment of the Gospel. Well might Paul exclaim as he felt this: "If our Gospel is veiled it is veiled in them that are perishing: in whom the god of this world hath blinded the minds of the unbelieving that the light of the Gospel of the glory of Christ should not dawn upon them."

It is the power of God only to a certain class. In this we see the speciality of the Gospel. It is, "To every one that believeth." God does not compel a man to accept Christ, but He does put before him an alternative, and the man must make his choice. Man cannot maintain a neutral position. "In the days when Rome ruled the greater part of the world, one of the Cæsars sent an ambassador to a king to obtain a declaration of peace or war. At an audience with the king the messenger delivered his message and demanded an answer. The king wanted to put him off for a time, but the ambassador sternly said: "No, I must have an answer." Then, drawing a circle around the throne, he continued: "Before you pass that line you must say whether it is peace or war." Just as sternly is every human being under the necessity of making choice. Love pleads and points to the cross. God delights in mercy. Jesus Christ is able to save to the uttermost. The Gospel is the power of God unto salvation to every one that believeth. If you decline to accept Christ, you have thereby rejected the only possible means of escape. If you spurn the sacrifice of Christ, you accept the doom of sin.

Thanksgiving Service

AMERICA; OR, CHRISTIANITY IN OUR NATIONAL LIFE.*

By Rev. John Henry Barrows, D.D., (Presbyterian), Chicago.

Mr. President, Ladies and Gentlemen: It is a great pleasure to meet so many representatives of St. Louis Presbyterianism, and it is a great honor to be permitted to address you on a theme of such importance as that which I present to-night. Our nation is one, at the present moment, in its sympathies for our fellow countrymen on whom has recently come an unparalleled disaster.† If the hearts of the people were equally sensitive to the moral and spiritual perils now besetting the nation, we should also be united in the purpose to meet and mitigate our spiritual sicknesses and dangers with all the beneficent powers of the Gospel. I am confident that what I say to-night will find in you responsive listeners. It is a familiar remark of De Tocque-

* Delivered before the Presbyterian Social Union of St. Louis, June 4, 1889.

† The destructive deluge in the Connemaugh Valley.

ville that despotism may govern without faith, but liberty cannot. It has been the teaching of all our great statesmen, from the time of Washington, that the maintenance and spread of the Christian religion are essential to our permanence and prosperity. Material greatness alone does not make the glory nor secure the safety of nations. Our people have a deep conviction that the Gospel of Christ is in some vital way connected with our past and that we must look to moral forces as essential conditions of our future greatness and renown. At the beginning of Christian history we behold the Saviour of mankind commissioning His disciples to evangelize the nations, beginning their work at Jerusalem. The preaching of that mighty Gospel of which Paul was not ashamed, in which he gloried, was crystallized into churches, that is, bodies of Christians banded for work and for worship. Out of them has sprung modern Christendom. Take away from civilization what came from Christ, and how little is left! In august fellowship we behold the kingliest men and greatest benefactors of our race standing about the form of the Nazarene Prophet. The historical results of Christianity in the uplifting of mankind furnish ample evidences of its Divine origin.

In order to the most effective work there must be in our minds, first, a deep conviction of the power of the Gospel to renovate humanity, and secondly a burning eagerness to send this Gospel wherever it is needed. We must realize, as Paul did, that nothing can take the place of it, that it has an eternal fitness to meet the wants of the human soul, that what philosophy and civilization cannot effect, the preaching of Jesus Christ, and Him crucified, can accomplish for the people of this and of every land. We shall be glad to welcome all the allies which Christianity in the providence of God has carried with it. We shall not scorn the achievements of invention, the power of popular education and political liberty, but we shall perceive that even these blessings without Christ and His Gospel, can result, as they have resulted in France, in no deep and permanent good; that with human nature as it is, always tending downward, men need the supernatural, uplifting power of the Cross; that with men as they are, culture cannot take the place of conscience, and that conscience loses its efficiency when men forget that God is behind it and in it, and that surrounding it is an eternity bright with rewards, or black with punishment. In whatever aspect we look upon the Gospel, either as a system of truth contained in a book, or as a power of salvation embodied in the Person, we see at once its marvelous fitness to accomplish the work to which Paul dedicated his heroic life. Some men dispute whether the Bible is the Word of God. It has certainly proved itself to be the book for mankind. It reaches all classes, all nationalities, all needs. When translated into barbarous dialects of Africa, it not only ennobles these languages, but elevates and humanizes those who speak them. Where its truths have been preached in the last fifty years, a thousand Church spires rise above the vanishing idolatries of the Pacific Archipelago. The Gospel is adapted to every creature because all have sinned, and here it is declared that sin has a remedy, that God has provided a way of forgiveness and restoration, and

waits to welcome the lowliest of His children to the mansions and kingdoms of Heaven. All men have sorrows. The kingdom of sorrow is the broadest on which the sun looks down. It is an immense, dark, terrible domain over which the clouds gather and on which tempests of tears are daily dropping. What consolation for human grief is furnished in the story of the Father's love for His lost children, in the ministry of Jesus to human need, and in the comforting grace of the Holy Spirit who makes God real to the human heart. All men have intellectual aspirations, and Christianity has been the fostering mother of schools, colleges and universities. The Bible going to many a degraded people has introduced them into the noblest intellectual companionship; has made them contemporaries with the vast and wonderful history recorded in its pages; has placed them with Adam in the primeval garden amid the trees of Paradise; with Abraham on the mysterious mount of sacrifice; with Moses before the majesty of Egypt and the infinite glory of Jehovah; with Jesus, on the Mount of Beatitudes, the awful summit of Calvary, and the peaceful hill over which bloomed the skies of His Ascension. It has widened their intellectual horizon until it has become conterminous with God's purposes of love to His children.

And with such an ardent faith in the Gospel's power, there must be also in the Christian heart, a purpose to carry it everywhere, to send it like a messenger of Heaven across oceans and deserts and barbarous continents to the farthest isles of the sea; there must be the purpose to put this leaven of celestial truth into great cities, in the slums as well as in the palaces, among the outcast and criminal as well as among the learned and luxurious. And while recognizing our obligation to send the Gospel everywhither, we shall not forget the words of Christ "beginning at Jerusalem." We shall feel that we have a peculiar responsibility to make our own land as Christian as possible. And since this land is rapidly becoming the foremost of the conquering nations of the world, since America is gathering to her own bosom the children of all nationalities, since the efforts of the next twenty years may determine whether or not our rapidly organizing society in the Great West shall be predominantly Christian or pagan, the responsibility has become tremendous, indeed, the one chief concern of our lives, to fill our own nation with the light of the knowledge of God. I know that these truths have often been pressed home to your hearts and consciences in these recent days of patriotic commemoration. I know that the resolve has been recorded by some of you that America shall have a new birth of Christian civilization; that its dark places shall be illumined; that the forces of righteousness shall be multiplied and magnified; that dominant and threatening evils shall be curbed and crushed, and that the Christian victories of the last century shall pale before the Christian triumphs of the new.

Doubtless a fresh conviction of our individual responsibility to the nation has been developed in these recent years, with the new and joyous consciousness that we have a common and henceforth indissoluble national life. In spite of recent divisions now healed, and soon to be forgotten, we

realize with devout thanksgiving to God that, as a people we are one in memory, one in affection, one in a glorious destiny. A distinguished representative of the United States at a foreign court has said that our countrymen travelling in Europe, whether they come from the North or South, from New Hampshire or Texas, from Virginia or California, think of themselves as Americans, rather than citizens of any particular State. This is a hopeful sign. There is a small island called Attu, the last of the Aleutian group, a part of our Alaskan purchase from Russia, which is as far from San Francisco as San Francisco is from Boston. This island contains a hundred inhabitants. I would have even these citizens proudly realize that they are Americans, for I would have a national spirit that shall warm the glaciers of Alaska on the north, and penetrate the Guadaloupe Mountains to the Rio Grande on the south, even as the national spirit and consciousness of Englishmen go with them to the gates of Lucknow and Delhi on the east, the pasture-lands of New Zealand and Australia in the southern seas, and where the hunter follows the stag over the snowy wildernesses of Hudson's Bay. With a profounder sense of our nationality there comes a fuller realization of our responsibilities.

The deepest philosophy now recognizes that the Nation is not a political accident, that it is not merely the work of man, a voluntary association for economic ends, but that it has its origin in God, and like God has continuance, authority and a moral being. The great fact of this century in Europe, has been the resurrection of nationalities under parliamentary forms of government. In 1815, there were forty distinct sovereignties with seven different names, in Germany alone. Thus divided, the national life of a great people had no development and little power. But the instinct of unity was not dead in those petty dukedoms and principalities, and to-day, thanks to the force of kindred speech and blood, not less than the genius of a Bismarck, the German Fatherland, one and indivisible, sits down under a constitutional government beneath the spiked helmet of her youthful Kaiser. So of Italy. Nature has marked out her boundaries; God meant her to be one. And in our own day, eight separate sovereignties have yielded their individual life to the greater life of a Nation. This is the story of Mazzini and Count Cavour, of Garibaldi and Victor Emmanuel, one flag from the Alps to the hoarse Sicilian shore, one national life where Venice dreams over by-gone grandeurs, looking out on her tranquil lagoons, and where Palermo nestles beneath her southern crags, one hope beating in the gay Neapolitan boy, and the sturdy Lombard shepherd, Florence saluting Rome, and Rome blessing all, as the long-divided Nation of Dante, Rienzi and Michael Angelo fulfills the aspirations of her sages and poets and martyrs, beneath the white, green and red of the banner of Italy. Thus Hungary also, has come to the light. The free spirit of the Magyar has snapped the Austrian chain, and now clasps the Austrian's hand in friendly alliance. The national life would not down after Kossuth had blown the trumpet of its resurrection. So too, it is now with Ireland; so too, it is even with Japan; so too, it has been with the Greeks.

Their classic soil has been redeemed from the blight of the Turk, and a vigorous national existence now centres in Athens, once the intellectual treasure-house of mankind. And what mean those rising states along the Danube, Bulgaria, Roumelia and the rest, fragments of the broken Ottoman Empire? They mean that, beneath the brutal camp of the Turk, there lived in those Christian peoples an invincible national consciousness which the scimitar could not destroy in four centuries of cruelty, and which the Toryism of England and the watchful jealousy of Europe were at last compelled to recognize.

In one of the cartoons in the Pantheon in Paris, a French artist has portrayed the beginnings of Christianity undermining the pagan empire of Rome. In the upper zone of the vast picture you behold a scene of light and gorgeous victorious pomp, a Cæsar entering the capital in triumph with his splendid legions, his captured enemies, his golden and jewelled spoils and his colossal elephants. But in the lower zone of the picture, in a darkness just visible, you behold the early Christians praying in the catacombs, whose long galleries seem to be the sepulchre into which the Roman pageant and Roman Empire above must soon fall. And so it was. And thus, also, has it been with the national spirit in the European states. Often it was forced to hide under ground, over-topped and crushed by imperial power, but its resurrection came in the shaking of thrones, the rubbing out of old and artificial boundary lines on the map of the continent, and the rehabilitation of Europe around the national idea. There is a God in history, and His lessons are sometimes written out in letters of fire on the map of the world. When English critics tell us that American Independence was a mistake, that we ought to have remained a part of the British Empire, I reflect that Providence is wiser than the most learned of men. I cannot believe that this land which represents "the sentiment and future of mankind," that this land, whose unity and independence appear to have been engraved by the hand of the Almighty on the paths of rivers, the trend of the coast-lines and the courses of the mountains, that this Continental Republic which, as Mr. Gladstone has prophesied, is to contain within a century, five hundred millions of people speaking the language of Milton and Washington and living under the institutions of Anglo-Saxon freedom, that this nation, before whose power and prosperity, according to Green, the Oxford historian, the proudest peoples of the Old World will sink into insignificance, was ever meant to be the permanent dependency of even so wondrous an island as that which Shakespeare saw and loved, set like a jewel in the silver circlet of the German ocean.

He who has made of one blood all nations of men has also determined the times before appointed, and the bounds of their habitation, and by the nation as such, He is carrying out His divine will. Babylon, Persia, Greece and Rome, appeared one after another in the prophetic vision, and each had its work to accomplish. By the Nation called Israel, God wrought out redemption for mankind. England, Germany, France, Russia have parts in the

great world-drama, which no others can fill. And we must not hoodwink ourselves to our national life and destiny, a destiny which De Tocqueville saw embodied in the first Puritan who landed on these shores, a destiny vitally interwoven with the cause of Christian faith, and the extension in all lands of the dominion of the Cross.

Scientists have found the secret and security of our undivided national life in our physical geography, especially in the great central valley of the Mississippi, touching the eastern and western ranges of mountains through which the Father of Waters descends majestically to the Gulf, having drained the snows of a thousand peaks, from the Alleghany ridges, over which the youthful Washington carried the flag of England, to the Rocky Mountain heights on which the youthful Fremont planted the flag of the Republic. Other men, see our national unity assured in the intricate net-work of railroads and telegraphs covering the land, and making our country, as one has said, "both for political and for social purposes, more snug and compact than little Switzerland was in the Middle Ages, or New England a century ago." But while acknowledging the potency of these conditions and forces, I prefer to look deeper; I prefer to go back into our earlier history, there to find in the evolutions of a Providential plan the origin, the secret, the strength and the purpose of our nationality. We have just celebrated the inauguration of Washington under the Constitution as the beginning of our organized life. Go back of our present Constitution, and you find the nation there, impoverished by war, tumultuous and discordant, but capable of emerging from chaos into order and power. Without a stronger government than the Articles of Confederation provided, Washington said, "I do not see how we can long exist as a nation," thereby confessing the national existence. Go back to the American Revolution; it was directed by a Continental Congress, fought by a Continental army, and led by one who never tired of speaking of "my country." Even the Declaration of Independence declared or set forth what already was. It was "one people" dissolving the bands that joined them to "another people." In the Colonial mind and heart, in the convictions, habits, aspirations and purposes of the men who occupied this territory,—from Falmouth to Savannah,—men whose fathers had fled from the corruptions and tyrannies of the Old World and had battled with the savage and the soil, the winter and the wilderness in the New, men whose psalms and prayers rose heavenward with the smoke of their cabins, men whose axes rang among the pine trees of the North while their adventurous commerce stretched its white arms over every sea; in the hearts and minds of these yeomen and gentlemen, sons of English Puritans in Massachusetts, of English Quakers in Pennsylvania and of the English Cavaliers in Virginia, of Hollanders in New York and Huguenots in South Carolina, of Scotch Covenanters, of Germans and Swedes, heirs of the great ages of Elizabeth and Cromwell, of Henry of Navarre, Gustavus Adolphus and William the Silent, there existed the sentiment, confused but potential, of an American nationality. The germ of our national union is found by some historians in the League

which the four New England Colonies formed in 1643, for mutual protection. Let no man imagine that this Nation was born in Philadelphia or cradled in the trenches of Yorktown. Of older lineage and nobler parentage is the great Republic.

> "She that lifts up the manhood of the poor,
> She of the open soul and open door,
> With room about her hearth for all mankind."

Shall we, with great historians like Bancroft, find her germinal form in the compact made in the Mayflower? Shall we, with others, seek her origin in the pulpit of John Knox in Edinburgh? Shall we, with the great German historian, declare that John Calvin at Geneva was the "virtual founder of the United States of America?" Were the roots of our nationality fastened, as many believe, in the soil of Marston Moor, where Cromwell's Ironsides broke in pieces the army of King Charles? Or shall we rather not look back of all of these, to the holy fields of the New Testament which the sixteenth century opened up again to mankind? The eloquent voice of the Honorable William C. P. Breckenridge of Kentucky has shown us that liberty is the child of that interpretation of the Bible which became general with the Protestant Reformation. We may say with truth, that "free America was born of the Bible." From the Bible came many of the strongest impulses that colonized these shores. From the Bible came the simpler forms of self-government, in town and Church, that have gone with our civilization in its westward march. Hence came the observance of the Lord's Day, the bulwark of our freedom, and hence the teaching of Biblical truth to the young, which Webster declared "has done more to preserve our liberties than grave statesmen and armed soldiers." Hence came our public schools and the long line of Christian colleges that stretch from the elms of Harvard and Dartmouth to the shores of the Brazos and Sabine, and on to the Pacific Coast. Hence came also the separation of Church and State, and that soul liberty which Roger Williams learned from Him who said "My kingdom is not of this world." From the Bible came, as Edward Everett declared, "the better elements of our national institutions." It was an echo from the Scriptures which Jefferson sounded in the great declaration. From the Bible came the moral forces that carried through our first Revolution, and which have withstood the wastings of corruption in succeeding years. From the same source have sprung the moral reformations that have preserved our nationality and our freedom. The American Republic is of Heavenly birth. It is no mud-giant,—O shade of Thomas Carlyle! It does not represent to the world "merely dollars and cotton." Its fountain-head, at least, is far up among the shining hills of God. Remembering the origin of our nationality, and recalling what precious interests and celestial truths it enshrines, we should not doubt its continuance. But it must meet the new perils as it met and conquered the old.

We are renewing every year the experiment of our early history. We are planting colonies in our newer domains far more heterogeneous and

perilous than the old, and the greatest need of this generation, the most important responsibility resting upon the Church to-day, has regard to the evangelization of this rapidly opening empire of the West. The Christian forces which shaped our primitive and formative life along the Atlantic seaboard are required to control the greater national life springing up in our Western States and Territories. With every new opening of our domain to settlement, there comes a new sense of our peril and of our duty. Any one who has seen, as I have seen, a horde of migratory nations of the modern world sweeping down upon a new region, like the Territory of Oklahoma, has realized the crying need that Christian institutions be early established among them. Eighteen years ago, while performing the duties of a superintendent of public instruction in one of the counties of Kansas, I rode one day across the Marais des Cygnes River to visit a log school-house in the heart of a half-deserted Indian Agency. A year before, the government had thrown open the Sac and Fox Reservation for settlement, and how the nations rushed in to encamp on that prairie sod which the plow-share had never turned! From one hill-top I counted nearly ninety newly built cabins. And what heterogeneous elements they contained! My official duties brought me into acquaintance with Irishmen, Danes, Swedes, "Buckeyes," "Badgers," "Corn-crackers." Within a week I visited schools taught by persons from Alabama, Maine, Canada, France and California; I was entertained by a Warwickshire Englishman, a Scotch Highlander, a Pennsylvania Dutchman, a Kentucky farmer, a New York politician, a Connecticut Congregationalist, a Princeton theologian, a disciple of Andrew Jackson Davis, an Indiana Methodist, a warm-hearted Baptist and a Unitarian Major. Whatever may be the ultimate destiny of such a society as that, its present peril is extreme. The many school-houses which I saw rising on the flowery uplands of that Indian Reserve, may have already nationalized and largely unitized those complex elements; but you and I know that only the Christian Gospel which has given us all that is best in our history, can compass the verdured slopes of the Marais des Cygnes, or the shining mountains of Idaho and California, or the vast and varied plains of Texas with the imperial and enduring splendor of the moral law. It is just as true now, as when Benjamin Franklin gave expression to the faith of his heart before the convention which framed the national constitution that, but for the Divine help "we shall succeed in this political structure no better than the builders of Babel." Neglecting or forgetting these truths we shall become as an oak whose leaf fadeth, or as a garden that hath no water. Or, seeking for grapes, we shall find only wild grapes.

If the Gospel in the hearts of those who gathered about the camp-fires of the Pilgrims was essential to the great work which New England has accomplished, how much more needful it is among the communities in California, Colorado, Arizona, where the representatives of twenty nationalities are gathered in every mining village. The most strategic, if not absolutely greatest work for Christ now going on in the world, is not among the millions

of China, India, Africa. The most strategic battle is that silent moral struggle carried on by a few hundred Christian schools and a few thousand Christian churches in the heart of the Mississippi Valley. Our great missionary work in America has flourished just as the West has been developed. There sprang up what I may call great home missionary revivals, first, after the settlements which Washington favored began to dot the rich lands along the Ohio river; then after the opening of the Erie canal; then after the gold fever of 1848; and again after the struggle for the possession of Kansas, and still again after the completion of the first Pacific railroad. The vast inrush of population into Texas on the south, and into Dakota on the north, has deepened in the mind of the Church, a sense of the importance of our central and western territory. As a nation, we touch Africa on our Atlantic seaboard, Asia on our Pacific coast, the vast Spanish populations on our Mexican border, and the representatives of all mankind in the streets of every great flourishing city, from Boston to Omaha, from Denver to San Francisco, from Minneapolis to Fort Worth. With immense populations swarming from other lands into our rapidly growing cities, some of us have come to think that the kingdom of God, built strong in America and especially in its controlling centres, is a good line of operation against the whole world. We have become the meeting place of the nations, a miniature of our globe. In one year as many as eight hundred thousand immigrants have flocked to our shore. In no other nation are home and foreign missions so identical, reminding one of the remark which Dr. Leonard Bacon made with regard to a town in northern Michigan, where it was announced that "next Sunday the foreign missionary work would end, and the home missionary work begin." In other words, the Indians were moving away and the white settlers pouring in.

When Lyman Beecher, fifty years ago, sounded through our churches his trumpet call for aid in Western evangelization, he, like the sainted Dr. T. W. Post of this city, was a prophet, and a pioneer, not believing that "religion would never cross the Genesee river," and not dreaming that the island of Mackinac was the ultima thule of America! But his greatest predictions have been dwarfed by the gigantic fulfillments. He did not foresee a time when twelve thousand new miles of railway would be built every year, the greater part of the increase in the central and far western belts of the country; he did not foresee a time when three hundred millions of dollars would be annually expended in building up highways for the march of immigration through the Southwest, the world's pasture-land, through the great Northwest, the world's granary, the great Central-west, the world's golden and silver store-house and treasury; he did not see his own city of Cincinnati grown to be larger than New York was in boyhood, St. Louis with a population of more than four hundred thousand, nearly a half million people gathered in the Twin Cities of the Upper Mississippi, and such a cluster of commercial capitals as Denver and Dallas, San Antonio and Portland. He did not foresee that western Babylon at the foot of Lake Michigan which we

hope yet to see "a city of the just." But though he had seen it all, he could not have felt more keenly that the life-blood of the Gospel must be the life-blood of the Republic or else it is doomed.

Beyond the Mississippi are more than two-thirds of our national domain, a region equal in size to three hundred and fifty-one States like Massachusetts. The centre of population in 1790, was near Baltimore. At present it is near Lawrenceburg, Indiana, and is speedily hastening to cross the big bridge into St. Louis. The next census will show that our population has increased more than sixteenfold in a hundred years. We have purchased a new territory in Alaska, larger than Great Britain, France and Germany. We are told that Idaho, with Montana added, is equal in extent to France, and that here, as in newer communities generally, the saloon rather than the Church is the organizer of society. We are told that the State of Michigan, one-half of whose population, that is a million people, live in the upper two-thirds of the state, presents as large a problem in this matter of Christian evangelization, as the entire continent of North America presented to Jonathan Edwards in 1740. We are told that Minnesota and Dakota are larger than Great Britain, and are capable of supporting thirty-five millions of people; that the Red River Valley could furnish all the wheat needed by the subjects of Queen Victoria. For several weeks past my mind has been striving to expand itself to think properly of the most wonderful and immense of all our states. General Grant said of Texas that it could match acre for acre all the wheat lands of all the other states and still have enough left for pasturage to equal Illinois. General Sherman declares that Texas will yet support a hundred millions of people. An officer of the army recently informed me that there are vast sections of our country that have literally never been explored, and this seems credible when you remember that a state like New York could be set down in the middle of Texas and that a traveller setting out without a guide or compass, might ride for weeks and not be able to find it! I know that much of this western land belongs to the American Desert, but large tracts of it will be reclaimed and made fruitful by artesian wells, such as have turned some of the counties of California into rose gardens and wheat fields, and by irrigating ditches, like those that have made the great Salt Lake Valley as fruitful as the banks of the Nile and Ganges. In the last forty years, more than three billions of dollars have been taken out of our western mines, nearly one-fourth of the precious metals uncovered in the New World since the days of Cortez and Pizzaro. But the mineral wealth of the West is not to be compared with that which will yet be developed from the soil. The mind is staggered as it strives to comprehend the agricultural riches yet to be produced by the region extending from Texas on the south, to Oregon and Washington on the north. The *London Times* has called the development of the West "the most important fact in contemporary history." We are dwelling in what is ultimately to be the controlling and wealthiest nation under the sun. The average wealth to-day of the people of California is beyond the average in New York; in

Colorado beyond that in Illinois; in Minnesota beyond that in Vermont, and in Montana beyond four times that in South Carolina. Unquestionably the West is to rule the East, and this fact should make us tremble when we remember the vast moral perils which threaten these newer regions.

Have you begun to realize the spiritual desolations of many communities in this vast territory? An army officer, describing the leading citizens in a certain community, reported that the mayor of the town was a gentleman who had been convicted of forgery; that prominent in town affairs were two or three retired pirates; that several other distinguished citizens had risen to fame by the number of persons they had shot on land. This was the aristocracy, these were the "Four Hundred" of that budding Western New York. You have heard much of the perils of immigration, and may have felt that this flocking hither of such multitudes from all lands, makes the movements of the Northern tribes who came down on imperial Rome look small in comparison, and have wondered if the results were not to be equally disastrous. It is certain that the children of those who founded our free government are growing relatively less, faster and faster. It is certain that millions among us in New York, Massachusetts, New Mexico and California are being manipulated—sometimes against their will—in such a way as to endanger our common-school system. It is certain that Mormonism, encamped among the fairest valleys of the Wasatch Mountains, is a shame and peril which legislation has not removed, and which only the Christian school and the Christian Church have largely mitigated. It is certain that illiteracy is a dark cloud overshadowing vast portions of America; it is certain that barbarism, lawlessness, disregard of the Lord's Day, hatred of the Christian Church and popular infidelity are fearfully prevalent, and are promoted by the cheap, skeptical, demoralizing literature with which the great West is flooded. To my thinking, the greatest peril to our land is from the un-Christianized populations massing in our larger cities. Then there is that hateful and obiquitous enemy of all righteousness—the saloon. East of the Mississippi there is one saloon for every 107 voters; in the eleven mountain States and territories there is one for every forty-three voters. The liquor-power is banded for protection and enlargement; it wields hundreds of millions of money, it buys legislatures and controls elections, municipal, state and national. A people whose liberties are thus rapidly sliding into the hands of the liquor-power is on the slippery and swift-descending road to a moral and political crisis.

But to-night, I lift not only a voice of solemn concern, but of triumphant hopefulness. Jesus Christ is with His Church; the Gospel has not lost its power; it is still the wisdom and might of God to individual and national salvation. The Christian Church is still the centre of beneficent influences wherever its spires point toward heaven. There families are gathered, children taught, God honored and His day respected. There the divine Spirit is felt in power, leading lost men to the fellowship of Jesus Christ. There is fashioned the love of the nobler things of human life, for out of the churches have come our Christian schools, academies and colleges. Into the pioneer

work of the humble Christian missionaries of the West and the South has gone a patriotism as noble as that which gave up its life at Marathon or Lexington, joined to a Christian heroism as shining and supreme as ever gilded the missionary annals of the Orient. Men and women of the finest fibre have left their cultured homes and endured hardship and sickness and the loss of those things which love would shower upon its own; laying down their lives amid the malarial swamps of Michigan, the forests of the Western Reserve, the flowery sods of Illinois, Missouri and Texas; amid the golden crags of the Sierras which they have helped to coin with Jesus' name; and amid the continuous "woods where rolls the Oregon," making sacred with a new sacrament the far-reaching fields of this America, the hope and refuge of mankind, for whom the ages have travailed in birth. Through forest primeval, over plains and mountains these modern pilgrims have gone forth, upbearing the Bible in their hands and on the fourfold foundation of the Christian church, the Christian school, the Christian home and Christian Sabbath, they have helped to build the huge fabric of our Western life. And though the names of but few of them will ever find a place even on the margin of the page of history, their work far surpasses in importance that of all our statesmen put together.

We have no reason to be discouraged as we review the Christian progress of the century just ended. When we reflect that the numerical strength of the Church has augmented three times as rapidly as the population; when we note the rise and progress of Sunday-schools which this century has witnessed; when we recall the fact that nearly all the great missionary philanthropic and reformatory societies are less than a hundred years old; when we contemplate the vast sums that are given for Christian education, and the troops of colleges which, as one has said, go lowing over our Western plains like Jacob's "kine," and when we joyfully remember that on every day, seven new church buildings are erected on the soil covered by the national flag, and that on every Lord's Day ten thousand new confessors of the divine Man of Nazareth are enrolled beneath the standard of the Cross, we surely have good reasons for believing that Washington's hope has been realized, and that our people still render their dutiful homage to the Great Author of every public and private good. The triumphs of the past and the needs of the present should combine to stimulate our zeal and deepen our consecration. A conservative and cautious policy in western evangelization will not do to-day. Emigration is no longer slow; the pioneer's wagon does not toil heavily through the deep mud of the Western prairie; the locomotive has taken the place of the emigrant team; villages spring up as by the touch of an enchanter's wand in the golden valleys of the Western mountains; capital is swifter than the flying buffalo, and

> City lots are staked for sale
> Above old Indian graves.

To-day, Salt Lake City and Santa Fé, El Paso and Portland, are linked to St. Louis and Chicago, New York and New Orleans by bands of iron. Capital rings the locomotive bell at the front door of Mormon and Mexican;

their land is full of silver, their land is full of idols, and shall we lag far behind with the life-giving Gospel? That Englishman told the truth who said that America is "bounded on the west by the Day of Judgment." All our lives are bounded on the west by the Day of Judgment, and God will hold us responsible for the use we make of them. Did you ever hear of the Illinois Circle? It is said that an Illinois farmer plants corn to feed swine to buy land, to plant more corn to feed more swine in order to get more money to buy still more land to plant still more acres of corn to feed still more herds of swine. And woe be unto us if our boasted America ends in swine or the fruits of a material civilization merely. I would that in the midst of our selfish and spendthrift lives we might catch something of the spirit of that Western preacher who once had a vacation, and went to a boarding-house in Saratoga, and thence wrote home to his wife that a certain fashionable woman's habiliments and adornments, as he reckoned, were equivalent to one meeting-house, seven cabinet organs, and forty-two Sunday-school libraries! The old Scotch city of Glasgow once had upon its escutcheon these words: "Let Glasgow flourish by the preaching of the Word," but after awhile the latter part of the sentence was cut off, and to-day we read only the meaningless wish, "Let Glasgow flourish." So our fathers laid the foundations of a Christian commonwealth, saying, "Let us build up a nation on the Word of God." To-day, let us not forget it and be puffed up with prosperity and drunk with the wine of a material success, with no fear of God in the midst of it.

What we need to-day is a larger minded comprehension of a continental problem and adequate response to a continental need. At the close of his great speech on Conciliation with America, perhaps the greatest speech in our language, Edmund Burke said: "Magnanimity in politics is not seldom the truest wisdom, and the great empire and little minds go ill together. Let us get an American revenue as we have gotten an American empire. English priviliges have made it all it is; English privileges alone will make it all it can be." Surely here is inspiration even for Christian enterprise, and we may say in the spirit of Burke that the Gospel of Christ has made America all that it is, and that the Gospel of Christ alone will make it all that it can be. On the shield of the Church of Scotland is the image of the "Burning Bush" with the encompassing words, "Nec tamen consumebatur," "nor was it yet consumed." On the shield of the Church of Ireland is the image of the "Burning Bush" with the words, "Ardens sed virens," "burning but flourishing." The Huguenot Church of France bears on its shield the image of the "Burning Bush" with the words, "Flagror non consumor," "I burn but am not consumed." The old Evangelical Church of Germany had on its shield the same image of the "Burning Bush." The unquenched life of God flaming in His Church the supreme power and the supreme evidence of Christianity, such was the thought of the men who signed in their own blood old Scotland's League and Covenant on the tombstones of the Gray Friars' churchyard; of the men who made the North of Ireland the beacon light of

Protestantism and the nurseries of heroes; of the men who lifted the banner of Christ high over the sunny plains of France and whose faith, not drowned in the blood of St. Bartholomew's day, is now once more the nation's regenerating life. Such was the thought of the God-fearing men who laid at Plymouth the corner-stone of the greatest of republics. We need not despair of the future. The divine life which has glowed through all the years of our history will not fail us now.

Three years after the close of the Franco-Prussian war, it was my fortune to be present at the trial of Marshal Bazaine in the little palace among the woods of Versailles which Louis XIV. had erected for one of his favorites. Bazaine, as you remember, had shown great irresolution at the siege of Metz, resulting in disaster to France, and when he sought to exculpate himself by declaring that he could not tell what was the government of the country, or if it still had any government, the President of the military tribunal, the Duc d'Aumale, burst forth on the Marshal with the pathetic and passionate cry: "Mais la France, la France!" "But France, France." The instinct of the nation's indestructible life found expression in that intense and ringing utterance. France still lived, and to her every soldier and citizen owed supreme and instant allegiance. Though her Emperor was a prisoner and his empire a ruin, though the Prussian cavalry had swept over her vine-clad hills, and the Prussian artillery had crushed her army at Sedan, though a hostile sovereign held her fortresses in his iron hand and encamped his cuirassiers in the heart of Paris, in those Elysian fields between the gorgeous palace of the Tuileries and the great arch of the First Napoleon's triumphs, France, the nation, was not dead. She extemporized a government, liberated her soil, paid her indebtedness and rose up purified and strengthened to moral heights never reached before. And so, though our horizon is lurid with the camp-fires of evil, though the men of Babylon have built their temples in the vales that have been dedicated to a pure Gospel, though Mammon and Belial and Moloch have erected ten thousand altars in our great cities, and though envious hosts from other lands shake their fists at the palaces and towers of our Christian Zion, to-night let the ringing cry of faith go forth, "But Christ, but Christ!" He still lives, the God-man that was delivered unto death for our offences and raised from the sepulchre for our justification, Christ who hath all power in heaven and earth, He still lives and holds in His hands the reins of universal government and athwart the devices of all error and evil, and along the foot-paths of all history, from the morning of time until now, He directs the serene and unwearied Omnipotence of redeeming love, and He shall yet stand upon the earth holding America as a resplendent diadem in His pierced hand, while other crowns with many stars from many lands, the emerald splendors of the Pacific and Indian seas, the lustrous coronet of the Ethiopian Queen, and the impearled and priceless glories of the gorgeous Orient, shall be laid at His feet, and the nations having wrought out the divine purpose shall be no more, for the kingdoms of this world shall have become the kingdom of our Lord and of His Christ, and He shall reign forever and ever, Amen and Amen!

A NEW EVANGELICAL MONTHLY.

The Treasury
PASTOR & PEOPLE

Conducted by a corps of eminent Clergymen.

J. SANDERSON, D.D., MANAGING EDITOR.

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Waiting, Witnessing, Winning.—One of the first duties of a servant is that of waiting to know what the mind of the master is, to receive the necessary instructions and to be clothed with his authority and power, as far as possible, for the carrying out of those instructions. This duty is incumbent on all God's servants. It was enjoined upon the first disciples ere they started on their mission for the evangelization of the world. They were to "wait for the promise of the Father"—and having done so, and having received the promise, they went forth to proclaim the truth as it is in Jesus, to be witnesses for Him in the midst of a wicked and gainsaying world. Having thus followed the Master's instructions, He endued them with power from on high, which power accompanied their words, and men's minds were enlightened, their wills subdued, the hearts changed and they were thus won for Jesus. May we not assuredly expect similar results from similar antecedents?

"I am still well pleased with the 'Treasury.' It is well worth reading, even studying.

"Rev. T. R. Dietz.

"July 3d, 1889."

Purity and Power.—These, in Christian work, are connected as cause and effect. We cannot explain the nexus, but it exists, and the beautiful relationship manifests itself wherever work for God is undertaken by any of His children. God delights to honor talents dedicated to Him and work performed for His glory and the good of souls. Wherever purity of heart and life exists, there God has worked and is still working mightily in the inner man, and through His grace thus given and exercised corresponding results attend and follow the labor bestowed in any righteous cause, or for the sake of benefiting any soul. Herein, therefore, lies the secret of power in Christian work and the spiritual strength of any Church. When its members are a consecrated band—true to God, loyal to His Word, "cleansing themselves from all filthiness of the flesh and spirit"—then shall they have power with the people and many will be added to the Lord.

"You deserve great praise for the high standard to which you have raised the 'Treasury.' It appears to grow better and better.

"Thomas Kelly.

"July 1st, 1889."

Praying Daily for the Pastor.—This is one of the most incumbent duties of church going people. The pastor is their teacher and spiritual guide and he cannot perform these duties aright without the assistance of God's Holy Spirit. He must be taught of God daily if he is to be qualified to

teach others daily, and who should be more interested in his spiritual welfare than those who need his instruction and who attend upon his ministrations for the purpose of receiving it? Probably much of the unsatisfactory character of the preaching of which so much complaint is made in some quarters is owing to the neglect of the occupants of the pews to perform their duty in this matter of prayer, and so they reap as they have sown. Doubtless daily prayer by the pew for the pulpit would prove a prolific means of grace to all concerned, and also tend to the peace and prosperity of God's house.

"I find the 'Treasury' increasingly useful. It is a valuable help.

"Rev. A. L. Brown.

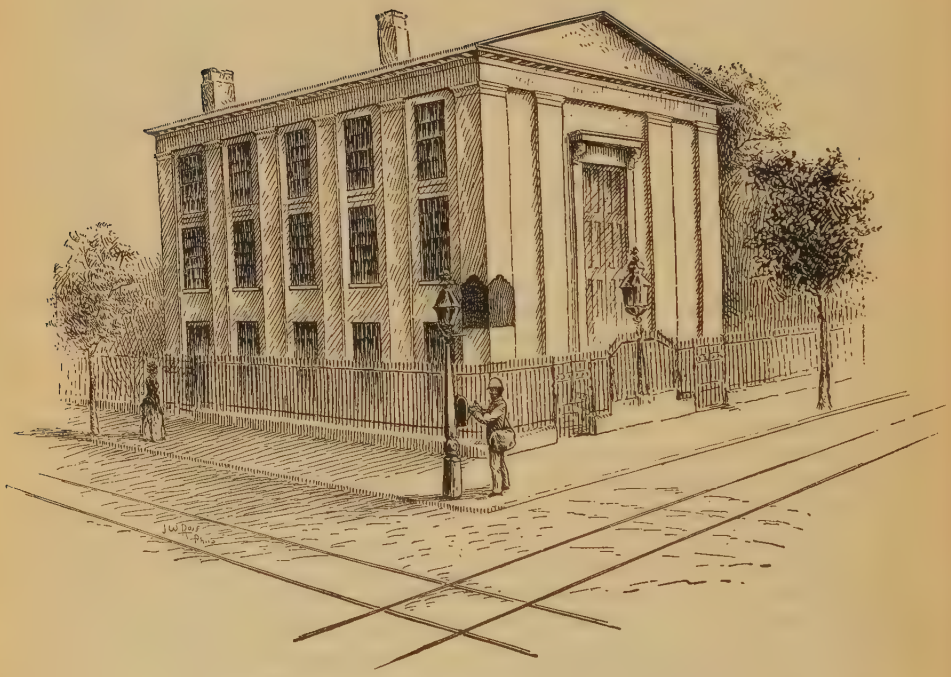
"June 26th, 1889."

The Church's Rallying Day.—The scattering of a large portion of many congregations, especially in cities, during several of the summer months, seems to be now an established yearly occurrence. This dispersion for rest and recreation causes in many places a suspension of Church work, at least, along many of the lines upon which it is prosecuted, and has often a very retarding effect upon its success. But its suspension in some measure seems inevitable if not unavoidable, and therefore there should be a day fixed in early fall when every member and Church worker should be if possible in his place and the whirr of the revolving machinery again be heard. If these rallying days are necessary for the prosecution of a successful business they should be no less indispensable in carrying on the work of Christ by His people. It would have at least a stimulating effect upon some if the announcement were made before vacation that every worker in the Church and every teacher in the Sabbath-school would be expected to be in place on a certain date, in September or October, to show their interest in their work, their loyalty to Christ and their determination to continue vigorously their attack upon the works of the kingdom of darkness. Let not the children of this world be wiser in their generation than the children of light.

Sympathy.—There is no qualification more needed in a pastor than that which manifests itself in tender tones, pitying words and moistened eyes. This gave the Master power over hearts which even His miracles failed to gain. When He joined the bereaved family and accompanied its members to the grave we may well conceive that not only was His heart moved in tenderness, but that His whole frame showed His emotion and His eyes ran down with tears. It was when He wept at the grave of Lazarus that even those Jews who had never been moved by His teachings or deeds of power were compelled to exclaim, "Behold how He loved him." Few are so hardened that they cannot be softened by sympathy.

NOTICE.

On the second page of cover is the preliminary announcement for *1890.* During the year twelve college presidents will each contribute an expressly written article for "The Treasury" on some question of vital interest, one of which will appear in its successive monthly issues. Other eminent writers have also been engaged to contribute on topics of intense current importance. All have been secured at great expense with the end in view of making "The Treasury" a magazine indispensable to Christian workers of every evangelical name. See November number.



FOURTH PRESBYTERIAN CHURCH, PHILADELPHIA, PA.

Church organized 1803; Church edifice erected 1803; Size of lot, 150 feet by 100. Size of Church, 80 feet by 90; Seating capacity, 1,400.

WM. N. RICHIE, D.D., Pastor.

The Rev. William Nelson Richie, D.D.

The Rev. Wm. N. Richie, D.D., was born February 19th, 1846, in Shelby Co., Tenn. His parents were of Scotch descent and he was committed in early life to the care of his grandfather who was an elder in the United Presbyterian Church. Under the tutelage of his grandfather he received a most careful religious training, which he recalls with the fondest and most grateful memories, which has been to him a palladium in the trying days of young manhood, a source of power in his ministerial life and a stimulus in training the young people who have been committed to his pastoral care. Two years before the commencement of the civil strife, he removed with his grandfather to Iowa and when only fifteen years of age enlisted in the 45th Iowa infantry. This was the critical period of his life and being greatly impressed with its importance, he vowed like Jacob, that if the Lord would preserve his life amid the perilous scenes through which he was about to pass, he would from henceforth devote himself, body and soul, to His service.

He was accustomed from early manhood to take an active part in public religious services, and was so impressed with the conviction he had a call to the ministry, that all desire to engage in any secular business was abandoned. His preparations were therefore made for entering Monmouth College, Ill., from which he graduated in 1863. During his collegiate course he was distinguished for his oratorical powers, and was chosen to represent the college, as its orator, at a great temperance demonstration at Monmouth. The oration was so satisfactory that a unanimous vote of thanks was tendered him and a request made for its publication. The papers of the city were also abundant in their praise of this youthful orator. The Theological Seminary at Xenia, Ohio, became his training school for the ministry, where he had the most careful instruction in every department, and where his proficiency became so marked, that on the delivery of his trial-sermon before his Presbytery at the close of the first year of his Seminary course, the Presbytery were so impressed with his discourse that they gave him the unusual privilege of exercising his gifts as a preacher any where within its bounds during his vacation; and one of the churches that heard the discourse, extended to him a call. He was licensed to preach by the first Presbytery of Ohio in 1876, and at the close of three months' preaching delivered a lecture on "Falling in for Another Conflict," which was so highly appreciated that he was presented with a complete set of Matthew Henry's commentaries, and the local papers described him as an able, eloquent, zealous preacher, with hosts of warm friends. During the centennial exhibition in Philadelphia he came east, visited New York and was called by two United Presbyterian churches there to the pastorate. That of the 44th Street Church was accepted. This church on account of dissensions was at a very low ebb in every aspect; with a very small attendance, little pecuniary income and without any Sabbath-school. But Dr. Richie felt that God had called him to work in this field. He organized the Sabbath-school, superintended it himself, and during the first year of his ministry here, he received into the membership of the church 130 members, the large majority of whom were heads of families, and he largely increased the financial resources. A glorious revival soon followed which affected the entire neighborhood, and so the good work continued for four years, when the church, which at the time of Dr. Richie's installation was the smallest church in its denomination in the city, was then one of the largest and strongest both numerically and financially, with the largest Sabbath school. At the quadrennial anniversary of his installation about 1,000 persons were present, and addresses were delivered by Drs. John Hall, J. R. Kerr and other

neighboring clergymen highly eulogistic of Dr. Richie and his work; while the congregation and the Sabbath school manifested their appreciation of himself and his labors by many valuable presents. But Dr. Richie had done his work so conspicuously well that other churches sought his services; and a call having been extended to him from the Westminster Presbyterian Church, Philadelphia, he was constrained to accept it. During the first year of his pastorate of this church the Lord blessed him with an addition of 113 members to the church and of 126 to the Sabbath school, 3 young men entered upon their study for the ministry, and at the anniversary Dr. John Hall came from New York, to congratulate Dr. Richie and his people upon the great work done and the happy results. The second year was even more prosperous, but difficulties which seemed insuperable sprang up during the third year, which led the pastor to offer his resignation, which was finally accepted with great reluctance by the Presbytery and the church. The latter showed their estimate of him by a present of an elegant silver tea service. Several calls were now made upon him for his services, one of which from the Fourth Presbyterian Church of Philadelphia, his present charge, was accepted. Here a revival of religion attended his labors during the first year, which resulted in an accession of 137 members to the church, 100 children to the Sunday-school and a very large pecuniary increase. He has been abundantly blessed throughout all his ministerial life, having been the means of leading 7 young men to study for the ministry and about 700 people to unite with the church, most of these being heads of families and on confession of faith. Dr. J. Hall has truly characterized him as an "able, diligent, energetic minister, a most excellent pastor around whom men gather rapidly, and one who tries earnestly to do his duty as a Christian minister." A paper giving his methods of work prepared by request of several ministerial brethren, has been read by him before pastoral associations both in New York and Philadelphia and elicited their warmest approbation. Dr. Richie prepares carefully for his pulpit services, but speaks without manuscript, has a clear musical voice, good command of language, an excellent memory and a vivid imagination. His utterance is rapid, his feelings warm, and his gestures graceful. He is chaplain of an army post, is largely sought for as an orator for memorial service and has on a recent occasion delivered an address on Decoration Day in the presence of 7,000 people. These services are greatly appreciated and handsomely remembered. Washington College, Tenn., conferred upon him the honorary degree of Doctor of Divinity in 1888; and God is honoring him in making him instrumental in turning many to righteousness.

LEADING THOUGHTS OF SERMONS

Ashamed of Christ.

By Rev. C. S. H. Dunn, Ph.D., First M. E. Church, Stillwater, Minn.

And my people shall never be ashamed.—Joel ii., 27.

The experience and statement of Paul proved this prophecy, when he said, "I am not ashamed of the Gospel of Christ"; "Nevertheless [his sufferings for the Gospel], I am not ashamed." And surely if any man with reason might be ashamed, Paul was that one, for he was going to Rome to preach the most distasteful of doctrines; to Rome where science and philosophy and wealth prevailed: to preach the Gospel of a despised, humble, unpretentious, persecuted Jew; a Gospel which opposed the pretensions and prejudices and righteousness of the vast empire. Now, there are men and women ashamed of the Gospel of Christ in a day like this.

But, God's people are "never ashamed" of the Gospel,

1. Because it is a revelation of God's free-grace and deliverance from sin.

Here, we are told, we may get rid of sin, by a way suited to man's needs, exhibiting the Son of God reconciling the world to the Father. Sin walks abroad unblushingly, with the effrontery of a lion. Men are not ashamed of their folly and sin, but are ashamed of the Christ who delivers them from these.

There is nothing in such a divine plan as this, of which God's people can be ashamed. They know the excellency of the knowledge of Christ. They are not ashamed of the Gospel, furthermore,

2. Because the Gospel does what it proposes.

The business man risks his money for gain. He is not ashamed of his business; of the sacrifices he makes in the interests of that business. He glories in the fact, that through that business he enriches himself. The Gospel has saved men. Are we to be ashamed of that which makes a distinction between us and devils? The Israelites even worshipped the brazen serpent, because it was the means of their recovery. Shall we be less devoted to the Gospel that saves all who believe in it? We profoundly venerate it, and ardently love it. The Gospel is true to its mission; it does what it came to do. No man is left under the power of sin who seeks its saving power. It makes men right before God. It provides for the deepest needs of men; and proposes to keep us to the end. Is this something of which to be ashamed?

I. The Gospel of the Son of God is the only religion that men are ashamed of.

Men will follow any other belief and glory in it; but they are ashamed of the true God. The heathen is not ashamed of his deities. He falls down before any and all, to worship his idols! He is proud of his belief. But, men under Christian enlightenment are ashamed of their religion, and of the God of Heaven. The reason for this is very plain. Christianity comes to a man, and says, "If any man will be My disciple, let him deny himself." Christ thrusts His darts against the evil proclivities of men. No man can follow the Lord Jesus, and follow his natural bent to sin. There must be a "*daily*" bearing of the Cross. This, men wish to escape. They dislike discipline. The moral code is irksome to a depraved nature. The Gospel takes the soul's salvation wholly outside of the merits of men. Men like to earn their way into virtue and Heaven. Christ strikes a man down, and then lifts him higher than he ever was. He knocks aside all our pet theories and makes us lowly, submissive, and of contrite heart.

There is no heathen religion which runs against the evil tendencies of men. And for this reason men oppose the religion of the Cross.

II. But this will not always be so. A time comes in the history of each man, when it will be the most popular side—to stand with Christ.

Christ tells us when that will be, in the 26th verse of the 9th chapter of Luke. "For whosoever shall be ashamed of Me, and My words, of him shall the Son of Man be ashamed, *when* He shall come in His own glory, and in His Father's and of the holy angels."

In the sight of that revealed glory, it will actually seem foolish not to have identified oneself with Christ, and to have taken a bold stand for the Christian religion. The most reputable of all things will it *then* be to have been a member of the militant Church, to have fought for the Prince of glory, to have withstood rebukes and bitter persecution on account of our adherence to Christ. This is the only world where men will be ashamed of Christ. It will be popular enough *then*, in the final day of the world's history, to be self-sacrificing, and to bear the Cross of Christ. How foolish will it then appear if we were to have permitted anyone to laugh us away from the solemn convictions of duty we had, and do now have in this world. Paul once gloried in a Christ "despised and rejected of men." We are surrounded with every incentive to high and holy living and love for Christ. We shall see this, in that day of the Lord, in a light in which we had never seen it.

And verging close to this fact is that other truth, that we shall never have another opportunity to be loyal and true and zealous for Christ before those who reject Him, and those who are ashamed to confess Him.

III. We shall be of service to Christ and His Church, proportionately to our willingness to confess Him.

By earnest, bold, aggressive devotion to this phase of our Christian characters, we will find that Christianity will become popular, even here, among the class of those who to-day are ashamed to appear religiously inclined. We need this boldness of confession in the Church. We must openly declare our allegiance to Christ; and with this open declaration of our principles and Christian experiences, we may expect to see the world revolutionized and saved by the Christian religion.

1. Address the timid. 2. Careless. 3. Those Christians who stand as Christ's witnesses.

The Patrimony of God's People.

By Prof. Moorehood, United Presbyterian Theological Seminary, Xenia, Ohio.

All things are yours, etc.—I. Cor. iii., 22, 23.

Our text is a rythmic melody. The richest man in all the world, although he dwells in a hovel and does not own a dollar, is the believer in Christ; and the poorest man, although living in a palace, is the unbeliever, who has no well-grounded hope in the Gospel.

How much this Bible tells us of our possessions! One writer calls this comprehensive passage an inventory of the Christian's heritage, and another refers to it as a category of crown jewels, belonging to every heir of immortality. To these two considerations let us direct our attention:

1. What things are ours as Christians?

2. On what conditions may the prerogatives be obtained?

The Apostle begins and ends with the statement, "All are yours." The items enumerated between include the world, life, death, things present and things to come; but among them all, nothing to hurt or harm the child of God.

To one who travels around this country the evidence of teeming wealth appears on every hand. Survey all the beauties of nature, and treasures of art; but all is perishable. Not so the patrimony of the saints. Take up the list:

First, the ministry. "Whether Paul, or Apollos, or Cephas, and all the diversity of gifts and grace in those who are appointed to teach and guide in the way to Heaven—all servants of the Church. Honored ambassadors, and yet yours to instruct and bless you with their ministry of life."

The world in its best sense is yours—not to follow its pursuits of pleasure, or to give undue weight to its cares and trials, but it is written, "The saints shall inherit the earth." God preserves this wicked world from fire, flood and annihilation, because of the good people living in it, and because it holds the dust of those who have died in the Lord.

Death, so dreaded, is only a servant, sent to bring the child home to his Father's house, and will not come in any case until our work is done.

Things present and to come open a field too vast for us to comprehend. Here is a place where the lead line strikes no bottom, but even here, all possible good is secured to those who walk uprightly.

We are getting old. These bodies are wearing out, and yet this very body is to be fashioned like unto Christ's glorious body. We travel *incognito,* until the coronation day.

Lastly—Ye are Christ's, and Christ is God's. Here is the grand reason. The believer enjoys not only fellowship, but partnership. Then the throne, the Khoinoor, the glory, all, all are yours. But, are ye Christ's?

Sin its Own Nemesis.

By Rev. H. C. Shuttleworth (Episcopalian), London.

With what measure ye mete, it shall be measured to you again.—Matt. vi., 38.

This is the statement of God's law of retribution. Just as the Greek idea was that a Nemesis followed every evil-doer, so Christ's teaching is that sin is its own Nemesis.

Penalty inevitably grows out of sin by a natural law. It is to be observed that this principle runs through Christ's teaching. So Dante, by a profound touch of truth, represents his hypocrites as crowned with lead, so that they must ever bend their heads and turn down their eyes, as they had formerly done in pretence of humility. So that old monastic dream of the world of penance to be, conceived of every person as continuing to do what He had done in this life. Christ's principle is, then, that sin and penalty are related as cause and effect. Punishment is not capricious or arbitrary, but a regular, inevitable consequence. Out of the penalty grows the remedy for sin. The man who has done wrong must have a smart before the root can be touched, and he can be cured. No one, therefore, should wish to be spared punishment due to sin, because through the punishment the cure can be worked. Forgiveness is a very different thing, and a much higher thing than remission of punishment. The punishment will work itself out; sometimes in this life and in the body, sometimes in social judgment, and sometimes the penalty does not mature until the next life. And a man who prospers, or seems to prosper here, need not think that he will escape, nor should he wish to do so.

Unwarrantable Apprehension.

Rev. Robert Aylward, B.A. (Independent), Coburg, Ontario.

And David said in his heart, I shall now perish one day, by the hand of Saul.—I. Samuel xxvii., 1.

There is perhaps no Old Testament character richer in incident, or more fertile in lesson than David. As little children we used to delight in the story of his encounter with Goliath. As young men we have felt the spell of his charm, as we read his conduct in relation to the jealous and spiteful Saul. We have admired his integrity, his high sense of justice, and his sturdy willingness to suffer a cruel wrong, rather than take a mean and questionable advantage of a defenceless man.

He had his faults. The Spirit of God has taken care to show us that there was Nature in him as well as Grace; and that while he was being made holy, he did not cease to be human. As Christians, how we are blessed by the study of David's Psalms! They are charged with the very spirit of piety. They speak forth the deep longings, not merely of the man who wrote them, but of all Christians perplexed.

The text contains the statement of an unwarrantable apprehension, manifesting a want of confidence in God.

I. It ignored the past. David was a man of renown. He was well known as a man of valor, and for force of character. He was neither friendless nor forsaken. David at his best, calls upon his soul, and all that is within him to bless God's holy name; and to forget not all his benefits. And to be fearful now, was to ignore the best teaching of the past and throw a slight upon God. Is it not sometimes with us, that we keep company with David?

II. It ignored the divine purpose concerning him. God had a significant purpose in choosing David from the sheepfold. God made him a conqueror that he might afterwards make him a king. David knew this; and therefore to suppose that he would perish at the hand of a cruel enemy, was unworthy of him.

God places His hand upon every man's head, and some time or other touches the heart of every man. The great eternal Father has a beneficent purpose concerning every man; and if we will only give ourselves up to Him, with the whole heart, He will take care that His gracious purpose concerning us is completely fulfilled.

More men perish at the hand of themselves, than at the hand of anybody else. It is difficult to realize that a man's greatest enemy is himself. If a man can conquer himself, he has little else to conquer! If he will but fear God, he has but little else to fear.

As a godly man, David should have shown forth a godly faith. We have nothing to do with our own destiny; but we have everything to do with our own duty.

III. David's unwarrantable apprehension

but paves the way to deeper ruin and more complete disaster. "There is nothing better than that I should speedily escape into the land of the Philistines!" But the merest child could have told him that there could be nothing worse! He who trifles with an enemy, plays with fire. It is better to fall in the way of duty than to flourish in the enjoyment of evil. This was a policy that David, in better moments, would have despised. It was like the Israelites, who wanted to go back to the fleshpots of Egypt. It was the policy of Cardinal Newman, when he said, "There was a time when Europe sat peacefully at the feet of Christ; and I long to see that time return!" But if *that* is to sit at the feet of Christ, then better for our land to be torn from end to end with surging controversy; to be overwhelmed as with a flood, in her struggle for Christian liberty —in her battle for Christian light! See what this policy did for David: it alienated his best friends. It justified the reproaches of his enemies. It cut off the means of grace, and the ordinances of religion. It put him beyond the warrant of Divine protection. It placed him under peculiar obligations to those whom he could not serve and still remain faithful to God. It bade him act falsely to his Philistine benefactor, and as the friend of Achish, it involved him in a quarrel with his own people. Happily, some of the lords of the Philistines interfered, and David was dismissed. But no credit to David for that. And on his account, a terrible disaster befell Ziklag. Thus calamity after calamity overtook him. Of the two, the Philistines acted more honorably than he. But be it remembered, that the best the uncircumcised can do for you is but little worth! A false step leads to confusion and disgrace.

The great need of our time, the wide world over, is *men!* Men of power; in whom the Spirit of God is. Organizations have their place; still if the foundations of this country are to be laid in righteousness —if the dream of this generation is ever to be fulfilled—if we really are to become a great, a mighty nation—we must have *men;* noble-minded, manly men! Everything will depend upon our men. Manly, brave, true, Christian men. Men willing to be forgotten, hidden or despised, that they may serve God, and bless mankind. God give us men; and make true men of ourselves! There was a time when our Puritan fathers were few; but when they were *few* they were *firm.* They were men "of whom the world was not worthy." All that has passed now. Another day has dawned. Still, the martyr spirit we must never lose. We have come into the precious inheritance of a priceless trust. May we all be found worthy of it!

"God of all power and grace,
Smile on our land!
Pour thou upon her
The gift of Thy hand.

Lord make her people be
Loyal, and brave, and free;
And for the Right, and Thee
Valiantly stand!"

Rash Resolve Righted.

By Rev. Thomas Kelly, D.D. (Methodist), Oxford, Pa.

Son, go work to-day in my vineyard; he said, I will not, etc.—Matt. xxi., 28, 29.

Man went on a strike, and so there was a permament "lock-out" in Paradise. He thus lost his situation in God's service, and became the errand boy and drudge of Satan. But through the atonement, business has been resumed, and now, the proclamation is out, inviting all men to return to their former position. "Go work." The proclamation is based on the fact of mediation and sonship. "My son."

I. The Request.—"Go work." Religion is neither pastime, nor drudgery, but delightful, ennobling, remunerative "work": (1) For God. (2) For self. (3) For others. It implies. (1) Present obedience. "To-day." (2) Divinely prescribed activity. "In my vineyard." Not close by, or talking to the workman over the fence, but "In." (3) The filial idea in Christian service, "My son."

II. The Refusal.—"I will not." Excuses are bad enough, flat denial is worse. Here is a reasonable request, unreasonably rejected. Why? Because of: (1) Lack of filial affection. (2) Love of ease. (3) Lack of sympathy with the time.

"To-day." (4) Lack of sympathy for vineyard associations and work. (5) Lack of respect for parental authority. (6) Lack of willingness to leave outside scenes and associations for those within.

III.—THE RECONSIDERATION. "He repented and went." To be inconsistent with rash vows and wicked resolutions is the dictate of the highest consistency. The wisdom of breaking this rash vow is seen from the fact, that to have carried it out would have involved: (1) Base ingratitude. (2) Family discord. (3) Personal loss. (4) Future trouble, and, perhaps ruin. Application: (1) Those who have gone to "work." Don't dodge duty. Put in honest "work" while you can. "The night cometh." (2) Those who say, "I go," but go not. Beware of insincerity. Downright refusal is less to be dreaded than broken promises. (3) Those who refused, but afterwards righted their wrong resolves. Thank God, you are in the vineyard; and that you have proved better than you promised; that is much better than to have promised better than you proved. Now, show the honesty of your repentance by going to work for God "with both hands heartily.

The Active Christian Life.

BY REV. W. T. MOORE (DISCIPLE), LONDON.

For to him that is joined to the living there is hope, etc.—ECCLES. ix., 4.

There can be no union proper between the dead and the living. Even if there could be a temporary union it could not last, for life is essential to any permanent union. All separation from the world, from sympathy with it, from contact, from help, is an abnormal condition that leads to death. The real saviors of the world are those that go into battle; even Christ did not pray that His disciples should be taken out of the world, but only that they should be kept from evil. Christ wants all to go into all the world and preach the Gospel to every creature. It is an abnormal state of life that leads to isolation such as is found in nunneries and institutions of that kind. As an illustration of how death affected life is seen in the case of the Siamese twins, of whom, when one died, the death of the other was inevitable. Hence the importance of being constantly in contact with living forces. The Christ we adore is not a dead Christ, but a Christ that lives to make intercession for us. Had He not been raised from the dead, His death could not have availed.

The power of the illustration in the second part of the text would be seen when it is remembered that a dog in Palestine was a despicable animal, whereas the lion was the monarch of the woods, yet the living dog was better than a dead lion.

The Difficulties of Unbelief.

BY BISHOP SAMUEL FALLOWS, D.D. (ST. PAUL'S REFORMED EPISCOPAL CHURCH), CHICAGO.

For the invisible things of Him from the creation of the world are clearly seen, etc.—ROM. i., 20-28.

The difficulties encountered by infidelity are greater than those of Christianity. Infidelity, whose philosophy assumes the form either of materialism or pantheism, asks man to account for all existence as the product of something called force or substance, which is inanimate, unthinking, blind. It claims that by unthinking force man was created—a thinking being, with a soul. The effects of such a doctrine are to take away comfort, consolation, the hope of immortality which is the highest enjoyment of the human mind; to leave mankind upon an ocean's waste, without rudder or compass, under a starless sky, amid a tossing storm. Looked at philosophically, infidelity presents no arguments tenable in a reasonable mind. In substituting physical force for a personal, omnipotent Creator, it asks for belief in the absurd proposition that something may come from nothing.

Practically the results of infidelity are to destroy homes and destroy the saving forces of society. Wherever socialism and anarchy are found as destructive factors there infidelity invariably lurks in the belief of the people. Infidelity teaches recklessness; it leads to despair. Christianity presents mysteries. It asserts facts which to the finite mind are un-

thinkable. Its philosophy points to a conscious agent of creation, to a purpose in existence, to the immortality of the soul. It satisfies the innate longing of the soul for eternal existence. It does not explain the origin of God, nor His designs. Still the mysteries it presents are no greater than those of every-day facts, which we accept unquestioned—no greater than that of our own minds. Can any one explain the origin of that change by which a conscious brain loses that power and becomes as if dead? No molecular transformation occurs. At once the soul is conscious of itself, then without willing it the soul becomes as nothing. Failing to explain this mystery, do we doubt it?

Christianity is the only source of hope. Without that buoy mankind ever becomes self-destructive. The French revolution by its suicidal career, proves the failure and calamity to mankind of the infidelity with which it was permeated. Left without Christian hope, mankind is the most dismal failure of creation. Most miserable, because the only being conscious of the hopelessness of his condition. Without Christianity, individuals become reprobates, dishonoring their Creator and harmful to their fellow-beings.

Showing Forth the Lord's Death.

By Rev. H. L. Dray (Disciple), Ohio.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come.—I. Cor. xi., 26.

1. Christ gave no instruction about the celebration of His birth. Christmas is purely human. It may be made gainful when we think of the Christ-child. A few years ago, the four hundredth birthday of Martin Luther was celebrated. George Washington's birthday is observed. No one celebrates the day of their death. Why? Because the birth of such is regarded as a blessing, and their death a calamity.

2. Christ arranged concerning the observance of His death. (Matt. xxvi., 26–29.)

Where men fail, Jesus succeeds. Out of His death, life comes. His death and resurrection are Christianity's most joyous facts. The Lord's day commemorates His resurrection; the Lord's Supper His death. It appears to have been observed weekly (Acts xx., 7). A stated meeting for a stated purpose "To break bread." May this be the practice of the redeemed until we see Him upon a throne instead of a cross.

EMOTION.

Prof. J. G. Murphy, D.D., LL.D. (Presbyterian), Belfast, Ireland.

The will we take to be that part of our nature which includes emotion, pleasure, appetite, affection, choice, intention, volition, and all other kinds of feeling. It is a curious fact and worthy of notice, that there is hardly an object of contemplation that is not accompanied with some emotion, pleasant or painful, the pain usually arising from the absence of that which gives the pleasure or the presence of its contrary. And you may truly say that he is only half a man who falls into the habit of thinking without feeling. It is not necessary to be in a constant agony either of pleasure or pain. But the only healthy frame of mind is to allow the native glow of delight that belongs to any thought to cheer the heart and play upon the face. This will beautify social intercourse, and shed a charm on all the scenes of life. A little attention to it would oil the wheels of early training, for going either along the level or up and down the slopes of time. It would make the trot along the vale pleasant and the jog up the rise pleasanter still.

Curiosity is native to the child. And what is curiosity but the love of knowing? And knowledge is one of the purest of pleasures. Of all the sciences I suppose mathematics is, so to speak, the driest, the most abstract from all existence, men-

tal or material. And yet to him who has got an inkling of it, and it all depends on the first step, it affords the most exquisite delight. Look at that youth with a new problem before him demanding solution. His whole mind is enthralled, time slips by unregarded, and the wick of his lamp burns down to the socket. Not the most powerful work of fiction has a more entrancing effect. And if he arrive at the solution, what a flinging up of the cap, of his mind at least, to the skies in the enchantment of his joy. He is Archimedes springing up and exclaiming, "I have found it." Now, if this be so with a science wholly cut off from all reality, how much more ardent may be the transport of delight, when any of the innumerable ties of existing things mingle in the maze of thought.

All this being so, how is it that we hear so much of the hardships of learning, of the distaste for lessons, of the temptation to escape from school? Happily all this I believe is diminishing since I was a boy. But the frown of discontent still lingers on the brow of many a jolly and gentle face, when the owner of it is urged to make haste along the road to knowledge. But take your time, O teacher of youth. Here is a small but growing intellect, that can take no delight in what it does not understand. You may bid the little one to commit a few lines to memory; but explain the meaning of them, and let them be few and worth remembering, and the task will be performed. He is, in fact, a living note of interrogation at present, fit only to ask questions. Answer them patiently as far as they can be made plain to him. Endeavor to put meaning into the things he has to learn. To understand is to feel pleasure, and to feel pleasure is to be so far happy. School will then be what it originally meant, leisure to learn, that is, to understand more and more and to be more and more happy. The school-room will then be a delightful and a desirable resort.

So much for the pleasure of understanding and knowing. But there are many other pleasures besides that of knowledge. To touch the polished surface, to taste the sweet, to smell the rose, to hear the song with or without words, to behold the beautiful, these are samples of innumerable pleasures that come to us by the senses. To be treated justly, to contemplate equity, to do justly, to receive good at the hand of another, to be grateful to the bestower of good, to witness a good deed, to approve of that which is good, to do a kindness, to receive mercy, to have mercy, to love mercy, to walk humbly with our God, all these and all the persons and things connected with them are sources of higher pleasure, some of them of joy unspeakable and full of glory.

O ye framers of creeds, ye expounders of catechisms, ye preachers of sermons, ye makers of hymns, ye writers of books, ye teachers in schools, ye professors in colleges, along with the dogmas of doctrines or sentiments or facts and lessons of science and history which ye announce, will ye not forget, will ye give some heed and some voice to the emotions and affections which they are severally fitted to call forth? Then may we have the chance of growing up, not mere rigid and frigid forms of sound doctrine, but living and loving souls, susceptible and sensible of the sweet and sacred emotions, which are the genuine outcome of all the elements of truth that come within the range of our experience. To contemplate any or all of the conclusions of philosophy, the incidents of history, the persons or things of everyday experience without interest or emotion is to cultivate a cast-iron intellect, to carve out a head without a heart, and so become a monster in the mental world, instead of a mind in fine touch and sympathetic keeping with the universe of God and angels and men.

A creed for common use ought to consist of the fundamental facts of the written revelation of God in a plain and simple form. The central theme of all its articles should be the glad tidings of peace with God through the Lord Jesus Christ. This will open the way for the quickening, cheering, and sanctifying affections which naturally flow from the tree of heavenly knowledge. Such a creed would go far to win the hearts of earnest men to the Church of Christ and its work of faith

and labor of love. The intertwining of knowledge and responding affection would tend to replenish the Church with a new harvest of warm-hearted pastors and teachers and evangelists, and eventually with a fresh ingathering of living and rejoicing men, women and children.

A catechism for the tender minds of our boys and girls should contain the essential principles of Christian truth, giving the highest place to the grace of the Lord Jesus Christ, the love of the Father, and the communion of the Holy Spirit. It should speak not only of what is required and what is forbidden, but also of what is graciously given, of what is freely allowed, and of what we may ask in prayer of our Heavenly Father. And it should be briefly and clearly explained, so as to enlighten the mind and at the same time warm the heart of the little ones, who love to understand, and know what it is to feel.

We no longer want science without emotion. We will not have the knowledge of persons and things and all their properties and relations without the corresponding joys, hopes, duties, and affections which they involve. Let the fellows of colleges, the doctors of philosophy and letters take this to heart. Let them reflect that they have not fulfilled the task of training the human mind until they have presented the beautiful whole of science and emotion to an enlightened understanding and a cultivated heart. Then will the sceptic, the agnostic, and the dogmatist begin to disappear from the ranks of philsosophy. Then will science and theology be seen to approximate, and the wide interval between them to vanish into length without breadth.

But above all let the teacher of religion rise to the sublime height of this great theme. It is his part to lift the thoughts of his hearers up to God. This is the transcendent task. None else is greater than this; none equal, none approaching to it in moral and intellectual grandeur; none complete without merging into the completeness of this; none calling into consciousness anything like the same amount of various and powerful emotion. God is from everlasting; God is a spirit; God is one; God is light; God is love. These are great thoughts, awakening unutterable emotions of the most exalted character. He creates, upholds, and governs the universe. Here is an endless source of wonder, reverence, and awe. And when to this we add all that is implied in the statement, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins," we find that time and speech come short of expressing all the mingled emotions of the soul. As soon as a man becomes aware of his relation to this great Being, a boundless and endless glow of moral and joyful emotion pervades his heart. And what is the title of the man that tells of this exalted theme? He is the evangelist, the publisher of glad tidings. Thus you see the very name of office alludes, not merely to the theme itself, but to the happy moral and emotional effect which the moods and deeds of the Supreme Being have upon the hearer. It is evident, therefore, that the evangelist has only done his work thoroughly when he has unfolded such an ideal of God and His ways as to call forth the loftiest flights of gladness and adoration.

What is the reason we have so many followers of Christ mourning over the coldness of their hearts, or walking in darkness, or pronouncing their own doom, or failing to adorn the doctrine of God their Saviour in all things? Why are some preachers more successful than others in bringing men to faith in Jesus Christ, joy in the Holy Ghost, love to the Father, assurance of salvation, and hope of glory? Why are some churches distinguished for the joyful, grateful, hopeful temperament of their members, and others for the unimpassioned, unassertive, uninterested aspects of their adherents? Why is affection prominent in the one, intelligence in the other? May it not be that the elements of the Christian system that bear upon the will are more dwelt upon in the former, and those that appeal to the intellect in the latter? What is the best state of the Church or of the individual? Undoubtedly that in which the full unshaded light of God's counte-

nance falls upon the soul, in which the head affects the heart, thinking begets feeling, and the contemplation of God issues in the adoration of His holy name. The head without the heart or the heart without the head will not make a perfect Christian, a perfect preacher, or a perfect Church.—*Presbyterian Churchman.*

PRINCIPLES OF CHRISTIAN GIVING.

By Professor John A. Broadus, D.D., Louisville, Ky.

During Paul's third missionary journey, A.D. 64–68, much of the great Apostle's time and attention was given to a wide-spread and long-continued collection, which we know extended throughout the churches in Galatia, Macedonia, and Achaia, and which, no doubt, included Ephesus and other regions. Let us select some of the lessons which may be learned from this great collection.

1. It is right to give for the benefit of persons in foreign countries and of alien races. Christianity has so far softened the jealousies of nationality and race that the duty of disregarding these in Christian giving has fortunately become commonplace in our teaching, though it still needs to be often and earnestly enforced.

2. It is right for the most zealous preachers of the Gospel to spend much time and labor in organizing and administering general religious contributions. They ought to have helpers, as the Apostles wished the seven to help them (Acts vi.), and as Paul was aided by Titus, Timothy, and others; but Paul did not think it incompatible with his own zeal as a preacher to work personally in gathering such a collection, and to make special instruction and appeal as to giving a part of his inspired epistles.

3. It is right to send special agents to instruct and exhort the heathen concerning religious contributions. Titus was certainly an "agent" according to the exact modern use of that term (II. Cor. viii., 6, 16–24). Some agents in our day have been weak, selfish, or otherwise unworthy; but so have been some pastors and persons of every calling. A good agent, like a good teacher, will strive to make himself gradually unnecessary, by so training those to whom he is sent that they will know how to work without him. But it must be a long time before agents will cease to be needed in many departments of Christian giving, and it is very foolish to treat them and their work with disrespect.

4. It is right to appeal to other motives for giving besides the grand motives of duty and gratitude to God. In II. Cor., chaps. viii. and ix., the Apostle early mentions "the grace of our Lord Jesus Christ" (viii. 9), and closes with the thought of gratitude to God (ix., 12–15). But nearly all this remarkable appeal is occupied with the enforcement of other motives for generous giving. He openly and earnestly strives to excite *emulation* between the Churches in Macedonia and those in Achaia, as to which will do best in this grand collection. He appeals to *personal affection* for himself, telling the Corinthians that he had boasted of them to the Macedonians in regard to this matter, and now when the Macedonians had done even more than they were able, if it should turn out that, after all, the Corinthians were not doing so well as was expected, he will not say that *they* will be ashamed, but certainly *he* will be. He declares that God will *reward* them according to the proportion of their gifts to their means, and according to the cheerfulness with which they give. Thus all the leading minor motives are appealed to —emulation, self-respect, personal regard, hope of reward—along with the motives which pertain directly to God.

5. It is important that those who have charge of religious contributions should carefully manage to leave no opening for accusation that they have taken the money for their own use. Paul knew that there were people in Corinth who, if this money were paid into his hands, would continue as long as they lived to say, "Who knows how much of it ever got to Jerusalem?"

So he tells the Corinthians (I. Cor. xvi., 2, 3) that messengers of their own selection shall carry the money to Jerusalem, who can return and tell that they paid it over to the elders there. This example is of great importance, and the failure to imitate it has sometimes greatly injured the cause of benevolence. Those who handle religious contributions ought to keep everything in black and white, to give and take receipts, to square their accounts frequently, and to have them regularly audited, and to preserve the books for future reference, should questions be asked. Religious business ought to be treated as *religious*, but also as *business*.

6. It is right to observe system in religious giving. System is necessary in every other department in life, in business, in the household, in study, in all personal habits, and it certainly ought to be fully employed in a matter so important as giving. Paul designated a system for the Churches in Galatia and Achaia, in regard to this great collection, which system becomes a valuable example for all times and undertakings. He did not say, as is often imagined, that a collection must be made in the church service on the first day of the week, but (I. Cor. xvi., 2) that "every one must lay by him in store," which evidently means at home; thus each one should gradually gather a private fund from these weekly additions, and have it ready when the Apostle came. To regard this as a law for literal observance among Christians of all ages would be out of the question; and as a law, it would not be strictly obeyed by weekly contributions in church; but it is a most suggestive and impressive example of systematic giving on the first day of the week.

The most systematic business man will readily embrace an occasional opening to make a little money outside his regular line of business. Those who are most regular in observing set times of daily prayer will now and then feel the impulse for special prayer at other times. And so system in giving should not prevent a willingness to make special gifts upon special occasion.—*Baptist Teacher.*

THE ELEMENTS OF SUCCESSFUL PREACHING.*

By Rev. H. A. Bushnell.

If it be true that preaching is the divinely-chosen agency for the salvation of man, the inference naturally follows that few subjects, if any, coming within the range of discussion for such a meeting as this, could be of more vital interest than that which has been assigned as the subject for this paper.

"How can I make the fullest proof of my ministry?" "How can I best respond to the divine call, and prove myself a workman that needeth not to be ashamed, rightly dividing the word of truth?" are questions of absorbing interest to the ambassador of Christ.

There are two thoughts ever lingering in the pastor's mind, which give especial significance to this theme. One is, the nature of the ministerial call. It is not the gratification of a personal choice of vocation as in other lines of human activity, but rather to answer the end of a special divine call. "You have not chosen Me," said the Master, "but I have chosen you, and ordained you, that ye should go and bring forth fruit." In some sense, at least, it may be said concerning those whom Christ selects as His ambassadors: "For necessity is laid upon me." There is fixed in the mind a deep and abiding conviction, "I ought to preach."

Another thought fixed in the mind is, that a divine call to the ministry involves a solemn responsibility. It is not left as a matter of choice whether the call be accepted or rejected, but with it there comes the silent voice of Authority. The commission is, "I have set thee a watchman unto the house of Israel, therefore,

* Read before the Montpelier District Ministerial Association at Williamstown, Vt.

thou shalt hear the word at my mouth, and warn them from me. If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way and he turn not from it, he shall die in his iniquity, but thou hast delivered thy soul."

While this call was especially imperative in an earlier dispensation, we have no authority to justify a belief that it is less so under the present. In Bishop Simpson's lecture on the divine call before the students at Yale, he said: "The selection of men given to the Church as its ministers is in the hands of its Great Head. If any change has been made in the economy of the Church in this respect, it is incumbent on those who allege this change to produce their authority. But no such authority can be produced." "No man taketh this honor upon himself but he that is called as was Aaron."

While this call is authoritative as it relates to duty, we are to remember, also, that it is simply a call to obedience. As preachers we are employed servants. We are co-workers together with Him. Effort is ours. Results are with Him. We are not responsible for the conversion of men, or for the growth of the Church in the graces of the spirit, or its perfection in holiness; but we are responsible in the matter of obedience to special divine calls.

Here alone is the end to be reached in the ministerial call. Obedience to the opening light of the Holy Spirit, obedience to the claims of the divine Word, and the opening developments of Providence, lead us up to the highest standards of efficiency as men and preachers. Here it should be remarked that the preacher's efficiency in his work is not always in its apparent results. In the realm of spirit, the same as in matter, it seems to enter the divine plan that one should plough and another reap. One lays the foundation, another rears the superstructure, while another enjoys the occupancy thereof. Paul plants, Apollos waters, but God takes care of the increase as He wills. So it is in our ministry oftentimes. One man labors prayerfully and perseveringly during his entire term, and retires from the field with a depressed and sad spirit because there is no apparent fruit of his labor; but when another enters the field, the work develops and thrills with a new inspiration and life. Converts multiply, congregations increase, membership is strengthened; every department of the work moves forward with new and increasing interest. The new pastor is congratulated and his work is heartily endorsed as a brilliant success. He may justly deserve all honor which he receives; but may we not pause and inquire: What relation does the former pastor sustain to the new and thrilling interest, if any? May not he whose name is kept in comparative obscurity, and who, perhaps is hardly known outside his parish limits, justly share in the laurels won—won by his honored successor? He who forms his opinions of ministerial efficiency from the apparent alone, may err.

We must ever keep in mind the thought that obedience is the true test of Christian usefulness rather than apparent results. In the divine plan he who guides the plough is as essential an element of success as he who gathers the abundant harvest. He who digs deep and lays the foundation-stones below the surface of the soil where no eye can look upon them, is as important a factor in the erection of the structure as he who beautifies and attracts the public eye with the finest touches of art. The converts at the altars of our churches to-day are sometimes the fruit of the labors of years long since past and gone. The germ of a spiritual life planted in the soul sometimes delays its growth until favoring circumstances and influences develop the seed. He who awakens the human conscience to a view of the sinfulness of sin and the soul's great need of a Saviour, is as important a factor in its salvation as he who leads that soul in broken-hearted penitence to the fountain of cleansing. "And God hath set some in His Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing,

helps, governments, diversity of tongues. Are all apostles? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?"

Now there are some general rules that may be considered as elements of successful preaching. To a few of these we direct attention. Successful preaching must be biblical. Paul's charge to Timothy was, "Preach the Word." Christ said, "Search the Scriptures, for they are they which testify of Me." As Christ is the central character of the Scriptures, so He must be the central thought in preaching. It is said that a Spanish artist was employed to paint a picture of the last supper. In doing the work it was his purpose to throw all the sublimity of his art into the figure and countenance of the Saviour. Unfortunately, however, he placed upon his table and in the foreground some ornamental cups the workmanship of which was exquisitely beautiful. When his friends came in to look at the picture, each one in turn said, "What beautiful cups!" Whereupon the artist said, "Here is my mistake. These cups divert the eye from the Saviour, to whom it was my purpose to direct special attention." Then he took his brush and blotted the cups from the canvas, and the figure and features of the Saviour became the chief object of attraction.

Whatever diverts the mind from the Saviour in the sermon weakens its effect. However beautiful the general arrangement, or the construction of its sentences, or its delivery, it loses the element of efficiency if it fails to hold the mind of the hearer to the Word and to Christ who is the spirit and essence of the Word.

Again, to be effective, the preacher must illustrate the points he would make in the sermon. A simple illustration sometimes fixes the point in the mind which would otherwise be forgotten. Illustration may be drawn from the simplest incidents of every day life as well as from science, history and biography. The wider the range from which to draw, the more forcible the effect, provided they are selected with care, and have a direct bearing upon practical points of Scripture and experience.

In the preparation and delivery of the sermon, the fact must ever be kept before the mind that the word of the Lord is the sword of the Spirit, and that Jesus is in the word, reconciling the world unto Himself. It is the Word of God which is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. It is the Word which is the hammer that breaketh in pieces the flinty rock. The first and most important element of successful preaching is that the sermon be thoroughly biblical.

Another element of success which should be noticed is careful preparation for the pulpit. Paul charged Timothy on this point also when he said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Much as there may be crowding upon the time and effort of the pastor outside of his divinely commissioned work of preaching, yet he should ever keep before his mind the thought that his call from God is to preach. He who fails here, does himself a wrong, however much he may accomplish in other lines that is praiseworthy. The church not only defeats the pastor, but itself as well, when it makes demands upon his time that ought to be given to careful preparation for his pulpit. We are living in an age pre-eminent for specialties, and the preacher should be no exception to the spirit of the age. Such is the drift of public sentiment toward a more liberal theology; such is the tendency to lower the old and long established standards of evangelical truth; so subtle and far-sighed are the arguments of those who would undermine the foundations of saving faith; so plausible are the arguments made to appear for loosening the restraints of the Christian Sabbath, and throwing off the obligations of the marriage contract, and letting down the standards of strict integrity between man and man; such is the drift of self-indulgent

public sentiment from divine standards, that the preacher must take time for reading and study if he successfully meets these evils and maintains his positions and holds public attention.

Then, again, the constantly increasing intelligence of the age touching the best Christian thought should be an incentive to careful study by the pastor. Not only are the shelves of our Christian homes being filled with books and periodicals from the ablest writers of the Church, but these books and periodicals are being read more extensively, perhaps, than ever before by the Christian public. To keep abreast with the general intelligence of the Christian public is not enough for the pulpit. The pastor must be able to bring forth new things as well as old from the fields of Christian thought. His work is to feed the flock. He who reaches that efficiency which the times demand of the preacher, must be a man of one work.

Another element in the preacher's success which should be noticed is adaptation to the ever-changing circumstances and conditions of the congregation.

That which was adapted to the needs of a people last Sabbath may have but little or no adaptation next Sabbath. The drift of public thought and desire and purpose may undergo great changes from week to week. It is the pastor's work to keep informed concerning the mental tendencies and changes that may be taking place in his congregation (as far as may be), and be ready to adapt himself to these every-varying circumstances, and give to each portion of his meat in due season.

The pastor's success depends largely upon his personal acquaintance with the individual needs of his people. The sermons of a former pastorate cannot always be used with success in the present. Freshness of matter is indispensable, not only for the edification and instruction of the hearer, but for the inspiration of the preacher. Every sermon should have a definite aim in its preparation. It may be to awaken the thoughtless, or encourage the weak and tempted, or comfort the afflicted. Whatever the end to be reached may be, the preacher's work is not done until it is accomplished. If his message fail to accomplish his purpose at first, let him present the same matter again and again from other standpoints. Sometimes his work is line upon line, precept upon precept—a repetition of the same thought in new dress over and over until the point is gained.

An incident is related of a certain preacher, who, on going to a new charge, and learning something of the peculiarities of his work, preached three successive Sabbaths on the text: "Except ye repent ye shall all likewise perish," though changing somewhat the sermon. On the Monday following the third sermon, the preacher was interrogated by the leading members of his church as to the reason for his doing as he had. His reply was, "I preach for effect, and when the desired effect is produced, I will change my text."

Our point is this: The preacher's efficiency is oftentimes lost because he fails to hold the mind of his hearers to certain points until the truth is photographed upon the mind and heart. To know the peculiar need of a people, and be able to adapt truth so as to reach that peculiarity, is an important element in the preacher's success.

The length of the sermon oftentimes has much to do with its efficiency. That which consumes time and adds nothing to effect, should be studiously avoided. Give the best thoughts in the most carefully-chosen language. Study brevity. Never weary an audience. To hold a weary audience, is to awaken the feeling, "I'll not go again." For ordinary preaching thirty or thirty-five minutes of carefully-arranged thought is more effective than more time. An evangelist, after preaching an hour and a half, expressed great surprise because the people were not moved to decision and action. The pastor with whom he was laboring said, "Make three sermons during the time occupied in preaching this one, and you will make three times as many converts." Devotion ends when weariness begins.

Another element of successful preaching, without which every other is comparatively of small importance, is intense

love for the souls of men. In other words, God's special endowment for the ministry. Some call this gift the "higher life"; others, "perfect love"; others, the "gift of power"; others, "sanctification." All these different terms as they are sometimes used by different persons mean what Paul had in his mind when he said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things." Perhaps we can define this qualification no better than by saying it is that divine inspiration or energy constraining the soul which makes the man "mighty through God to the pulling down of strongholds."

In Bishop Simpson's lecture on pulpit power, he says: "It proceeds from the Father," and quotes the words of the Saviour: "Behold I send you the promise of My Father," referring to the pentecostal baptism.

Another characteristic of this divine qualification is that it comes from on high. It is not to be found in the book. It does not come through the teachings of the wisest professorship or in the curriculum of the schools, but as a direct gift from God.

A third characteristic which he gives is, that it is found only in absolute and unqualified obedience to the divine will. He only reaches the true ideal of ministerial success who has this special gift of power from God, which comes through unconditional obedience.

Let me repeat in substance what I have taken too much time to elaborate. The elements of successful preaching are:—

1. Be thoroughly biblical.
2. Care and study in preparation.
3. Sermons should be adapted to circumstances.
4. Should not be too long.
5. The preacher must be in harmony with God, and in love with the souls of men.—*Zion's Herald.*

FAITHFUL BIBLE STUDY ESSENTIAL TO SPIRITUAL LIFE.

By Rev. R. Glover, Bristol, England.

In the degree in which we have life, we have that which is the light of man; and in the degree in which we lack life, we lack any leading light which men will follow. Life is vision, it is power, charm, allurement, patience, a living glory of the Lord. What we say is important, what we do more important, but what we are—man, teacher, or preacher—is evidently the most important of all. That subtle thing called influence depends on life. If life be deep, natural, free, full of God, then our influence is like Peter's shadow—a miracle-working benediction; while, if life be poor, and shallow, and imitative, it fails to enter the kingdom itself, and keeps out those who would enter in. Spiritual life holds an important place in the teacher's work. All must remember the contagious power of character, its effective vigor. It carries its seeds within itself. Life infects other lives, especially when these other lives are young, when every faculty is hungry, wanting direction, and ready to accept it; when every child-mind is ready to take our conclusions as its beginnings, and our thoughts as its oracles. Unless the child sets itself to resist our influence, it is moulded by it. All character is self-propagative. What the teacher is the child tends to become. If there be in the teacher's life generosity, courage, truth, compassion, the finer elements of soul, these of themselves impregnate other lives and mould them, and start them in careers of blessedness. If we can be what we should be, our children will be apt to follow. Our character is the interpreter of the Gospel, the commentary upon it. By our graces its meaning is understood. What does love mean? What the child sees in the teacher. What does piety mean, and purity, and mercy that seeks to save that which is lost? It means what is seen in the teacher. We

are interpreters of God. They look through the glass darkly. As God is mirrored in our lives, He is understood; and all the great attributes of God are only caught as they are reflected by us. While our creed is, "I believe in God the Father Almighty, the Maker of heaven and earth," the child's creed is, "I believe in God the Father Almighty, the Maker of my father and mother, and my Sabbath school teacher." The child judges of what God can do, of what God wants to do with his own soul, by what he takes to be the finished workmanship which he sees in the teacher's character. We mar the meaning, say, of a text like "God is love," if our love be not something so rich, so tender, so patient, so appreciative, so confiding in the child as to draw forth all his reverence and all his trust.

We must remember also that human character transmits the grace of God. God uses all sorts of human instruments, not merely our lips and our testimonies, but our lives. Magnetizing us, He makes us magnetic. Every heart that walks with God, every heart full of God, is a sacrament, symbol, and means at once revealing and transmitting the grace of God. The use that God makes of human personality, of human sympathies, in the work of saving men, is a work which theologians have overlooked, but which is largely illustrated in the history of all the Churches and all the ages. How rarely do we find any one who believes in Christ before he believes in a Christian! The doctrine of the Saviour is, that God opens human hearts not so much by words as by wedges, the thin end of which is a human life, and the thick end the life of God. Our great calling as teachers and preachers is to be heart-openers, to make the thin and slender slit by which, in process of time, God Himself will be able to enter the soul. Character is the result of many influences and many forces. We build it up, brick by brick, by deeds of self-denial. The faithful study of the Bible enlarges all our thoughts of men, duty, life and responsibility. If we live and move and have our being only in the ignoble present time, it is only the surface of things that appeals to us—the clamorous vices, the obvious needs, the imperative difficulties. The deeper things of life are silent in their appeals, not clamorous. The only thing to keep us young is the study of the Word of God, that gives freshness and life; there is no note of despair from beginning to end. A faithful study of the Bible will give vaster and nobler views of the world in which we live, of the possibilities of our being, and stir us to nobler enterprise. Still more, it will permit us to find God We are all seekers after the face of God. Mankind is a dreaming Jacob, that sees heaven opened, and the angels descending, and God above the ladder. But where can we find Him? In the cradle of Bethlehem, the Christ of Nazareth, the Son of God of Calvary. No other book in literature has a Christ. No other human figure has even pretended to be a Saviour. We want a redeeming God, and we find Him here, if we seek Him. Finding Him we find all. We are not men till we find God. This is the word of God behind you saying, "This is the way, walk ye in it;" for the guidance of life, which prevents mistakes, which makes life cumulative of blessing and of usefulness; which leads us from strength to strength, until we appear before God in Zion. Faithful study is essential,—not casual, off-hand, passive study. Use helps, brethren; but employ them rather than submit to them. Use helps that set you thinking, not those that save you thinking. Let us be on our guard against all meaning-made-easy helps. We have had too much of that in the Church. Be patient in your study; it will take you eternity to learn all the creed. Make not haste to be rich, for they that make haste to be rich fall into—generalities and technicalities. Better a creed of three articles home-grown than the whole thirty-nine—put into us by the schools. Faithful study means the earnest resolute study to know what the mind of the Master is. Faithful study is the study that wants truth to live by it, and not simply in order to teach it. Your lesson to your class is worthless unless it was first your lesson

to yourself. We never learn the truth until we live in it. We have to set ourselves to that sublime and blessed task. Let us be thankful for this living Bible. Time writes no wrinkles on its sacred brow. What is it? It is a smile of God. Come ye, and let us walk in the light of the Lord; and, when we do that, we will catch His life, and we will lead many to the Light of Life, which will bless through immortality. — *Sunday School Chronicle.*

HELPS IN PASTORAL WORK

Persistent Pastoral Work.

Four solid hours of real study four days each week is all a preacher needs to spend in preparation for his pulpit work. This is true where the preacher delivers two sermons on each Sunday. Solid hours of real study means something else besides reading light literature, newspapers, magazines, or any thing of the sort. It means more than reading the most solid, instructive, and important books. Real study is not dreaming over books and papers. It is not dawdling and yawning and pretending when head and heart have no vital interest in the outcome of effort. Four hours of intense, continous, focalized thought will exhaust more than any ten hours of ordinary manual toil. If the pastor be faithful in his study, he must have some sort of recreation or change of labor that shall secure rest and invigoration, and this leads to the remark that it is not possible to find any employment or diversion where a more legitimate and complete change from the weariness involved in study is offered than by faithful pastoral work. The hours of study are spent within doors, the going from house to house involves much healthful walking exercise out-of-doors. If the sixteen hours of real study for each week be supplemented by twelve hours of pastoral work each week, there will result a freshness and vigor of both mind and body that will be truly and delightfully surprising.

The absurdest thing that preachers ever do in regard to pulpit preparations is to put off till Friday and Saturday night the sixteen hours' work that ought to be spread over four days in equal division. Such unwisdom is only equaled when the pastoral work is carelessly neglected from day to day and from week to week, until goaded by conscience, or urged by the stewards, in a fit of desperation fifty or a hundred calls are attempted in a single week. The result will surely be that the calls will be fruitless, the pastor will be utterly wearied, and, worst of all, he will be disgusted with the whole business, and probably promise himself that he will not soon be driven to repeat the experiment. But if, on the other hand, he should wisely mingle the study with the pastoral work, he would not fail to experience in himself great increase of power and vitality in mind, body, and soul.

Why cannot men, and especially preachers, be made to understand that permanent profit must always come along the line of systematic and regular training, culture, development, and effort, rather than by irregular and sporadic, not to say frantic, endeavors at unreasonable times and places? Again, it must be evident to the most casual observer that it is exceedingly desirable that the preacher should be well acquainted with his people in order that he may fully enter into their plans, purposes, and sympathies, and so in his pulpit work and all public ministrations be qualified to do them the greatest possible good.

A preacher may present elegant essays, or lectures, or even so-called sermons, that may please his congregations, and yet they may be so superficial, so general, so heartless, that they have no special adaptation to any one congregation more than another. By this method little permanent good is accomplished, and few,

if any, hearts are touched and changed. It is when the preacher enters into the life and familiar experiences of his people that he can most impress them and do for them the work that must be done in order to lead them from sin to salvation, and from the meagerness of ordinary Christian life to the richer and deeper and fuller blessings God reserves for those who really hunger and thirst after righteousness. It must be acknowledged that in regard to many who have achieved most in the work of the ministry the one element that has secured success has been the performance of all the duties that the pastoral office requires. They may or may not have been great sermonizers and eloquent preachers, but they have been persistent in their house-to-house visitations, they have followed the example of the Apostle Paul, and with the tender persuasion of tears they have besought the people to seek and serve God.

But pastoral visiting is especially needful where there are poor people in the congregations. In most cases the pastor will live in a better house and he and his family will wear better clothes than the average poor person of his church and congregation, and whether it is right or wrong this average poor person does not visit at the pastor's house, does not easily feel that he shares the sympathy and love of the pastor. Perhaps this ought not so to be, but so it is. What the Church especially needs to-day is to get back to the plane of the Lord Jesus Christ, and be able to say with glorious emphasis, the poor have the Gospel preached to them. The way to reach the masses is just to go after them. Go where they are, and they are reached at once. So the surest way to preach the Gospel to the poor is to visit them in their homes and preach to them there. Certainly, if this be done, they will come to the church, especially if the people of God will give them a decent, not to say cordial, welcome when they venture to enter the house of worship. What preachers need is the Pauline spirit; yes! the Christlike spirit, that will impel them to seek the lost, to gather the outcasts, and to be ever ready to spread abroad the Gospel, the glad tidings of reconcilation with God. To do this work will require faith, zeal, courage, endurance, patience, gentleness, diligence, and, above all, self-denial and self-sacrifice; but there will come a sure reward in witnessing the prosperity of the cause of Christ, and the ingathering of converts, and in the reception of the divine approval, which will rest upon the soul of the faithful toiler as a constant benediction.—*N. Y. Christian Advocate.*

Christian Edification

The Things that God Uses.

By D. L. Moody.

In I. Cor. i., 27, 28, we read of five things that God hath chosen:

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are."

I believe there are a great many Christian people all over Christendom who are crying out for work; they say they want to be used of God. I do not think I have ever seen such blessed times as during the past six months. Everywhere I have found that there is a longing to engage in Christian work. Yet there are few people who seem really willing to launch out into the deep; they think they have not got the requisite ability. Now I am quite sure we are looking at this matter in a wrong light. We forget that God uses the weak, the foolish, the base and the despised things. I had a little tract given

to me a few months ago that made a deep impression on me. It was entitled, "What is that in thine hand?"

These words were spoken by God to Moses when He called him to go down and bring the children of Israel out of Egypt. Moses was trying to excuse himself—pleading that he was so weak, and all that; he wanted God to send some one else. "What is that in thine hand?" said God. It was only a stick—he could probably have gone among the bramble bushes and cut a hundred sticks better than it. Little did he know what God was going to do with the rod—that He meant by means of it to deliver His people from their cruel bondage. If one of our modern infidels had met Moses and asked what he was going to do with that rod, and had received the reply that he was going to rescue 3,000,000 slaves from the bonds of the greatest living monarch, the skeptic would have thought Moses had gone clean mad. Yet, how famous that rod became! Through it Moses turned the river into blood. He had but to stretch it out, and the plagues came upon the land of Egypt. See how he used that rod in the desert; he struck the rock with it, and the water came gushing out.

God linked His mighty power with that feeble instrument and what wonderful results followed. If God could use that rod, cannot He use you and me? You say you have not got talents; use what you have.

I could run along the pages of Scripture and show you many other examples of the way in which God used things that were weak and contemptible in the sight of the world—the blowing of the rams' horns at Jericho, Gideon's little band with their empty pitchers, Samson with the jaw bone of an ass, Shamgar with the ox goad.

But some of you say this is such a peculiar place; everything must be done "decently and in order." As some one has said of your city: "There is such dignity and death about it." Never mind the dignity if you can only get one poor soul drawn out of the darkness of eternal death. I would rather hear at last, the "Well done!" of my Master than have all the honors the world can bestow. I verily believe we are not going to see a great work of revival in this land until the Church of God wakes up, and each individual member of it improves the talent God has given him. Moses was nothing; Joshua or Gideon was nothing. God did the work; they were but the instruments. People say they have no strength, but the trouble is they have too much. It is when we become as nothing and are emptied of our own strength that God can take us up and make use of us. He will do the work, and He shall have the glory.

I was much cheered in Birmingham by a circumstance I heard of when I returned after an absence of eight years. I was told of a lady who had gone to one of the meetings eight years ago, and heard the speaker remark that he "pitied any man or woman who had themselves been in the Kingdom of God for any length of time and never had the luxury of leading a soul to Christ." Then she heard Mr. Sankey sing, "Nothing but leaves." She knew she never had the luxury of leading a soul to Christ; her profession up to that time had borne no fruit. But she had set to work, and the first thing she did was to speak to a poor fallen sister in the street. She got so interested in that one woman that she gave up all her spare time to this class; now she has the names of between 200 and 300 who have been rescued from a life of shame, and have been helped back to live pure and useful lives. I think she is the happiest woman I met in Birmingham.

She thought she had no special ability but she did what she could and God has blessed her in the work. It seems to me as if she were one of the most useful women there is in that town to-day. Everyone speaks in the highest terms of her and her work. It is a quiet work, but my experience leads me to think that the people who make the most noise accomplish the least after all. A little brook runs near the house where I was born. When there comes a flood of rain you can hear the brook rushing and roaring if you are nearly a mile off. But after a few days of sunshine there is scarcely any-

thing left in it. There is a great river that flows by and I never heard it in my life. Towns have been built upon its banks and everything prospers where it flows. So this woman has not blown any trumpet but she is doing a most blessed work.

There was another case of a man in Birmingham who thought he had not much ability, but he went to work and got laboring men out at half-past seven in the morning that he might teach them. Every morning now in the winter long before daylight 8,000 working men come to the different classes that are being taught; every Sunday 8,000 men in Birmingham are there studying the Word of God. That man has set a stream of influence in motion that will flow long after he is gone. Let us be willing to do some little thing. Many Christians are so anxious in these days to get a great name, to have themselves heralded through the press. We must be willing to do our work in a quiet way, to do it as unto the Lord, and not be looking for any reward from the world. I believe a man who is looking for his reward down here is not qualified for God's service. "The crowning day is coming by and by." If we live for Christ we may not have the applause or the esteem of the world; but, if we are His true disciples, we shall be willing to do anything He appoints.

It is astonishing what one person can do when he is ready to use whatever talents he may possess. A lady in Dublin got stirred up during the meetings there eight years ago. She began to take an interest in the prisoners, and went to meet them at the prison gates as they came out. It was called the Prison Gate Mission, and now there are hundreds of men and women who have been rescued through its efforts. This lady gave her life to the work of saving these criminal outcasts. And God has richly blessed her efforts. It might have appeared a very small thing at the beginning, but it has now become a great and glorious enterprise. Things sometimes look small and insignificant to us at first, but if God is in any work, it is not small. The widow's two mites no doubt looked very contemptible in the sight of the rich Jews in Jerusalem. If there had been a reporter on the daily press hunting about for city items, he would have taken no notice of it. If the Honorable Jacob So-and-So, or some other Hebrew Noble had given $5,000 to the Temple service, or to build a new synagogue, it would have been blazoned abroad. But we must bear in mind that the Lord looks on things very differently. He saw what was in the heart of that poor widow, and the story of her gift has been told out, clear down the ages ever since.

People often have false ideas of what the widow's gift was. I once asked a wealthy man in America for a contribution to a charitable object. He said he would give his "widow's mite." "Then I will take all you have got!"

That was what she gave—she cast her all in the treasury of the Lord.

Mary did not know that she was doing any great thing when she brought out that alabaster box of ointment. But the fragrance of it has come down through all the centuries, and it pervades the Church of Christ to-day. I do not know that she was a beautiful woman, or a strong-minded woman. What a blessing it has been to the Church. I do not suppose she could go on the platform and make a speech; but she could love. You do not find anything particular said about the talents of those friends of Jesus at Bethany, but they loved Jesus and He loved Martha, and Mary and Lazarus. I believe a good deal of our work will go for nothing, because we do it in a professional spirit, and not from a true motive. God will just spurn the whole thing. We need to have our service for the Master raised to a higher plane, and to work for Him because we love Him. People are all the time talking about their duty; I am tired and sick of hearing the word. The love of Christ to us, and our love to Him, ought to be our constraining motive power. It is our privilege to be used by God, and if we are not being used by Him, it is because we are not ready or willing to be used. If we have not got a constraining love for the Master of souls, let us pray God to fill us with it. Then it will not be hard to go out and work for Him.

Consecration and concentration are what we most need in Christian work in these days. Let each Christian take up some one department of work and throw his whole life into it. This is an age of intense consecration in the affairs of the world. You will find that mostly all our great physicians are devoting themselves to the study of one particular branch of disease. So with our leading men of science; they cannot go the whole round of knowledge. As Christians let us take hold of one special kind of work and push the battle to the gate; then God will give us the victory.

There is not a child of God here, however feeble, whom God will not use, if he or she is willing to be used. It is not intellectual or social power that is going to reach this perishing world; it is the power of God. I would rather have one drop of God's power than all the wealth and intellect in the world. I believe Pentecost was only "a specimen day." I have no sympathy with the idea that it was a great miracle, wrought once for all, and never to be repeated. The God of Pentecost still lives; we can have Pentecostal blessings still, if we look for them.

In the last six months I have seen greater results than in any similar period of my life. I have never seen people so anxious to press into the Kingdom of God. It seems to me that the fields are white to the harvest. Now is the time for the Church of God to thrust in the sickle and reap. I believe if any four or five consecrated Christian people were to get a room and commence to bring in the people a great revival would soon break out. We speak and pray about "the set time to favor Zion," but the set time is when we are ready to go to work. God is always ready.

What we need is to lay aside all our formalism and lukewarmness; to be about our Master's business and let our light shine. "He that winneth souls is wise." "They that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." If we are workers for God here we shall shine by and by; but do not let us be ambitious to shine here. When John the Baptist was asked who he was, he just said, "I am Mr. Nobody." He was but "the voice of one crying in the wilderness." As Dr. Andrew Bonar has said, he was a voice—something to be heard, not seen. Yet he was a mighty instrument in the hand of God; the land shook and reeled under his preaching, because God spake through him. "One shall chase a thousand, and two shall put ten thousand to flight." There are hundreds of men and women in this company who could do a mighty work for God in this city if they are only willing to be used by Him.

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

October 6, The Tribes United under David.—II. Sam. v., 1–2. **1889.**

I. Introduction: With the death of Saul ends the First Book of Samuel. (1) Immediately after Saul's death, David was made king at Hebron over his own tribe, that of Judah (ii., 1–7). (2) Ishbosheth was proclaimed king over all Israel (ii., 8, 9). (3) There was now a long war between the house of Saul and the house of David (iii., 1). Eventually, however, the Saul party became so weak, that all the tribes came to David asking him to be the king. There were seven years spent in those civil conflicts before David became king of all Israel.

II. The union of all the tribes. Vs. 1–5. (1) It was a proposition from the people themselves. The true kind of union is that which is spontaneous and not forced.

(2) This union was based first on the sense of them being one people: "Behold we are thy bone and thy flesh" (v. 1); also upon the people's confidence in David because of what he had done for them in times past when Saul was alive (v. 2); and thirdly upon the fact that they knew the Lord was with David (v. 2). Here was a strong basis of union. It was under these circumstances that David became king over all Israel (v. 3). He had been chosen king by the Lord, Samuel anointing him many years before (I. Sam. xvi., 1–12). Now he receives the public recognition of the whole nation. David was about twenty years old when Samuel anointed him. He was thirty when Saul died and he began to reign in Hebron and in his thirty-eighth year when he was the acknowledged monarch of all the tribes. He was king forty years. It should be noted how many important circumstances transpired in David's life while he was yet a young man.

III. The conquest of the Jebusites. Vs. 6–10. (1) Here were a strong people that had held the ground all these years against the children of Israel. They were powerful and insolent. David's first act after the union of all the tribes was to make himself master of Jerusalem, driving out this remnant of the Canaanites. (2) Where there is union there is strength. It is the united Church that has both the courage and the ability to go against the insolent and powerful enemies of God. (3) While the tribes were divided and quarreling with one another the Jebusites were left alone. Thus it is that great evils stand unmolested because the Church is engaged settling internal strife. O for the time to come when all named by the name of Christ shall join hands against Satan's kingdom, fearing neither its strength nor its insolence. (4) Having conquered the stronghold of the Jebusites he more and more fortified it and made it his own dwelling place. (5) Whatever David was when young, and we know he was very great, he went on increasing, growing greater and greater. The secret of all this was that the Lord God was with him. This is the secret of every man's true growth of influence. May the Lord continue to be with us that we may, in His service, go forward and not backward!

October 13, The Ark Brought to Zion.—II. Sam., vi., 1–12. **1889.**

1. The ark brought from Kirjath-jearim. Vs. 1–5. (1) From the time Israel had landed in Canaan until the closing days of Eli, the ark had been at Shiloh. In the war with the Philistines, the sons of Eli brought it from Shiloh to the battlefield of Aphek and then it fell into the hands of the Philistines and was taken to Ashdal and placed in the house of Dagon. After a time it was removed to Gath and then to Ekron (see I. Samuel, chapters iv. and v.). It was in the land of the Philistines about seven months, when it was brought to Kirjath-jearim. (2) Thus we see that during the days of Saul the ark of the Lord was not thought of (I. Chron. xiii., 3). Saul would have been a better man had he given more heed to the sacred things of God. (3) From the fuller account given in I. Chron., xii., we learn that this circumstance of bringing up the ark was a very great one, in which David had engaged the interest of all Israel. The whole history of the ark shows it to have been worthy the attention Israel gave it. For a very long time, this holy thing had been shut up in a man's house when it should have been out in the conspicuous eye of the whole nation, and the resort of the people there to enquire of "the Lord of hosts that dwelleth between the cherubim." (4) It is probable Abinadab was a Levite and hence a priest. (5) There was great joy in David's heart and in that of all Israel as the ark moved along from Baale to Jerusalem, a distance of about eight miles. When we think of all that the ark meant to Israel, we need not wonder at the greatness of this occasion. What joy the Gospel creates when it comes back into a heart, a home, a community.

II. Uzzah smitten. Vs. 6–9. (1) Israel at Aphek were defeated because of their misuse of the ark. The Philistines greatly suffered because they dishonored it (I. Sam., 5). We read in I. Sam. vi., 19–21, how the men of Beth-shemesh suffered because of their curiosity in looking into the ark. Here now we find a similar instance in the case of Uzzah. (2) There must have been some rudeness in his act, handling the holy thing as if it was a common and useless box, or the Lord would not have smote him. The wrong, we think, must have been more in the spirit of the man toward the ark, than in his act. God will not have the holy things of His house and Word misused. He who treats as unholy such things will

surely suffer. It may seem severe what the Lord did to Uzzah, but let us bear in mind that the Lord, who is ever tender and merciful, did it and hence he must have deserved it. (3) David was displeased with the Lord and fear fell upon him in the midst of his joy. It is right that we should fear the most high God, but we should never be angry because of what He does. His ways are not our ways, nor His thoughts our thoughts. All His acts spring from love. If at any time they seem unnecessarily severe it is because we do not understand all that is involved. David had no right to say: "How shall the Ark of the Lord come to me?" for he had a better idea of its use and its sacredness than Uzzah. Taken to the house of Obededom what blessings it brought. So it ever is. O to have that love toward God which casteth out fear. In three months' time David learned better things regarding the ark, hence he went and brought it up to his own city with gladness. This is what he should have done on the day of Uzzah's death.

October 20, David's Thanksgiving Prayer.—II. SAM. vii., 18–29. **1889.**

I. Introduction: Having purposed in his heart to build a house for the Lord (vs. 1, 2, 3), David received through Nathan the prophet what the purpose of God was in the matter (vs. 4–17). Here we find that though David was not to build the great Temple, yet it was to be built by Solomon, whose reign was to be most prosperous and whose kingdom was to be established for ever. The vision of Nathan was a glorious one as to Israel's future. It were these things that inspired David with the great prayer of thanksgiving which is our lesson. Learn that David was not jealous because it was not granted to him to build the Lord's house. A true man, one having the grace of God in his heart and the glory of God before his eyes, rejoices all the same whether he does the work or another, so long as the work is done and Christ's kingdom prospers. It was the infinite goodness of the Almighty toward him and toward Israel that made the king's heart here to rejoice. Let us learn that though we may be willing to do many things in the Church, yet the Lord may not see it well for us to do them and may give the toil and the glory to another.

II. The prayer of thanksgiving. Vs. 18–29. (1) This was a private prayer, made while King David was alone in the tabernacle where the ark of God was (vi., 17). (2) It was a prayer of deep humility. David felt himself very insignificant in the presence or the King eternal: "Who am I, O Lord God? and what is my house that Thou hast brought me hitherto?" (v. 18.) As we compare ourselves with God and think of His infinite goodness toward us, how else can we feel but insignificant. Possessed of any other feeling, how can we come to God aright? O for a baptism of humility upon every Christian and upon the whole Church of Jesus Christ. (3) It was a prayer of deepest reverence and highest adoration. Words seem to fail David to set forth his lofty conceptions of the Lord of hosts, the God of Irsael. "Thou art great, O Lord God, for there is none like Thee, neither is there any God beside Thee. . . . let Thy name be magnified for ever." No heart filled with divine grace can ever cease praising God and uttering that of Him which is the highest the human mind can imagine or human language express. Jesus Himself, did this, when He called God "Father" which is the grandest possible exhibition of the Creator and preserver of men. In all of David's lofty conceptions of the Lord God he did not quite comprehend Him to be his Father. Such a revelation was reserved for Jesus Christ to make. (4) In His prayer David thought first of himself and house (vs. 18–22), and then of his people, Israel (v. 23, 24). He was not only grateful that the Lord had lifted him up, as it were from nothing (v. 18), but he had also strong faith in Him to bring about all he had promised as to his house "for a great while to come" (v. 19). It is one thing to be thankful. It is another thing to be trustful. One thing to feel that the Lord has done great things; another to feel that He will yet do greater things! (5) The source of the Lord's goodness in the past and fidelity as to all His promises as to the future is His own loving heart and the integrity of His character—not the worthiness of man or any claim man may have upon Him. "For Thy Word's sake and according to Thine own heart, hast Thou done all these great things, to make Thy servant know them" (v. 21). That God sees in man that which He highly values none can doubt; but that man, knowing his own sinfulness and unworthiness, can think of anything in himself to

call forth the mighty acts of divine love, power and wisdom, none can think who is not puffed up with pride. We all believe King David to have been an extraordinary man in courage, wisdom, military power, intellectual ability and spiritual life. Yet David thought of the Lord acting because of the deep resources of His own being. (6) The gratitude of David was also called forth by what God had done for Israel, making them the greatest of nations and a people to do great things upon the earth for the glory of God (vs. 23, 24). It should ever be to us a cause of gratitude, what God has done for His Church, and the status of His kingdom upon the earth. Too often we only think of what we ourselves have received, leaving out of account what benefit others have had and the glorious redemption of Jesus Christ, which has been blessed to all the past generations. Surely if God Almighty has confirmed to Himself a people to be His for ever, we ought to show forth our daily gratitude for it, for in this one fact is our hope and the hope of the race. We are apt not fully to take into account the complete grandeur of Christ's redemption and all that is involved in that frequent Gospel expression: "Kingdom of God." We live, work, pray, sing and meditate, as if the salvation of Jesus Christ did not extend beyond our own hearts, or homes, or schools, or congregations. O for a prayer of thanksgiving inspired by a full sense of our Lord's redemption. Such was David's. (7) In his gratitude the king did not forget earnest supplication (vs. 25–29). Observe in this prayer: (*a*) The Lord God is asked to fulfil His own word (v. 25). True prayer consists in this: knowing what God has promised and simply asking Him to fulfil such promises. There is too much praying accompanied by a total ignorance of what the Word contains. There is nothing to be asked for outside of what God has promised. (*b*) The glory of God was involved in David's prayer and not that of himself or his house or people: "And let Thy Name be magnified for ever" (v. 26). (*c*) It was on account of the Word of God that David was inspired to pray (v. 27). This is a grand truth. Would that all could read this reason for David going into the sanctuary of his Lord. The reason why there is not more joyful thankfulness to God and burning petitions offered, is to be found in the fact that men are not inspired to such by their knowledge of the Word. The great king of Israel found in his heart to pray to God because He had first revealed it to him that He would build him a house (v. 27). (*d*) It need not be said that this prayer of David was answered. In Christianity all that is here promised has been gloriously fulfilled. The promises of God stand sure.

October 27, Sin, Forgiveness and Peace.—Ps. xxxii., 1–11. **1889.**

I. Golden text: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." (Romans v., 1). This text contains the foundation of our salvation. (1) The "therefore" connects it with the closing statement of the last chapter, where we find it said that Christ was crucified for our "offences" or sins, and that He was raised from the dead in order that we might be justified, or made personally free from all the consequences of our sins or offences. As there is no hope for any man until he has been justified, we behold, at once, the absolute importance of the resurrection of our Lord. Paul says that the truthfulness of all preaching depends upon it—for the simple reason that there could have been no justification for any man if Jesus Christ had not conquered death, that is, sin. (2) Justification is an external act of God towards the sinner, whereby he is made free from the consequences of his sins. It is not a subjective work in the sinner's heart. It does not say the sinner has no guilt. It takes away no pollution from the soul. It simply frees him from the just punishment of God Almighty. It is neither regeneration nor sanctification. It is only pardon, or that "forgiveness" which is the subject of this lesson. (3) The ground of all this on the divine side is the finished work of the Lord Jesus Christ culminating in the ressurection of the Son of God. He who rejects what Jesus has done can have no hope of such forgiveness or justification. (4) On the human side it is faith. True or saving faith involves both repentance toward God because of our sins, and self-surrender to God, to be His forever, both in service and love. This faith is wrought in the soul through the Word securing conviction of sin by the Holy Spirit. It is when a man, convinced of his lost con-

dition because of his sinfulness, turns to the Lord Jesus Christ for salvation, that God, at once, justifies him. (5) This justification or forgiveness having taken place, the Holy Spirit, at once, enters the heart, working there the change called regeneration or the new-birth, which is a subjective planting of the divine life of holiness in the soul and the beginning of the great work of sanctification whereby the whole soul is purified from sin and the whole manhood built up into the perfect character of the Lord Jesus Christ. Justification is not regeneration nor sanctification and should never be confounded with either. It is that pardon of sin which is necessary before the Holy Spirit can enter a man's heart. (6) The fruit of justification is peace or reconciliation with God. Nothing is more glorious than this inward consciousness of being one with Him why is able to destroy us and yet who has so loved us as to give His Son to save us. Our lesson treats of sin, forgiveness, and peace: sin, the natural condition of every man; forgiveness, that which is granted to the sinner when he exercises saving faith in the Lord Jesus Christ; peace, which is the conscious blessing the soul receives when the Holy Spirit has performed His work of regeneration. The Psalm before us should be studied in the light of the golden text and not in that of man's own free construction of sin, forgiveness and peace.

II. Sin, forgiveness, and peace.—Vs. 1, 2. (1) Here the writer sets forth the three great truths he afterwards more fully develops. We see by the terms used what an awful conception David had of sin. It is "transgression," "sin," "iniquity" and "guile." These words have each its special shade of meaning. "Trangression" means the lawless spirit of man, his proneness to do the wrong, to break God's holy commandments. "Sin," means man's utter failure in life, "falling short of the mark," or that for which God intended him—a creature lower than the Creator designed him. This is the wider and more general use of the word "sin" in the Scriptures. "Iniquity" stands for the awful selfishness that is in man, the injustice that prompts him to constant action and the crimes he is capable of performing, in order to gratify his carnal nature. "Guile" means deceit, craft, cunning. It is that which, in Scripture, is designated by the word, "serpent," the form in which Satan first appeared to man. It is, in the verses before us, climatic—the other words showing man's disposition to do evil, and this one that such evil shall be accomplished by even the most hellish device. In the words we behold a black picture of the sinful heart of man. (2) The second great truth presented in these opening verses of the psalm is that of "forgiveness." Transgression is pardoned; sin is covered; iniquity is not imputed; and guile is not even seen in the spirit. All this is but another way of setting forth what takes place when a penitent sinner believes on the Lord Jesus Christ—the blessedness which comes is the "peace" of Ro. v., 1. It is that reconciliation of which we read, in II. Cor. v., 19, 20. When such reconciliation or blessing comes to a man's heart, he knows it. It only comes when God has justified or forgiven him and when the Holy Spirit has in consequence of such forgiveness or pardon, wrought a change in the heart. Forgiveness or justification on the one side and regeneration on the other have a logical order, but cannot be said to have an order as to time, as the one is instantaneous with the other—faith in Jesus Christ, justification by Christ because of such faith, and regeneration by the Spirit, all take place at one and the same time. Logically, however, faith is first, justification second, and regeneration third. After regeneration, sanctification begins, going forward till glorification has been reached. From the instant that man exercises true faith in the Son of God, the peace of God in the soul flows like a river.

III. Conviction, repentance, and faith. Vs. 3–8. (1) The Psalmist felt the deep, black sinfulness spoken of in the first two verses. The third and fourth verses show the deep conviction he had in consequence. The language here is very strong. Without the state of heart here described there is no hope for any man coming to God to be justified and blessed. Even the very young who have not greatly transgressed in outward conduct must have a sense of personal sinfulness before they will ever look to Christ as a personal Saviour. But of those who are not young there can be no hope until they feel that day and night God's hand has been heavy upon them. (2) Mere conviction of sin is not sufficient. While David kept silence his very bones waxed old through his roaring, and his moisture was turned into the drought of summer (vs. 3, 4). That is, his peace was all gone and he was ready

to perish, having no hope at all. To be saved men must be brought into conviction; but they must be taken farther before they are actually saved. In verse 5, David informs us what the soul, all broken up because of sin, must do in order to obtain forgiveness—repent before God, make an open confession of sin in all its forms and aspects. "I acknowledge my sins unto Thee, and mine iniquity have I not hid. I said I will confess my transgressions unto the Lord." This confession having been made, then we read: "Thou forgavest the iniquity of my sin" (v. 5). The forgiveness spoken of here is justification or pardon. It is the act of God toward a convicted sinner, when he believes on the Lord Jesus Christ; that is, when he, from deep penitence of heart, makes an open confession to the Lord. (3) Prayer is the means by which the man convicted of his sins must come to God in his confession. "For this (forgiveness or justification) shall every one that is godly (or who would be godly; that is, have God's justification) pray unto Thee in a time when Thou mayest be found." Here we find the duty of prayer plainly stated; also that it is a privilege for "every one"; and that, as a privilege, it should not be trifled with—there being "a time when God mayest be found," implies a time when our prayers will not reach Him. "Now is the accepted time." "To-day, if ye hear His voice, harden not your hearts." There are floods of great waters when the Lord will not be found by the anxious sinner. How many to-day feel the pangs of sin in the heart. O that now they might give themselves to that prayer that is born of true faith in Jesus Christ. (4) Full assurance in God comes after His forgiving grace has been experienced by us. In verses 3, 4, we find David all broken up. In verse 5 he opens up his heart to the Lord in prayer, receiving in consequence a full pardon. In verses 7 and 8, all is glorious; God is his hiding-place, his Preserver from all trouble; his joyful Deliverer from every foe. The Lord Himself is actually speaking to him the tenderest words of goodness and love—"I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with Mine eye." (5) In view of the great truths brought out in his own experience with sin and forgiveness, David closes this memorable psalm by a most powerful exhortation: (*a*) As to our understanding, we must not play the part of the brute as to God's Word. As intelligent, spiritual creatures, we must allow God to teach us and to guide us with His eye. (*b*) If not we must expect the sorrow of the wicked that ends in death, and not the mercy and joy which belong to the righteous and to the upright in heart.

Mission Fields

Revival at Aintab, Turkey.

By President A. Fuller, D.D., Central Turkey College.

We are now in the fourth week of a powerful and widespread revival. The work began in connection with, and near the close of, anniversaries and annual conferences which opened with the baccalaureate sermon before the graduating class of the Central Turkey College, Sunday, June 23. The series included commencement exercises, examinations, and graduating exercises of the Girls' Seminary, annual meeting of the Native Union, the conference of native churches, pastors, and missionaries, and closed with the annual meeting of the mission, July 10. This was, of course, a great religious jubilee for the churches in Aintab. The houses of the brethren were full of pastors, delegates, and visiting brethren from all parts of the wide field. Sermons were preached in the several churches nearly every evening, and interesting discussions on religious topics drew large numbers of eager listeners during the day. All this by way of preparation.

The special revival movement began in connection with services held at the Third Church by Rev. Haratune Jananyan, who has shown throughout great skill in adapting modern revival methods to the conditions and circumstances of this land.

The fire once lighted, spread immediately to the other two churches, and our whole Protestant community was soon in a glow of revival. Special meetings for preaching and for prayer and inquiry were held, and were always crowded with eager listeners. The spirit and impression of such meetings grew more and more deeply solemn and tearful, the awful hush of the Spirit's presence often became most strikingly manifest, and conviction of sin seemed to have smitten all hearts. Christians became earnest and eager, their faces shone with a new light, and wherever they met, in church, street, or market, the warm pressure of the hand, the joyful glance of the eye, the subdued and earnest tone of the voice were electric with the message of God's love. Almost from the first men and women began to cry out with tears, "What must I do to be saved?" and the number of such in the aggregate is already very large.

Our college professors, the teachers in the Girls' Seminary, in short, all our force of missionaries and helpers, are at work with a joyful enthusiasm born of the knowledge that the Great Captain is Himself in the field and leading on His own hosts. I am aware of the danger of speaking too strongly of a work which is still in progress. It is, however, safe to say that this is "a day of the right hand of the Most High" in Aintab. The number of hopeful converts cannot be less than three hundred, and inquirers are still numbered by hundreds. Many from the Armenian Church are joyful partakers of these blessings, and even Jews and Moslems come to inquire what these things which they see and hear mean. Whether we consider the extent and the thoroughness of the work, or the importance of it with relation to this mission field, or its future influence on the religious character of the college and Girls' Seminary, it certainly marks an era in the religious history of Aintab and the mission. We ask all our friends to rejoice with us and pray for us.—*Missionary Herald.*

QUESTIONS OF THE DAY

OPPONENTS OF CHRISTIANITY.*

By Sir William Dawson, President of Magill University, Montreal.

The history of Christianity has been that of a warfare, a struggle, and though Christians may at the present time be exposed to less of actual persecution than at some former periods, they meet with quite as much of opposition. The prince of this world is by no means disposed as yet to abdicate, though he seems to have a lively conviction that his time is short. Some of our opponents are very old. Others are new or in new forms. Of the latter, perhaps the most formidable at present are materialistic and agnostic evolution and destructive historical criticism of the Bible. I use the qualifying adjectives because among the multiform and often contradicted theories grouped under the name evolution there are some that are harmless or respectable, and there is a fair and legitimate criticism to which the books of the Bible, like other books, may be subjected.

It is a favorite *ruse de guerre* with writers and speakers against Christianity to represent that these oppositions are due to modern science, meaning thereby physical and natural science; and that all or nearly all scientific men disbelieve Chris-

* The substance of an address delivered at the rooms of the Y. M. C. A. of Toronto, Sunday evening, Sept. 1st, 1889, during the sessions of the American Association for the Advancement of Science.

tianity. These, however, are groundless assertions. The experience of fifty years and acquaintance with very many scientific men of different types in different countries, enables me to say that very many of the most distinguished scientific men are Christians, and I know many others who, if not Christians, may be said to be "not far from the kingdom of God." The utterances of a few popular or prominent men should not be taken as expressing the views of their whole class. The best and ablest of scientific men have all along been Christians and Christianity has helped to make them what they were and are; while science itself, though it may have been used to give new forms to old objections, has been on the whole the handmaid of religion.

As examples of oppositions, supposed to be based on science, we may refer to those of positivists and agnostics, as they have recently been presented so ably and clearly by Harrison and Huxley in some of the reviews, where also they have been sufficiently answered. Such discussions, I believe, must do good, and will result in a clearer perception of truth and a more intelligent faith. It is in any case encouraging that they centre around the Word of God, which is thus shown to be still a formidable power and not a thing of the past.

One curious admission which has appeared in these discussions is that of the necessity of some kind of religion or substitute for religion, while it is apparent that those who reject theism and Christianity are at variance among themselves, and fail to find any good substitute for what they avowedly reject, except by falling back on some portions of its doctrine.

In the recent articles referred to, the Positivist combatant believes in the religion of humanity, that is in setting up an ideal standard of human nature, based on historical examples as something to live up to. His agnostic opponent thinks this futile—stigmatizes man as a failure and as a "wilderness of ages"—and would adore the universe in all its majesty and grandeur. They thus rehabilitate very old forms of religion, for it is evident that the most ancient idolatries consisted in lifting up men's hearts to the sun and moon and stars, and in worshipping patriarchs and heroes.

Thus we find that there can be no form of infidelity without some substitute for God, and this necessarily less high and perfect than the Creator Himself, while destitute of His fatherly attributes. Further, our agnostic and positivist friends even admit their need of a Saviour, since they hold that there must be some elevating influence to raise us from our present evils and failures. Lastly, when we find the ablest advocates of such philosophy differing hopelessly among themselves, we may well see in this an evidence of the need of a divine revelation. Now all this is precisely what the Bible has given us in a better way. If we look up with adoring wonder to the material universe, the Bible leads us to see in this the power and Godhead of the Creator, and the Creator as the living God, our Heavenly Father. If we seek for an ideal humanity to worship, the Bible points us to Jesus Christ, the perfect Man, and at the same time the manifestation of God, the Good Shepherd giving His life for the sheep, God manifest in the flesh and bringing life and immortality to light. Thus the Bible gives us all that these modern ideas desiderate and infinitely more. Nor should we think little of the older part of revelation, for it gives the historical development of God's plan, and is eminently valuable for its testimony to the unity of nature and of God. It is in religion what the older formations are in geology. Their conditions and their life may have been replaced by newer conditions and living beings, but they form the stable base of the newer formations, which not only rest upon them, but which without them would be incomplete and unintelligible.

The lesson of these facts is to hold to the old faith, to fear no discussion, and to stand fast for this world and the future on the grand declaration of Jesus—"God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

The Lay Element in Christian Work.

By Rev. W. K. Shortt (Independent), Canada.

The present is an age of great activity. In hundreds of different forms, work, physical and intellectual, is being prosecuted. But besides the avocation at which each may toil, spiritual work is required.

In order for a Church to be right it must be a working Church. The idea that only the minister should be engaged in Church work, has happily in great measure passed away. Others may now preach, exhort, pray. In fact, it is being more and more realized, that a Church which works not is a dead Church. Speaking on this subject, Mr. Spurgeon forcibly remarks, "The better anything is while alive, the worse it becomes when dead. The only thing that can be done with it is to bury it out of sight; and a dead Church is the most loathsome thing upon the face of the earth."

There are different kinds of work, but at least one form suited to each. There is official work as that of the deacons and Sunday-school teachers; and again there is an official work in which all may engage. There is a sphere in connection with prayer meetings and special services, in which part might be taken more freely and frequently than is often the case. A word of exhortation, a testimony from experience, a few words of prayer, and spontaneous snatches of sacred song, from those who have been accustomed to leave all to the usual three or four, would prove a source of enlivenment and benefit all round. Sometimes sinners have been touched and won by a few words thus simply spoken, that an elaborate sermon had failed to reach.

Again, opportunities for speaking a word for Christ, in private, should be improved. Dr. Guthrie lamented not speaking to a Highland chieftain, whom he met at a friend's one evening; for that night the chieftain died.

Sometimes a tract may be given, or a book lent or some kindness shown, that will tend to bring another to Jesus; and again non-attenders may be invited to church and provided with seats, and so brought under good influences.

We need to fit ourselves in this working in the cause of Christ, by seeing that our own experience is clear; for "the joy of the Lord is your strength."

We need also constant study of the Word, combined with fervent prayer. We need tenderness and sympathy, and we require to guard against discouragement. Let us "stand fast" as Wellington said to the British at Waterloo; remembering who is on our side, not only hosts of Christians and the seraphic legions of heaven, but above all, Jesus. Let us have faith. All can do something; but it is easier in some ways commencing young. Dr. Cuyler observes that if young converts do not commence speaking for Christ, within thirty days after their conversion, they are apt to become tongue-tied. Youth is proverbially impetuous, but let the impetuosity be in the right direction. We want those who will do and dare for Christ. Even a little child has been instrumental in leading others to the Christly life. A letter addressed by one little girl, in her childish effort, to "some sick soldier at Nashville," during the late American war, led to the conversion of one who subsequently became a Sunday-school superintendent, and earnest worker.

None need say, "I cannot do anything." Rather should the determination be formed, "I must do something for Christ." One may blunder at first but practice makes perfect. So it was with Moody, and many others.

It is said that when Baptist churches are founded in Germany by Rev. Mr. Oncken, he requires as a condition of membership, the promise to engage in some work. That may not be our way, but we need it impressed on our people, that the Lord expects spiritual work.

There is much to move us to engage in it heartily. We may think on its transcendent greatness. If one be not living for this, what is he living for? Here is that work which will last for eternity. He may remember the shortness of the time. "The night is coming when no man can work." We are urged by the needs of the perishing. By the instrumentality of Christians comes the knowledge of the truth; by them Christ is brought before men. But they must show that they are in earnest. This is the call which is resounding throughout Christendom—"Work for God, strengthen the brethren, feed the lambs, save sinners;" and we may remember for our comfort, "Work done for God, it dieth not."

Beautiful Thoughts

'Tis not more men we want, but a better brand of men.—*Drummond.*

God's promises are fulfilled a hundred cents on a dollar.—*Mershon.*

The way to improve the prayer-meeting is to improve ourselves.—*Childs.*

We have enough of ecclesiasticism, but not enough of faith, hope and love.—*Thrall.*

Tell me of Jesus, is the cry of the world in sin to the world of redemption.—*Mershon.*

The great fact is that life is a service. The only question is, "Whom will we serve?"—*Faber.*

The holiest man will ever be the man who thinks least of his own holiness.—*Rev. W. H. Aitken.*

Recipe for keeping faith from degenerating into hard bigotry—Link it always with a loving act.—*Caroline Fox.*

There is no work so small, no art so mean, but it all comes from God, and is a special gift from Him.—*John Tauler.*

When death, the great reconciler, has come, it is never our tenderness that we repent of, but our severity.—*George Eliot.*

There is more danger in a theology that differences man from God than in one which assimilates man to God.—*Parkhurst.*

"Learn of me," says the philosopher, "and ye shall find restlessness." "Learn of Me," says Christ, "and ye shall find rest." —*Drummond.*

Next to the Lord's Prayer the best prayer that a man can say day by day is the beginning of the ordination hymn, "Come, Holy Ghost, our souls inspire."—*Selected.*

Christ is not a created angel, not merely a perfect man, but our divine Saviour, strong enough to take the weight of the world upon Him, rich enough to free from sin.—*Brooks.*

There is more of power to sanctify, elevate, strengthen and cheer in the word "Jesus" (Jehovah-Saviour) than in all the utterances of man since the world began.—*Dr. Charles Hodge.*

No soul can preserve the bloom and delicacy of its existence without lonely musings and silent prayer, and the greatness of this necessity is in proportion to the greatness of the soul.

A holy life spent in the service of God, and in communion with Him is, without doubt, the most pleasant and comfortable life that any man can live in this world.—*Melancthon.*

Peter was permitted to make the trial (walking upon the sea) in order to teach him more humble views of himself, by revealing the weakness of that which he thought so strong.—*Watson.*

There is a threefold submission to God—first, of our carnal hearts to His holiness; secondly, of our proud hearts to His mercy; thirdly, of our revolting hearts to His sovereignty.—*Dr. Manton.*

That peace is an evil peace that doth shut truth out of doors. If peace and truth cannot go together, truth is to be preferred, and rather to be chosen for a companion than peace.—*J. Tillinghast.*

The Church has not cast anchor over an uncertain Bible or an uncertain creed. If it has, then it has no message to deliver and no authority to lift up its voice in the name of God and His Christ.—*Dr. H. Bonar.*

Christianity furnishes the most satisfactory solution of all the difficult enigmas that are presented to the mind. Christianity can tell them that humanity lost itself, but that in Christ it has strength and redemption.—*Bishop of Peterborough.*

We cannot be saved without denying self The Lord Jesus could not have saved us without denying Himself. No pardon save through the blood of the cross; no progress in holiness, save by the power of the Holy Ghost.—*Rev. H. S. Patterson, M.D.*

From meetings where our hearts have melted under divine love, where our souls have been refreshed with heavenly manna and water flowing from the living Rock, one does not think of rushing to places of frivolity and wordly amusement.—*Rev. L. O. Thompson.*

When God intends to fill a soul, He first makes it empty; when He intends to enrich a soul, He first makes it poor; when He intends to exalt a soul, He first makes it humble; when He intends to save a soul, He first makes it sensible of its own miseries and nothingness.—*Flavel.*

Above the anthems of the celestial choir Jehovah hears our feeblest cry; and amid the glories of the upper sanctuary Christ's eye turns less on the glittering crowns His redeemed ones cast at His feet than on His people here—fighting in the fields of battle, weeping in this vale of tears. Therefore let us pray on, nor cease praying till we cease living.—*Guthrie.*

Illustrative Selections

By Rev. C. M. Hawkins.

Bruises of Occasion

24. Prompt Decision.—Hebrews xii., 4.

In the recent disaster at Samoa the way in which the British man-of-war, the Calliope, escaped, is suggestive. Her machinery was very powerful, and just as she was about to strike the reef, she raised her anchors, and right in the face of the terrible storm, steamed out of the harbor and into the open sea, where she safely outrode the storm.

In the Christian life there are times when safety is only to be found in like decisiveness and boldness. Strengthened with all might by His Spirit in the inner man, the soul must bravely go forth to meet its spiritual foes, and boldly attack them.

25. Determination in Evil.—Psalm ii., 2, 3.

A great depth of depravity and fearful extreme of evil may be indicated by a seemingly trivial act, as indicated by the conduct of a Mormon in Colorado on the fourth of July. "Intense excitement was caused in a village in that State by the actions of a Mormon who made a raid upon the American flags used in decorating. After tearing down quite a number, he was locked up. He was sober, and said the reason for his action was that the flags were opposed to his principles."

And so the explanation of a trivial sin may be that the soul is determinedly opposed to the moral government of God.

26. Deceptive Destruction.—Prov. vii., 27.

How many rush into places that seem all ablaze with light, only to find themselves smitten and stricken like those firemen in an Indiana town. "During a heavy storm at night, the wires from an electric light station were blown down, and buildings became charged with electricity, from contact with them, until they emitted great volumes of light and fire. Those rushing into these buildings, to ascertain the cause of their appearance, were thrown to the ground violently, and in many cases so severely shocked as to be rendered unconscious. Several are yet reported to be in a precarious condition."

Such is the destructive force of light when wrongly used, and such is often the blasting power of that in moral things which seemed bright and inviting.

27. The Only Atonement.—Luke xviii., 13.

A fundamental fact, always to be borne in mind, is that God only can forgive sins, and for the sake of no other plea than the atoning blood of the Lord Jesus Christ. Perhaps, in many minds, there is some such idea as that expressed by a murderer now awaiting execution in St. Louis. "The most peculiar feature of the case is the perfect willingness of the prisoner to give up his life. He tells everybody that he does not desire a commutation of his sentence, but is anxious to die. He says that his life is no better than that of his wife whom he murdered, and that he is willing to give his life to atone for his crime."

But his death can offer no atonement to God, and nothing that any of us can do can avail to secure our pardon. We must appeal to the Blood that was poured forth on Calvary.

28. Dead in Sins.—Eph. ii., 1.

The law of habit, in certain of its aspects, is one of the most fearful we can contemplate. This is illustrated by the case of an old lady living in Ohio. "Her chief peculiarity is that she cannot sleep unless her husband beats a drum in front of the house for at least an hour every night. During the war, on account of her nervousness, she could not sleep at night unless her husband was awake. As he was not permitted to sleep, he put in his time practising upon his drum. Soon the sound became a necessity to her. And now, summer and winter, she demands, and goes to sleep during the sound of, that which originally is calculated to keep people awake."

So in spiritual things the soul may become insensible to the awakening calls of God and the fact of an imperiled Eternity, and sleep on, just as this old lady goes to sleep while the drum is being loudly sounded.

29. Mistaken Confidence.—II. Peter i., 10.

The inventor of a safety elevator invited several to witness a test of his invention. Three men got on the elevator, and it was confidently expected that when the elevator was cut loose it would easily and safely descend a distance of some sixty-five feet, owing to certain safety appliances. Instead, however, when it was cut loose, it descended with awful velocity, and when the door was opened the three men were found lying on the bottom of the car insensible, and frightfully bruised and mangled.

There is a similar danger in spiritual things. Many, trusting in some brilliant theory or false reasoning, have gone down to death, in spite of all their confidence in their system. There is only one thing that has stood the test of the centuries, and trusting in it not one has ever been disappointed, and that is the simple religion of the Lord Jesus Christ.

Monthly Survey

The United States has 164,000 schools and 195,000 saloons.

There are 1,600,000 men in Illinois between the ages of sixteen and thirty, of whom 550,000 are not members of the evangelical churches.

There are 47 organizations engaged in the evangelization of the Jews, with 397 workers and 195 stations. At least 150 of the missionaries are converted Jews.

In point of population the sexes are about equal in the United States, but in church membership two-thirds are females, and of 60,000 penitentiary inmates 55,000 are men.

In New Mexico people go out in procession with an image of a Virgin at their head asking for rain, and if the rain does not come they beat the image as the Africans do their fetiches. All this in the United States in 1889.

In Northern Michigan there are many counties without a church of any denomination, and thousands of men, women and children grow up in the towns and in the woods who never have heard the word of God or seen a church.

The first donation to missions in English Protestant annals was a gift of £100 by Sir Walter Raleigh in 1588, in aid of a society formed to convert the Indians in Virginia. This was the year of the Armada, and the Protestant mind was aflame with zeal.

Rev. George Grenfell, lately returned from the Congo, reports 'Christianity spreading even where missionaries had not labored. As he approached one town in which no Baptist missionary had ever labored, he saw a band of native evangelists coming out of it to preach the Gospel to their native brethren, and that town a few years ago, was sunk in heathenism.

The African Methodist Episcopal Church, which has not a white man among its members or any organic relation with any white Church organization, reports a membership of 460,000. It has 12,000 places of worship, numbers 10,000 ministers, has 15,000 Sunday-schools, supports its own denominational papers, has missions in the West Indies, Mexico and Africa, and its reported contributions foot up more than $2,000,000 annually for the support of Church work.

The missions of Brazil comprehend, Presbyterians Synod—63 churches, 32 ministers, of whom 12 are natives, 3 licentiates, 7 candidates, 2,956 members and 13 schools; Methodist Episcopal Church—346 members, 7 ordained ministers, 6 candidates for ordination, 3 local preachers, 20 preaching places, two schools and four foreign missionary lady-teachers; Baptist Church—5 churches, 241 members, 12 male and female missionaries and 3 native preachers.

The 55th report of the Commissioners of National Education in Ireland is issued. In face of a rapidly declining population, during the past year there were 1,060,895 pupils enrolled, while the average attendance was 493,883. There are 2,637 mixed schools exclusively under Roman Catholic teachers, in which, during the past year, there were 19,595 Protestant pupils mixing with 325,644 Roman Catholic pupils, giving to each school an average of 5.6 per cent. of Protestant pupils, and, of course, 94.4 per cent. of Catholic pupils. Of these schools 858 are in Ulster, 673 in Munster, 677 in Leinster, and 489 in Connaught. There are 1,192 schools exclusively under Protestant teachers, in which, in the same period, there were 17,173 Catholic pupils mixing with 113,000 Protestant pupils, giving to each school an average of 13.2 per cent. Catholics and 86.8 per cent. Protestants. There are 60 schools under Catholic and Protestant teachers conjointly in which 7,433 Catholics are mixing with 7,008 Protestants.

In 1876 Dr. H. Guinness went to Algiers, and found a race of people called the Berbers, among whom no missionary work had ever been attempted. The Berbers are a fine looking race, numbering 10,000,000, reputed to have originated in Rome in the early centuries. They were Christians up to the seventh century, when they were conquered by the Mohammedans and compelled to adopt the religion of their conquerors. On certain days of each year during all these centuries, the Berber has secretly laid a sword across his Koran, to indicate that the Koran was made his Bible by force of the sword. Dr. Guinness succeeded in establishing missions among the Berbers, and to-day these missions extend through all Algiers, and run over into Morocco on the west and Tripoli on the east. In 1878, he visited the Congo country and established missions. To-day ships of 2,000 tons burden ascend the Congo for one hundred miles, and unload their cargoes on the way. Five years since the first steamer was placed above the great falls on the upper Congo. To day fourteen steamboats navigate that portion of the great river. Railroads are also being built in that dark region. The Soudan is now the great objective point of Dr. Guinness. This country is 4,000 miles long, running east and west, and 1,000 miles wide. The population is ninety millions. There is not a missionary among them.

Book Department, Etc.

WHAT IS TRUTH? By the Duke of Argyll. New York: Anson D. F. Randolph & Co., 38 W. 23d St. Price, 25 cts.

The substance of this little book was recently delivered in an address to the Students' Representative Council of the University of Edinburgh. It is an able exposition of an all-important theme by an highly intellectual and honest seeker after truth. His views are broad, full of suggestion, and should lead those who read his expression of them through nature up to nature's God. It is a valuable brochure.

THE GOSPEL OF COMMON SENSE, as contained in the Canonical Epistle of James. by Charles F. Deems, D.D., LL.D., Pastor of the Church of the Strangers. New York: Wilbur B. Ketcham, 13 Cooper Union. Price $1.

This tasteful volume is the outcome of a series of sermons preached by the author on the Epistle of James in 1888. But its chapters, however, are in no sense sermons, but practical expositions of this most practical epistle. Dr. Deems has pierced with his Ithuriel spear both the head and heart of the Apostle, who seems to have possessed a larger amount of mother-wit than any of his compeers in the apostolic band, and thenceforth there has flowed this volume of common sense for the guidance of men upon the earth. There is no mere verbiage in its composition. Every sentence is full of thought and every thought has a practical bearing. It will be a monument to Dr. Deems more lasting than brass.

REPORT OF THE CENTENARY CONFERENCE ON THE PROTESTANT MISSIONS OF THE WORLD, held in Exeter Hall, June 9th–19th, London, 1888. Edited by the Rev. James Johnson, F S.S., Secretary of the Conference. Vol. I., II. Fleming H. Revell. New York: 12 Bible House. Astor Place. Chicago: 148 and 150 Madison Street.

Every reader of the name of these two volumes will have large expectations regarding the information furnished by them and the stimulus given thereby to missionary effort. A conference composed of representative men from all Protestant missionary societies in every part of the world, and devoting fifty meetings to a searching scrutiny into each department of missionary labor and to the public statement of the results, must have thoroughly ventilated everything connected with missions, and have thrown upon all a white light. This is all included in these noble volumes of about 600 pages each, which are a very storehouse of information and should be in the library of every Christian family.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

THE PANSY, JULY, 1889. Her Mother's Bible, *Pansy*. The Way Out. The Blind Boy's Patience. Margaret's Fire-works. Hester's Experience. A Practical Joke—Swedish Fishwomen. Bob—a Story for Boys, *Margaret Sidney*. All Along the Line, *R. M. Alden*.

ATLANTIC MONTHLY, SEPTEMBER, 1889. The Isthmus Canal and American Control, *Stuart F. Weld*. The Gold Heart, *H. P. Robinson*. James Wilson, *F. Gaylord Cook*. Americans at the First Bastile Celebration, *J. G. Alger*. The Day of Rest, *Charles W. Clark*.

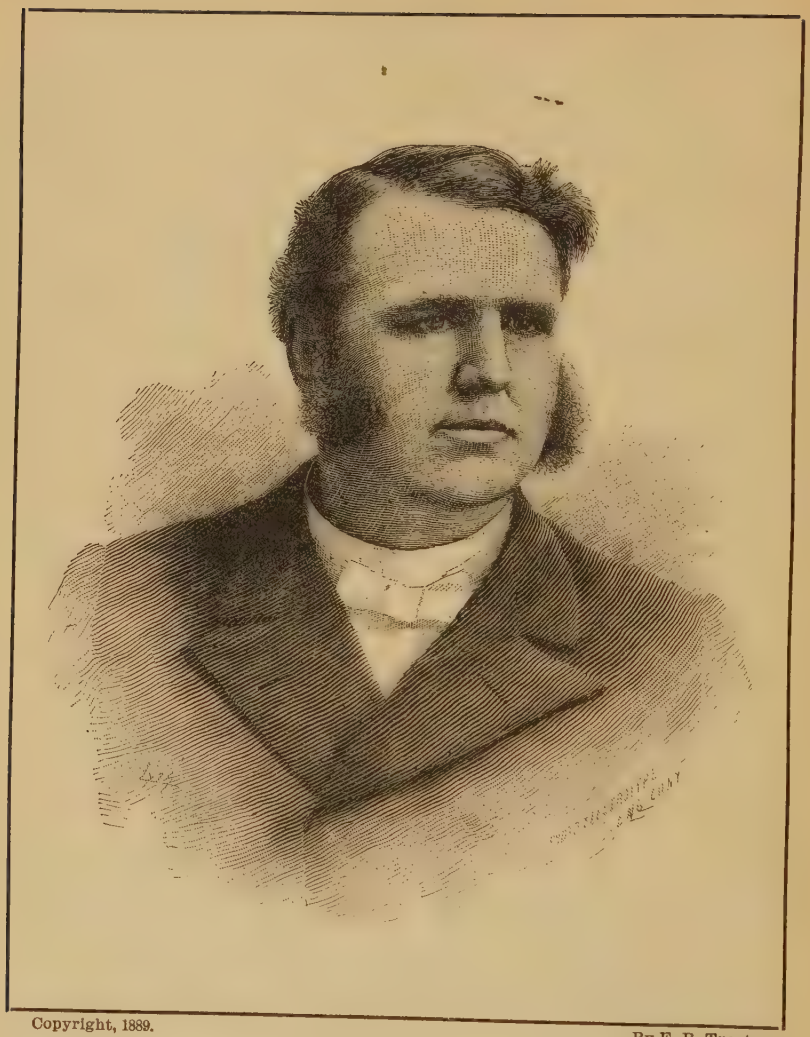
HARPER'S MONTHLY, SEPTEMBER, 1889 American Artists at the French Exhibition, *Theodore Child*. The Religious Movement in France, *Edmond De Pressensé*. Kentucky Fairs, *James Lane Allen*. Holy Moscow, *Theodore Child*. London Mock Parliaments, *John Lillie*.

HOMELETIC MAGAZINE, SEPTEMBER, 1889. Christian Reunion, its Ideal and Standard, *H. R. Reynolds, D.D.* The Two Witnesses, *Rev. A. T. Bott*. Joshua and Naaman the Syrian, *W. Irwin, D.D.* Eli's Weakness, *Rev. C. H. Irwin*. Popularity No Criterion of Worth, *J. Willcock, D.D.*

LIPPINCOTT'S MAGAZINE, SEPTEMBER, 1889. Frontispiece, Portrait Edgar Fawcett. Recollections of George W. Childs. The Australian Ballot System, *Charles Chauncey Bimey*. Our One Hundred Questions. The Log College and Early Presbyterianism in Pennsylvania, *Anne H. Wharton*.

THE CENTURY, SEPTEMBER, 1889. Frontispiece. Portrait of Chief-Justice Marshall. Napolean in Exile, *Eleanor C. Price*. Abraham Lincoln—Cabinet Changes—Chase as Chief Justice, *John G. Nicolay and John Hay*. The Pharaoh of the Exodus and his Son in the Light of their Monuments, *John A. Paine*. Telegraphing in Battle, *J. Emmet O'Brien*.

POPULAR SCIENCE MONTHLY, SEPTEMBER, 1889. Frontispiece, Portrait of Joseph Lovering. A Study From Life, *Olive Thorne Miller*. The Wastes of Modern Civilization, *F. L. Oswald. M.D.* Some Modern Aspects of Geology, *Prof. G. H. Williams*. Origin of the Rights of Property, *H. J. Philpott*. Arctic Ice and its Navigation, *A. A, Ackerman*.



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By E. B. Treat.

J. R. Day

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THE

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SERMONS

CHRIST THE MIRACLE-WORKER.

BY JAMES R. DAY, D.D., CALVARY METHODIST EPISCOPAL CHURCH, NEW YORK CITY.

This man doeth many miracles.—JOHN xi., 47.

THAT Christ as a historic person lived upon the earth as Homer or Aristotle lived is a fact which compels and receives the credence of all candid people.

The myth theory has been laughed out of intelligent criticism because it would destroy all histories, however modern and authentic. Archbishop Whately, in his "Historic Doubts," answered Renan before Renan was born and Strauss when he was but a lad. He showed that the reasoning that rejects Christ would disprove the existence of Napoleon. So the ingenious attempts to prove that Christ was but a product of His time, the personified ideal of a far-off age in a moment of religious and moral exaltation, has never made a very profound or general impression upon the world. Not only because no age has ever been equal to such a concept, but because it carries down in a confused wreck all history. This is seen and admitted, and from this ground the enemies of Christ have ingloriously retreated. But what they have failed to achieve by a denial of the historic Christ by the myth argument, they hope to accomplish by a pseudo-faith. The Saviour existed. He lived and taught among men, but He was only the best of His kind, they say. He was very perfect, very pure, and of such wisdom as the world has never seen beside, but He was divine only as any body that is good and true

is divine. Just the same way you may be divine. They cannot pass by Him. They are put to shame, their own logic brings them into ridicule when they ignore Him and stop to praise philosophers, ancient and modern. What of Christ? is the question from intelligent listeners. They dare not reject Him for "fear of the people," and if they say that they believe Him, the question comes, Why do ye not follow Him? In their dilemma they say, He was a great teacher sent from God. It is the answer Nicodemus furnished them. They want to compromise. They have failed to banish Christ and now they plausibly say, "Let us believe in Him all together, only don't let us believe too much in Him." Let us believe that He was great and good, but don't let us believe that He had any supernatural powers.

They do not stop to consider that the same history that gives us the person of Christ gives us His resurrection and miracles. They fail to tell us why we should believe the historian in the one case and discredit him in the other; why he should be accepted concerning the fact of Christ as a person if he bears false witness of the works of Christ; why he should be believed when he says that Jesus was born in Bethlehem and grew up in Nazareth, and not be credited when he says that He raised to life the son of the widow of Nain; why he should be accepted as a reliable witness when he gives a thing that was a matter of history to himself, but spurned and rejected when he tells something which he saw with his own eyes and heard with his own ears.

It would seem that the objectors to the supernatural Christ had conceded too much for the safety of their logic when they accept the person of Christ, because precisely the same evidence from the same men carries with it the miracle-working Christ also. We can no more give up the supernatural than we can the historic Christ, and that which would force us to reject the one would compel us to abandon the other also.

Those who attempt to magnify the humanity of Christ at the expense of His divinity, and refine and philosophize the supernatural Christ out of the world, forget that Christ stands upon a basal rock of testimony; upon the testimony of the ages preceding His coming, upon His own testimony and upon the testimony of His enemies.

The Christ of the prophets was divine and a miracle-worker. They did not predict a mere human Christ, a man like Cyrus. The foretold Christ was miraculous in birth and works and character. Take away all of the predictions that invest Him with supernatural power and you have no Christ in the Old Testament. And the fulfilment of these prophecies, which no intelligent man disputes, is as remarkable as any miracle that He performed in His person.

His own claim is that He was supernatural. "Search the Scriptures." They testify of the virgin's son. "I cast out devils by the spirit of God." "Believe the works that ye may know, and believe that the Father is in Me and I in Him." He adopted the miraculous story of His birth. He never contradicted it. He was an impostor if it was not true. He said plainly

that He "came down from Heaven." And the story of the supernatural birth is as miraculous as the story of the raising of the dead, and if it is not to be credited, nothing in the New Testament is to be believed. Everything said by Himself and His friends breathed the supernatural and proclaimed Him a miracle-worker. His enemies testified of Him, "This Man doeth many miracles." That was the charge they made against Him. Strange, isn't it? In those days they were trying to kill Him by proving that He did many miracles. In these days they try to kill Him by attempting to prove that He never did any miracles. The chief trouble was that He made Himself equal with God and proved it by many marvellous works. The Gospels are all full of these charges of His enemies. To say they did not charge Him with working miracles would be to discredit the Gospels altogether, to tear them into shreds. To admit that the charge is in the Gospel is to admit that Christ did work miracles, according to His enemies. That was the case they made out against Him. That was why they crucified Him. "This Man doeth many miracles. If we let Him alone all men will believe on Him, and the Romans will come and take away both our place and nation."

We are satisfied to rest our case right on that testimony. It is not that of disciples trying to foist a teacher upon the world. They didn't know the meaning of the miracles themselves. But His enemies have Him arrested and secure His execution because He doeth miracles. And many of them; that was His habit, what He practised daily until all men were beginning to believe on Him.

No fact in human history is so buttressed about with immovable evidence from both friends and foes as the fact that Christ was a miracle-worker. Evidence from the same source, of the same character, from the same persons as that which proves that there ever was such a person as Christ, presents Him as performing supernatural works. The mere indirect and incidental allusions of Josephus, Tacitus and Pliny would have left Him buried in oblivion. The testimony that has presented Him to the world and is surer than that upon which the fact of the existence of a Josephus or Tacitus himself stands declares that He performed many miracles.

This is a fact which we wish the young people of this church would especially emphasize and examine. They will find it an immovable rock. The infidel must either give up the fact of Christ altogether or believe the supernatural and the miracles.

In fact, there has never been any serious objection to the teaching of miracles until the seventeenth century. As they rested upon the same foundation as the fact of Christ Himself, they were not seriously called in question. The denial of Christ's supernatural power has taken on its strongest form and received its largest emphasis during the progress of natural science. Not that all men at work in these lines have denied the supernatural. They have not except in a few cases where doubtless the bias had been previously determined. But the discovery of natural law and universal order was seized upon by the enemies of Christ to prove that there could be nothing

supernatural. Were Christ supernaturally born or to do miracles would be violence to the universal order and to violate natural law. And just in proportion as it was hoped or believed that this would serve as an argument, law was deified and put forth with high-sounding words, and all beings were put under that law and made subject to it. Every body found in this earth was under it, and no one could annul or suspend that law, or make any other use of it than all men might make. Christ was in the form of a man and therefore could not change law.

To be sure, men can know but very little about universal order, but that seems to be no embarrassment. There are minds that can believe any amount of the unbelievable or marvellous in nature who can believe nothing in religion. Now, it needs no argument to show that we do not even know that there is such a thing as universal law. We know but precious little about the government of this universe any way. We have found out some things about our earth, how it is governed; but our earth is a very little mote, an atom, and what we know of our earth must be often revised. Not a month scarcely that something settled in science is not unsettled by further investigation. It looks now as though much of astronomy would have to be revised. Science deals only with secondary matters. It has never presumed to work at first causes. The thought is that we do not know enough of natural law so called to deny plain evidence of facts. It is the sublimest folly to oppose facts with theories, and with crude theories that the world is not sure of from one month to another.

But suppose it be true as may be, as indeed it probably is true, that universal law reigns everywhere. Is it therefore to be inferred that there is no place in the universe for a supernatural Christ? Are we to believe in universal and uniform law without a law-maker and ruler? There seems to be no trouble in believing in such a Being so long as He is a *spirit* and remains outside of forms of matter and the visible operations of natural law. But why may not such a Being put Himself into form? Why may not He who puts life, that unseen and subtle and mysterious somewhat that we call life, into a rose—why may not He who puts thought and love and will, those marvellous spirit forces, into matter and substance and figure, put Himself into human form? And may not this Spirit Being in human form govern this world?

Would uniform law yield to a Spirit Being without form or parts? That is universally conceded. The Spirit God who made it can govern it as He pleases. Why then may it not yield when that Spirit Being takes the form of a man? Is it logical to say that universal law and order will not obey man, and Christ being a man cannot interfere with it? Is that a logical statement? Is that a syllogism? It is a sophistry. Suppose you state it this way: Universal law will not yield to man but it does yield to Christ, therefore Christ is more than man—Christ is God in human form.

But we claim that there is nothing very remarkable in the fact that Christ should extend or superadd in matters of so-called law, because law is not such a formidable thing as you have been taught to believe. It is nothing, it

is nowhere, it has no personality or genius or power, it does nothing. It is only a name, something said of the way nature is seen to act. It is what men are pleased to call a uniform method. It doesn't cause nature to act. It doesn't tell who acts upon nature, or why it acts. It ought never to have been used as a name, for it is misleading. It is not an unalterable, unchangeable somewhat. It doesn't preside over nature. All there is to what is called law is, that in the natural world things operate upon a fixed plan or by uniform method unless interrupted by a superior order or intelligence or force. And that takes place every day of the year, in nature without the interference of man as when an added force comes in and changes water into the juice of fruit, or as when man interferes and by a superior force or agent overcomes gravitation or changes chemical substances.

By the operation of the supernatural, by a miracle, there is no violence done to nature. The special is introduced into the universal—or a new force is superadded and you have a different product, another result; and chemical science shows us that that thing is not uncommon in nature. The agency of man does the same. As when he sends a railway train across the continent, or a cannon ball through the air. He introduces a new force that overcomes the force of nature. His will with witty inventions masters gravitation.

An interruption of uniformity, a change by an agent, in methods that cannot change themselves, that is not a violation of law.

But suppose it were a violation of nature for Christ to work a miracle. Nature is not the greatest thing in the universe. It is almost the smallest thing. Spirit that wills, that is free and accountable, that loves and believes and chooses—one such spirit nature is greater than all suns, more marvellous and mighty in its smallest activities than the movements of all worlds insentiate, unconscious of their existence. We talk as though dumb nature were greater than the mind that planned it. To deny the possibility of miracles would drive us to materialism without a personal God. For surely if there be a personal God there is nothing inconsistent in the thought that He can express Himself through nature to created intelligences and for them. It is not strange that Christ should work miracles if He is what the Prophet predicted He would be. Indeed, it would be strange if He did not. It is no more remarkable that Christ should change a regular process of nature by carrying it forward to a special order and purpose, or by arresting it for the time, than it is for a man to hold a plow. Neither is He in contradiction with Himself, or is there any intimation of a lack of perfection in the plan. The divine mind, not nature, is the power that administers. The divine mind, not nature, is infinite, and there would be no contradiction or violation of plan if the divine mind were to blot the whole system of nature out of existence by the same edict by which He created it from nothing. To make out that a change in processes of nature would be a violation of the divine mind one must establish the fact that the divine mind has a similar and unalterable method with nature of which nature is the expression; that indeed

the Infinite mind and nature are the same. That is pantheism. The Christian teaching is that the Divine is outside of nature and operates it as man operates the machine he has made. And a change of the machine is not a change of Himself. Neither has He made a machine that He cannot change.

But what if all things involuntary like the stars and bloom of the flowers are by the immediate and persistent will of Christ; what if that which we call gravitation is the will of Christ and what we call vitalism and growth and force is the power of Christ, would there be any violence done by a change of purpose and consequently of results? Would His nature be violated by a suspension of His will in any given case so that the sun stops or death ceases or the work of paralysis is arrested? Suppose you take the Bible view that by Him all things consist and that what we call miracles are but the uncovering of a universal fact at one or two points or in a few special cases. Can any one disprove that?

And mind you, we are not required to prove out of nature that Christ worked miracles, but simply to show that so far as we know nature there is nothing inconsistent or improbable in the testimony of the disciples and the early enemies of Christ that He did do miracles.

We believe the testimony because such was the character of the Christ prophesied to come at that time that He may be expected to work miracles, that indeed if He were not supernatural in character and works He would not have answered the prophetic description and also because our knowledge of nature finds in her order and operations the natural and easy field for superadded force of mind and will and the presence of a controlling agent.

But it is objected that the teaching of the supernatural is unworthy, because it appeals to our wonder and awakens our amazement more becoming the barbarous and half-civilized. We are better suited to listen to appeals of reason. Well if that were so, it might be answered easily that the description of the semi-civilized and barbarous characterizes very fully the times and peoples to whom miracles did come, and out of deference to an enlightened age, with the Divine Spirit to help its rational powers, they are not wrought any more.

But the mistake is made by considering the miracles of Christ as wonders or mere spectacular affairs to astonish the people. That is not what the Scriptures teach them to be. The New Testament refers to them as signs; and Christ spoke of them as works.

We have to keep in mind that for ages a Messiah had been foretold who was to be supernatural. The plan of His coming was of that sort. The plan, the manner of His birth, His mighty works had been predicted and these prophecies were widely known. And an objection to a miracle-working Christ is an objection to the whole scheme of revelation, to the decalogue and the theocracy, and to the entire system of Christianity. For Christ is the central figure of the whole pattern. The warp and thread inclose a supernatural, a miracle-worker; and if you take this character out there is nothing with which to explain the system.

Then Christ was only giving the signs of His authority, only performing the works which it had been said He would do. He was not making a show of curious and marvellous powers, but was asserting an authority, showing His credentials to the Messianic office. There had been contestants and pretenders. But He was the only one who could do the works. John sent to know about Him, and Jesus sent word back, "The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached to them." That settled it. John recognized Him. And it seems to me that nothing less than miracles would have been adequate or worthy. Certainly some sign of authority had to be given. And it must be a sign that He was divine; that He had authority over conscience and conduct, for He had come to establish a religion, to bring out and enforce the old and impart power of obedience and furnish reward and hope. He then must show that He was more than man, for no man has such authority, not even Moses or Elijah. And if He was to be accepted as more than man He must be able to do more than man. So that when men saw the work there would be nothing left but to say, "It is a sign." "How can a man do such mighty works?" "Men did not raise the dead." "Since the world began was it not heard that any man opened the eyes of one that was born blind." This was what laid the obligation of belief upon the people. He insisted that He was to be believed for the works, and if He had not done these supernatural works they would not have been under obligations to believe. "If I had not done among them the works which none other man did they had not had sin, but now have they both seen and hated both Me and My Father." "This is the condemnation that light has come into the world and men love darkness rather than light."

The importance of the miracle as a sign of authority we can hardly imagine, since we stand in a world upon which light has been shining for two thousand years. But our knowledge of the human mind and conscience ought to show us how futile would have been all attempts among men upon the part of any one who did not first establish his authority. Nothing less than a firm belief in the divinity of Christ would have sufficed, for men's preconceived opinions were to be broken up, their wills subjected, their consciences readjusted, and on the new belief was to stand the confidence of the soul in future worlds, and upon this foundation be reared a civilization the walls of which are now fast going up, and the proportions of which are coming into sight.

The wonder ceases when we see the meaning and relationship of miracles. Had the dead been raised to show the juggler trick and performance of a man, the lack of proportion of adequate result would have been its refutation. But when the raising of the dead stands related to the raising of worlds into gigantic civilizations and abundance of peace, and the establishment of human hearts in the hope of immortal things, we are not amazed that the dead are raised, but the wonder is that such power did not raise the dead of all cemeteries. The result justifies the mighty sign of His authority. Miracles become very natural and even little things when viewed in their relation to the mighty

things they confirm and predict. Anything less would have been unworthy of such vast moral and spiritual magnitudes.

Strange insistence of short-sighted minds that demand that the Christ of this world shall not be unusual or unlike man, and that He shall do nothing that man cannot do. Strange demand that man shall not be required to believe the supernatural, that all that is unlike man and unlike nature and strange shall be taken out of the account. Do that and you have no one left in whom to believe but a man, and what kind of a Saviour of men would a mere man be, and what would there be in a gospel that is bounded by nature and life's commonplaces to help you hope for a life and immortality beyond the confines of nature? Ages ago such a religion would have been forgotten and would now have its place in the rubbage of the world's guessing philosophies.

In this connection we ask you to glance at the miracle of the religion of Christ to-day.

The Gospel is a perpetual miracle and the greatest miracle ever known. The regeneration of a soul and the spiritual enlightenment of a man is a thousand-fold greater miracle than the healing of a withered hand. The great movements of Christianity have been spiritual movements, whose fruits are seen in advanced morals, increased purity, the elevation of human estate. Fetichism never improves. The black heathenism of India and Africa remains the same forever. Mohammedanism never improves the race. Its devotees remain unchanged a thousand years. Not a germ of the arts and sciences or of modern civilization is to be found in it. But the genius of Christianity is progress, and had it not been incumbered by barbaric forms, and rejected for gross and perverting substitutes, there is every reason to believe that it would have given us our present form of civilization hundreds of years ago. It opens out unlimited fields of advance for the human race, and its genius and inspiration kindle all divine aspirations and distill all holy affections and create the magnetic bond of all noble and unselfish and useful fellowships. It sympathizes with all useful knowledge and discovery and all chaste and elevating art and literature. If it were obeyed there would be no drunkenness, and no divorce, and no murder, and no adultery, and no theft, and no cheating, and no cruelty to man or beast, and no lying, and no slander, and no profanity. But all minds would be thoughtful and all hearts pure and hopeful, and the world, in spite of death and disease, a universal summer day of light and hope. O how can any one doubt that He who brought such a religion, so all-exclusive of every form of evil, so all-inclusive of every good, is divine? How can one doubt His power to work the little miracle of healing a withered hand, who is everywhere healing withered hearts? O how can one doubt His power to raise the dead Lazarus or the son of the widow of Nain, who is in every land by the mighty influences of "the law of the spirit of life," making men "free from the law of the sin and death"?

The greater miracle proves less miracles.

We study a band of men. We notice different nationalities, different

churches, different politics represented in agreeable fraternity, and we say, "It could not have been so five hundred years ago." Narrow-minded and selfish-hearted human nature before it learned the spirit of Christianity insisted that they should all be of one nation and form of religion, and a heated political strife would not have ended in fraternity, but in annihilation of the one side or the other. This is the bloom of that bud long kept from flowering, whose petals were Hebrews and Romans and Parthians and Greeks and Egyptians and Arabians, all made one flower by the power of Christ's divine love. The greater miracle proves the less miracles.

The persistency of the teaching. Age after age it remains. Floods of sensuality, fires of avarice, snows and frosts of selfishness, pestilences of all manner of uncleanness, but it abides, and "instead of the thorn comes up the fir tree, and instead of the brier comes up the myrtle tree, and it is to the Lord for a name, for an everlasting sign that shall not be cut off." The fire worship is a curiosity only, the Brahma is a romance, the white mule and the fanatic of Mecca a fiction, the mounds of the Aztecs are levelled, the temples of the Druids are buried so deep that the scholarship of the ages cannot resurrect their history, but millions more of men worship Christ to-day in civilized lands than worshipped Him a hundred years ago. The greater miracle proves the less miracles.

Other names are without power. Not oftener than once in many months do we care to hear the story of any other man, but every week in sermons, in prayer, in songs, that magic name holds the hearts and minds of the most enlightened people on the globe. And the more of Him there is in the sermon the mightier is the sermon. The more of Him in the story the more enchanting is the story. "Thou hast given Him a name that is above every name." The greater miracle proves the less miracles.

We stand under the morning star of Christianity. After all, what is is only a prophecy of what is to be. Greater works than these shall be done. The wonders shall never cease. Is there any hope except in the supernatural Gospel? Is it not because of its divine and miraculous character that men hope? Is it not true that those faiths that magnify the supernatural are the only progressive, adequate and regenerative faiths out of which are born the world's reformers, the only brotherhoods that are more than in romance?

What book is to last? The Bible. And why? Because of the supernatural that man finds in it. We put it down beside all books. Bring them in, pile them up a mountain high. The Bible outweighs them all. There comes a time when man turns from every one of them because there is nothing supernatural in them. He is done with nature. He is inquiring for supernature, and this is in the Book. Eagerly he searches the miracle Book. On its page only, he reads: "Let not your heart be troubled. Ye believe in God, believe also in Me. In My Father's house are many mansions."

O, young man, don't be deceived. Don't imagine that the strongest religion this world has to offer you is a weak "ethical science." Jesus is mighty to save. This is His supreme miracle. And if you and I, going out

from here under the bright stars to-night, will consent to walk with Him in reverent inquiring faith, repenting of and forsaking our sins, our hearts shall burn within us, for He will talk with us by the way, telling us the miracle of His love.

THE PURPOSES SUBSERVED BY THE RECORDS OF THE SINS OF GOOD MEN IN THE WORD OF GOD.

By Wm. M. Taylor, D.D., LL.D., Broadway Tabernacle, New York.

And Noah began to be a husbandman, and he planted a vineyard: and he drank of the wine, and was drunken.—Genesis ix., 20, 21.

Some years ago there was sent to me, I never learned by whom, a book bearing the imprint of a noted infidel publisher, and consisting of a collection of all the passages in the Bible which describe the sins of those who are therein recognized as the servants of God. The perusal of these extracts from the Holy Scriptures set me to thinking on the question, What good ends have been served by the preservation of such records in the Word of God? and I propose this morning to share with you the results to which my meditations led me. The passage which I have just read from the history of Noah happened to be the first extract in the book to which I have referred, and it may serve as well as any other for a text for such a subject. But let it be well understood that I do not argue here with the scorner. I know, indeed, that all such narratives are sneered at by the vulgar votaries of unbelief. But I am not concerned to take up anything which they have said regarding them. There is no argument in a sneer; and if these antagonists were not making sport over the sins of Jacob or of David, they would be over something else in the Bible; so it is not worth the while here and now, at least, to trouble ourselves about them. But I am concerned for those devout and sensitive spirits who have been really troubled by coming, in the Word of God, on such a record as this, and on whose hearts the matter has lain so heavily that, though they have not cared to speak to any one on the subject, their spiritual joy has been greatly hindered thereby. It is for them and to them I speak, if haply I may not only remove their perplexity, but also show them how these narratives may be turned to an edifying use, and furnish another illustration of Samson's riddle, "Out of the eater came forth meat, and out of the bitter sweetness."

I. Now, in the outset, let it be clearly noted, that the record of a sin in the Bible is not the approval of that sin. Because, under the guidance of the Holy Ghost, the sacred writers have given us an account, for example, of Jacob's trickery in the deception of his father, or of David's sin in the matter of Uriah the Hittite, we must not fall into the mistake of supposing that they either condone or approve these evils. On the contrary, the same Book which contains the record of such misdeeds, contains also, in the plainest terms, the

law of which they were violations; and sometimes, as in the case of David, there is a most explicit condemnation, also, of the sin. What could be more distinct than a statement like this, "The thing that David had done displeased the Lord"? Nor can we forget the visit of Nathan to the monarch, when, using the parable of the ewe-lamb as a probe, the prophet felt his way into the conscience of his master, and evoked the penitent confession, "I have sinned." Still more impressive is it to take note of the providential retribution that followed David throughout his life, after his "great trangression." He caused the death of Uriah, and the sword departed not from his house all his after days; he was guilty of impurity, and his son Amnon was guilty of the same sin in an aggravated form, to the outrage of his father's feelings; he committed murder, Absalom committed fratricide; he rebelled against the Lord, Absalom rebelled against himself; so that in fact his whole subsequent life was obscured by the shadow of that great eclipse. We must take in the entire record, and when we do that, we find that, so far from approving of the sin, the God of the Bible has revealed it for this among other purposes, namely, to explain the wonderful change in David's history from that point on, and to prove that even, in the case of those who are God's friends, "sorrow tracketh wrong, as echo follows song, on, on, on." The same thing is seen in the case of Jacob. There, indeed, we have no explicit verbal condemnation of the chicanery of which he was guilty, but as we read on, and mark how the deceiver was himself deceived by Laban in the matter of his marriage, by Rachel in the matter of the images, and, saddest of all, by his own sons in the matter of Joseph, we find that the condemnation of his sin is written most distinctly in the record of the retribution which followed it, almost to the very end of his days. Understand, then, first of all, that the record of a sin in this Book is not the approval of that sin, but may be introduced to account for the very things which came as its punishment.

II. But, advancing a step farther, we remark that these things are recorded here to indicate the absolute truthfulness of the sacred writers. Human biographies are for the most part, panegyrics. Which of them all would put emphasis, as my text does, on "the sin" that its hero "sinned"? They tell us all that is good about their subjects, but they say little or nothing about their blemishes. They take the advice of the familiar lines,

> "Be to our faults a little blind,
> And to our virtues very kind."

They act continually on the maxim, "Speak no evil of the dead." Nay, when a biographer tries to free himself from these influences, and endeavors to set before us the man as he was, with all his infirmities of temper, and selfishness of disposition, and exaggerated indignation at his pet aversions, men rail against him for murdering the reputation of his friend. They do not like to have their idols shattered. They would rather that their hero was not painted with the wart upon his face; and as the demand creates the supply, popular biographies are mostly eulogies. "Where are all the bad people buried?" said the little girl very naively, as she read the epitaphs in the

graveyard; and in like manner we might ask, "Who writes about the blemishes in a man's life? Where are the biographies that speak of men as they were—nothing extenuating, nor setting down aught in malice?" The answer to such an inquiry may be given thus, You will find them in the Bible. The sacred writers draw no veil over the errors, and imperfections, and positive sins of those whom they describe. They tell of the intemperance of Noah, the falsehood of Abraham, the cunning and deceitful selfishness of Jacob, the hastiness of Moses, the weakness of Aaron, the vacillation of Peter, and the sharp contention between Paul and Barnabas, with the same unvarnished truthfulness with which they delineate the excellences for which these great men were remarkable; and the historian who records that David was called "the man according to God's own heart," relates also the terrible story of his wickedness, without any attempt at extenuation or excuse? Now have we not in all this, especially as contrasted with other biographies, a corroboration of the inspiration of the sacred penman? Nay, more; when in the case of our Lord Jesus Christ they set before us a pure and perfect life, with just as little attempt at elaboration, and just as little effort at exaggeration, as there is of apology in the instances of the opposite sort at which we have glanced, may we not conclude that in both they are painting simply and only from reality? There was but one man who had a religious experience into which there entered no conviction of sin, and no emotion of penitence and He was the God-man. There was but one man who could be described as "holy, harmless, undefiled, and separate from sinners," and He was more than man. "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" That is the exclamation that escapes our lips when in this Book we read of others; but when we peruse these Gospels, and let the idea of that matchless life grow "into our study of imagination" until we have Him fully before "the eye and prospect of our soul," we are constrained so say with Thomas, when he was startled out of skepticism into faith, "My Lord! and my God!" The brightness of that perfect life is all the clearer because of the foil that is furnished to it in the record by the sacred writers of the sins even of the best of other men.

III. But looking at the subject from another point of view, we may see that these sins are recorded to magnify to us the riches of the divine mercy and long-suffering. When Paul speaks of himself as having been "a blasphemer, and a persecutor, and injurious," he adds, "but I obtained mercy, that in me first,"—that is, a sinner of the first degree,—"Jesus Christ might show forth all long-suffering, for a pattern to them who should hereafter believe in Him to life everlasting." The same thing may be said of Manasseh. Recall his idolatry, his immorality, his cruelty; then read this record, "And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers; and prayed unto Him; and He was entreated of him, and heard his supplication, and brought him again to Jerusalem, into his kingdom. Then Manasseh knew that the Lord He is God." Could there be any more convincing proof that God is

able and willing to save to the uttermost? And would it not, in this aspect of the matter, be a serious loss to us, if there were no such records in the sacred Scriptures? They tell sinners of the guiltiest and vilest sort that there is mercy for them, if only they will return in penitence to God. They preach to all men, everywhere, of the infinite love that is yearning over even the foulest sinners, and they declare that the greatest sin which any one can commit is to despair of God's mercy, and refuse to return to the enjoyment of His favor. Paul says, After me, any sinner; and the history of Manasseh emphasizes the same truth. Viewed, then, thus, such records as that of Paul and Manasseh are only repetitions in another form of the gospel which Isaiah proclaimed when he wrote these words: "Thou hast not called upon Me, O Jacob; thou hast been weary of Me, O Israel; thou hast not brought Me the small cattle of thy burnt-offerings; neither hast thou honored Me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast bought Me no sweet cane with money, neither hast thou filled Me with the fat of thy sacrifices; but thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities. I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." Let the sinner whose conscience is burdened with a load of guilt, and whose spirit is sunk well-nigh unto despair, take heart from such narratives, and let him cry unto the Lord, and humble himself before his God; then to him also there shall come acceptance, and peace, and joy, and hope, and ultimately Heaven.

But just as the cases of Paul and Manasseh attest God's mercy to the returning sinner, those of David and Peter show us how lovingly He receives the backslider. How far David had gone astray! Yet when penitence came, and he cried unto the Lord, in that pathetic ode which has come down through the centuries to be the litany of the returning backslider, he found such mercy that he could not but sing, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." And though Peter had denied his Lord "with oaths and cursing," yet when he came to himself, and returned to his allegiance, he was not cast out. Cast out? No, he was reinstated to his former place, and lived to strengthen his brethren from his own wonderful experience. These great sinners were also great penitents, and their cases are here described, that no one who has fallen away should be tempted to remain away, but that every backslider should be encouraged to return and be forgiven. No matter how heinous our falls may have been: "He will heal our backsliding; He will love us freely." Return, then, O wanderer, to Him from whom you have strayed. Do not despair. Do not judge God in Christ by the standard of your own heart. Do not judge Him even by the character and conduct of those who call themselves His children. Judge Him only by His own words. Is it not written, "If from thence thou shalt seek the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul"? Even from thence. What

does that expression mean? It means from the dark depth of David's sin; it means from the black ingratitude of Peter's denial; it means from anywhere this side of the grave! Think of that, O broken-hearted brother, that hast fallen from lofty Christian experience into some aggravated sin; think of that, and go back to the Lord. Go and weep thy tears of penitence over His feet, and He will say, "Thy sins are forgiven thee; go in peace."

IV. But turning the subject round, and looking at it from still another side, these records of the sins which some of God's people have committed are preserved in the Scriptures in order to put us on our guard. They say to us, in the most emphatic manner: "Let him that thinketh he standeth take heed lest he fall." If such men as Paul and Peter, and Barnabas, and Abraham, and David fell, how much need have we to be vigilant? No station in society, no eminence in the Church, no excellence in general character, no mere possession of genius can keep a man from sin. Nay, more; not even the gift of divine inspiration can preserve its possessor from a fall. Nothing can do that but the grace of God working in us through prayer and persevering watchfulness. I say persevering watchfulness, for our vigilance must be maintained so long as life on earth shall last. The command is "Be thou faithful unto death." We often speak of youth as the most dangerous time of life; and, indeed, when one has regard to the new nature which begins to assert itself in the opening years of manhood, to the inexperience with which those in that stage of existence are characterized, and to the self-sufficiency by which, for the most part, they are distinguished, it would be difficult to exaggerate the perils which, especially in our large cities, beset the young. But youth is not the only dangerous time of life; for if we take the Word of God for our guide, it would almost seem as if the later stages of earthly existence were more trying and perilous even than the season of youth. This at least is true, that the saddest moral catastrophes of which the Bible tells occurred in the history of men who were no longer young. Noah and Lot were advanced in life when they were ensnared by strong drink; Demas was not by any means a novice when he forsook Paul, having loved this present world; and David was past the mid-time of his days when he committed his "great transgression." Moreover, against these instances we have those of Joseph, of Moses, and of Daniel, all of whom in youth stood true to duty and to God. I say not these things to make the young less watchful, but rather to show men in the meridian or afternoon of life the necessity of continuing vigilance unto the end. So long as we are in the world we are in an enemy's country, and if we are not particularly on our guard we shall be sure to suffer. The world is full of defilement, and in passing through it we must gather our garments tightly round us, if we would keep ourselves unspotted from it. Even Paul could say that "he kept his body under, bringing it into subjection, lest that by any means, having preached to others, he himself should be a castaway." And if all that self-control and vigilance was needful in his case, how much more is it in ours? Be sober, then, ye men of middle age; be watchful. Take heed lest ye enter into temptation.

Give no parley to the adversary. Make a covenant with your eyes that they shall not look upon iniquity, and, realizing at all times the peril in which you stand, clothe yourselves in the panoply of God. But watching will not suffice. The Saviour said, "Watch and pray." Not watch and then pray. Not pray and then watch; but watch and pray simultaneously. While the eye is eagerly searching out the danger, let the heart at the same time be sending up the prayer, "Hold Thou up my goings in Thy paths, that my footsteps slip not." Thus shall you be kept in safety until at length ye enter into that land where your purity and your reward shall be alike indestructible.

V. But the records of the sins of good men in the Scriptures may keep us, finally, from expecting absolute perfection on earth, either in individuals, or in the Church. A great deal has been said in recent days about Christian perfection, and many have laid claim to its possession; but if there had been anything in it we should have heard less about it, for the highest excellence is unconscious of its own excellence, even as "Moses wist not that the skin of his face did shine." We have met with individuals who impressed us as having been a great deal better men before they imbibed the notions which led them to make such assertions regarding themselves than they ever were after. And certainly it is not without deep significance that we do not find any such thing in the cases of those saints whose lives are written in this Book. This ought not to keep us from laboring earnestly toward the attainment of "the measure of the stature of the perfect man in Christ Jesus"; but it may well sustain us under the depressing consciousness of the great failures which we make in our endeavors to reach "the mark for the prize of the high calling of God in Christ Jesus," and it ought to make us charitable in our judgment of others who are in similar case. Thus it has been a comfort to me many a time to remember that even such a man as Elijah ran away and flung himself "under the juniper tree"; and when I perceive that two friends have fallen out and departed asunder, the one from the other, the recollection of Paul and Barnabas helps me to believe that, though they may be both to some extent in the wrong, they may both be good men after all. Such a quarrel, indeed, is not a Christian thing; but still both the disputants may be Christian men. Many do not seem to understand how both of these statements can be true; but the record here of that sharp contention between two men who really loved each other and loved the Lord, may help to make the matter plain, and should keep us from that uncharitable disposition which judges of a man's character by its exceptional features, rather than by its general trend and tenor. There is a difference between being "overtaken" in a fault, and going deliberately into sin. In the one case, the man is running away from the sin, in the other he is going to it; in the one case he is run down by the sin, in the other he is going after it; in the one case his face is away from the sin, in the other it is looking toward it; and he has a poor knowledge of the workings of the human heart who does not clearly see that these two characters are perfectly distinct. Both of them may, on some one particular occasion, be guilty of doing the same act; but in the one it is the

nature of the man to refrain from such evils, while in the other it is equally his nature to indulge in them. Let us, therefore, learn to distinguish between things that differ, and let us be on our guard against pronouncing sweeping judgments which would assert that a man is no Christian, simply on the ground of exceptional—though really blameworthy—acts. Let us remember, too, that similar obliquities in ourselves furnish constant occasion for our appeal to Christ for help; nay, let us take comfort in the thought that His very perception of them in us is itself an appeal to His heart. A shepherd was once asked if he could distinguish the individual sheep in his flock from each other. He answered that he could; and being asked again how he did it, he replied, "Very easily; now, you see, that one has a piece of its ear torn off, that other has something wrong with its left eye, and yonder one has something the matter with its right foot." And as he went on, it became obvious to his hearer, that he knew each by its blemishes. Now the Good Shepherd says, "I know My sheep"; and who can say but that He too distinguishes each of us from all the rest by just those very failures and inconsistencies which we and others so deplore. If that be true, each of us may say, "How well He must know me!" and we have all so many imperfections of our own as to make it utterly absurd in us to anathematize or unchristianize others for those which we see in them.

Now what is true thus of individuals is just as true of churches. There is no perfect church upon the earth. There never has been, and there never will be, a perfect church in the world; and the fact that we have in this New Testament the record of evils having sprung up in the primitive times, under the very eyes of the Apostles, ought to keep us from being surprised, or even troubled, by the perception of similar things among ourselves. "I see so many men who are church members in good repute, conducting themselves inconsistently, that I have almost ceased to believe in Christianity altogether," so we sometimes hear a man exclaiming. But a careful study of the Scriptures might teach all such objectors that this is no new thing, and good logic might prevent them, if they wanted to be prevented, from drawing such a conclusion from such premises. Because there are so many dishonest men would they affirm that there is no value in honesty? If they would, then let them say, that because so many Christians, so-called, are guilty of inconsistency, there is no value in Christianity. Because my watch does not keep time, is there no such thing as true time at all? and is it useless to try to measure it exactly? The sins of Christians are sad enough; but why Christianity, which condemns them so thoroughly, should be itself condemned for them, is not very apparent, and they who refuse to join the Church because of the inconsistencies of its members, might just as well refuse to become citizens because so many men in office and out of office in the State are guilty of seeking their own selfish ends, and value the country only for what they can make out of it. But enough. Your time is exhausted, and I have done little more than skirt the edges of my theme; yet I think that I have said sufficient to convince the most prejudiced that it would

be a very serious privation, indeed, if the Bible did not contain just such records as those to which I have been alluding. They serve on the one side for warning, and on the other for encouragement; and so they have a lesson for every devout reader of the Scriptures. "Let him that thinketh he standeth take heed lest he fall," that is the warning; "I will heal your backsliding, I will love you freely," that is the encouragement. May God enable us to discover which of these we individually need, so that in well-doing we may be preserved from the presumption of pride, and in backsliding we may be kept from the hopelessness of despair. Amen.

Children's Service.

UNPLEASANT CHILDREN.

By David MacEwen, D.D., Trinity Presbyterian Church, London.

Their houses shall be full of doleful creatures.—Isaiah xiii., 21.

In reading your Bible I wonder if you have ever come upon the words, "doleful creatures!" They occur once only and it is in the book of Isaiah. The great city of Babylon was then in its glory. It had splendid palaces and beautiful mansions, of which the people were very proud. They had no idea of what was soon to happen. But God could see it and could let His prophet Isaiah see it also. And what did they see? They saw that Babylon, with all its pride and wickedness, was soon to be destroyed, and all its palaces and mansions turned into ruins.

It reminds me of what I have sometimes seen in the views of a magic lantern. There is first a lovely view of palaces and gardens and gaily dressed people, and then as these gradually grow dim you see another view appearing of desolate ruins till all the palaces and gardens and people have faded out of sight and nothing but the ruins remain. There they are, without roofs or windows, and without any one near them, presenting nothing but broken-down walls, dreary wastes and marshy swamps, and the most miserable desolation. All this has actually happened to the once gay and proud and crowded old city of Babylon. And it was in view of its coming ruin and in order to show how very dull and dreary its condition would then be, that the prophet told the people not only that the city would become such a ruin, but also that the wild beasts of the desert should lie there, and that their houses should be full of "doleful creatures."

"Doleful creatures!". What did he mean by the words? "Doleful" means sad, gloomy, melancholy, and from what the prophet says elsewhere we conclude that he meant such creatures as owls and bats, wolves and jackals, the bittern and the cormorant, creatures of a gloomy nature, that won't be

friendly with people, that choose desolate places to dwell in, that utter weird and wailing cries that no one likes to hear, and that make the dreary wastes and gloomy ruins where they have their abode still more dreary and gloomy by their very presence there.

Now, I want to tell you that there are tempers and dispositions amongst ourselves that are very like these doleful creatures. Let me name some, that you may be on your guard against them. You wish life to be cheerful and pleasant, you wish home to be bright and happy, you do not wish to make other people dull or miserable on your account. Take care, then, that there is nothing in your temper to throw a gloom all around you—not only making you wretched in yourselves, but tending to make every one near to feel almost as dull and wretched as you do yourself. Let us have nothing corresponding to the doleful creatures of which the prophet speaks either in our hearts or in our homes.

Avoid *sulkiness.* A sulky temper is one of the most disagreeable of companions. No one likes to live in the same house with it. A passing burst of anger may be bad, but the sulks is far worse. It does not pass off quickly. The child that has it sits moodily in some corner, not bright and happy like "Little Jack Horner," but the very picture of ugliness and misery, and refuses either to be pleased or to give pleasure. Sulky people should live by themselves, for wherever they are their presence is anything but a comfort to others. A pretty face and the sulks do not agree well together. It is like a pretty flower with a bad odor.

Avoid *selfishness.* To be wrapt in self, and to have no thoughts or kindnesses for other people, is another of those miserable dispositions which no one can like or care to live near. A selfish person should have all the world to himself. Even then I believe he would not be happy. If, however, you wish to be thoroughly disagreeable to others—be selfish. Who can love you? Who can wish to live from day to day in your company? Who can set any value on your pretended friendship, or put any trust in your words, if you are known to be eaten up with the love of yourselves and to be always seeking your own and not another's good? A selfish spirit is enough to spoil home of its sweetest joy, just as a blight in summer may spoil a flower garden of its richest beauty.

Avoid *suspiciousness.* One who is always suspecting people cannot be happy, and as no one likes to be suspected you may be sure such a person's company cannot be pleasant to others. The way of looking at everybody by the side of the eyes, or staring at them as if you doubted their sincerity—put it far from you. Do not doubt those you ought to trust. Avoid imagining that those around you have any desire to do you harm, so that you move about like the porcupine with all its quills sticking up, as if you were continually in fear of injury. It is time enough to put up your umbrella when the rain begins to fall, and it will be time enough to distrust people when they give some good reason for it.

Avoid *sullenness.* There are people who are always inclined to look on

everything on the dark side. They brood and mope over the ills of life, pining and sighing, as though God has made them only to be miserable. They make one almost feel as if they thought it a sin to laugh. You cannot come into contact with them without a feeling of sadness and gloom. They have no spring in their step, no sparkle of gladness in their eye, no words of joy on their lips; all seems dreary and melancholy wherever they happen to be. And one could fancy that if they had their own way they would clothe all things in mourning. That is not the doleful spirit I would like you to cherish. Look at everything on its brightest side and not on its darkest. And do not allow sullenness to spread its great gloomy overshadowing wings on your path.

Now, I think you will see what I mean. Suppose that this world had none but sulky, selfish, suspicious, and sullen people in it, don't you think it would be a very miserable world, and like a place full of "doleful creatures"? What should your home be if all in it had the temper or dispositions I have described? Our Father in Heaven never intended us to have such homes as that. He desires that both our hearts and our homes should be bright and gladsome, and that all gloom should be driven away from them. Jesus came not to turn our palaces into ruins full of doleful creatures, but to turn our ruins into a palace full of radiant and joyous forms. And here I would like to introduce you to our friends who will drive doleful creatures away from you, for just as darkness disappears before light, so the gloom and sadness of evil tempers will vanish wherever these four friends happen to dwell.

Cheerfulness is one of these friends. Give it a place in your heart and there will be no fear of such doleful creatures as I have named troubling you. People will feel that your company brings comfort to them and not gloom. If you are truly a child of God you have a right to be cheerful. Think what an honor it is to have Him for your Father. Think how much He has done for you, and what precious promises He has given you. All that is good in this world is yours, and all that is beautiful and blessed in the world to come. You ought to sing for joy. And if you could always be cheerful think how much you might do to promote the happiness of others. A house full of cheerful people, cheerful because God is their Father and they live beneath His smile, would be a kind of heaven upon earth.

Helpfulness is another of these friends. For if you would be happy yourselves and make others happy, you must be ready to give help whenever you have the opportunity. Do you know why so many people are dull and moping in spirit and find so little real pleasure in their life? It is because they do so little for other people. The brothers and sisters of a family are always the brightest and happiest who are readiest to help each other. Little deeds of kindness have a wonderful power of spreading sunshine in a home. There will be no melancholy where every one is busy in doing good to his neighbor. Doleful creatures cannot exist where such helpfulness is practised, but they and all their gloom disappear before it, like the owls and the bats when the sun rises.

Hopefulness is also a friend whose acquaintance I wish you to make if you would be delivered from doleful tempers. People who are full of hope can never be gloomy. There is no treasure in this world so precious as hope. Christ came all the way from Heaven to make this treasure yours. He bore all His reproach and suffering, and died upon the cross that you might have hope. He is Himself your hope if you trust in Him. And when you think of all He has done and suffered to save you from your sins, and of all His love to you and His power to bless and make you happy—surely you ought to be full of hope. Sorrow may come and many things fitted to fill you both with sadness and fear, but hope should lift you up above them all as on a mountain top, and enable you to see the dawn of better times yet to come. Where this spirit of hopefulness is, the heart is never without its light, nor the home without its joy. It will be as a robe of brightness about you, like those which angels wear.

And then, the fourth friend you should have to drive away all dreariness and gloom is *thankfulness*. A thankful heart will be your best guard against all sullenness of spirit. Its language is—

> "When all Thy mercies, O my God!
> My rising soul surveys,
> Transported with the view, I'm lost
> In wonder, love, and praise."

As you think how little you deserve and how much God gives, you can never yield to murmuring and discontent. Sad as your lot may seem you will reflect how much worse it might have been. And as each day and each new year comes loaded with God's precious gifts, your joy in what He bestows will abound over all that He may withhold.

Thus let cheerfulness, helpfulness, hopefulness, and thankfulness stand by you and drive away, before their bright presence, all doleful creatures of temper or disposition that would made your life on earth, or the life of those closely connected with you, either gloomy or sad. And may it be yours at last to have a home in the palace above, where gloom and sadness are unknown, and where the ruins of earth, with all the doleful creatures that may lurk in them, shall give place for ever to "The city which hath foundations, whose builder and maker is God."

"DAY UNTO DAY UTTERETH SPEECH."

A beautiful world our Father has made,
Adorned with the sunshine and touched with the shade,
Artistic its beauty and grand its design;
Its Maker is glorious, matchless, divine.
The mountain, the meadow, the ocean, the stream,
In sunshine, in shadow, in moonlight's soft gleam,
Are pictures of beauty that speak to my soul
Of heavenly wisdom, of loving control.

—*E. M. H.*

EXEGETICAL COMMENTS

THE APOCALYPSE OF NOAH.

By Prof. Milton S. Terry, D.D., Garret Institute, Evanston, Ill.

The first great world-judgment recorded in sacred history is the Deluge which occurred in the days of Noah. Traditions of a similar terrible catastrophe are found among all the ancient historic nations. In Genesis, chapters vi.–ix., we have the biblical narrative of this great event, derived apparently from two different sources, but so woven together as to present no serious discrepancies. Our purpose in these exegetical studies is not to discuss the critical questions of date and authorship, but to eliminate the apocalyptic portions, and present them as so many chapters of a divine revelation given through the patriarch Noah.

I. God's Purpose of Judgment.—(Gen. vi., 3, 7.)

The first word of this revelation is that in which the divine purpose of penal judgment is declared, and has the form of an oracle uttered in heavenly council, much like that of Gen. iii., 22, in the Edenic Apocalypse. Jahveh is represented as looking down on the excessive wickedness of men, and grieved at heart to observe that all their thoughts and projects are continually evil. Then, as if addressing the holy angels around His throne, He gives utterance to the following:

3. My Spirit shall not dwell in men forever;
   In their transgression they become all flesh;
   But let his days be a hundred and twenty years.
7. I will wipe out men whom I have created,
   From off the surface of the ground,—
   Man, beast, and creeping thing, and fowl of heaven;
   For I am grieved that I made them.

II. The Ark of Salvation.—(Gen. vi., 13–21.)

Over against the expressed purpose of judgment there is next presented God's revelation of grace to Noah and his family. This righteous man and his family represent a small "remnant according to the election of grace," who are to be rescued from the perishing world. The oracle of revelation may be read as follows:

13. An end of all flesh has before Me come,
    For the land is full of violence from them.
    And lo, I will destroy them with the land.
14. Make for thyself an ark of gopher wood;
    Places like nests shalt thou make with the ark,
    And cover it within and out with pitch.
15. And this is that which thou shalt fashion it,
    Three hundred cubits let the ark be long,
    Its breadth be fifty cubits, thirty high,

16. A place for light do thou make for the ark,
And near a cubit finish it above,*
And set the door of the ark in its side;
So shalt thou make it nether, second, and third.†
17. And I, lo, I bring the flood of waters on the land
To destroy all flesh in which is breath of life;
Under the heavens, all in the earth shall die.
18. But I will make my covenant with thee,
And thou shalt come into the ark,
Thou and thy sons, thy wife and son's wives with thee.
19. And out of all the living, of all flesh,
Twain out of all shalt thou bring to the ark,
To keep alive with thee, both male and female.
20. From fowl and cattle and all that creeps the ground,
According to their several sorts and kinds,
Let two of each come to thee to keep alive.
21. And take thou with thee of all food that is eaten,
And gather it unto thyself,
And it shall be for food to thee and them.

III. Command to Enter the Ark.—(Gen. vii., 1–4.)

The inspired editor, who compiled the book of Genesis in its present form, seems, consciously or unconsciously, to have adopted the habit of apocalyptic writers in repeating important revelations. He represents another word of Jahveh, coming to Noah seven days before his entrance into the ark, and commanding him to take clean beasts and birds by sevens, and others by two of each kind. This at first strikes a critic as inconsistent with the former command, but there is no need of looking upon this difference as a self-contradiction, or an oversight of the compiler. The former revelation purports to have been given long before this one, and only briefly designates a male and female of each kind. Here a later and fuller revelation on this particular point adds that the clean beasts and fowls shall be taken by sevens. This is noticeably in accordance with the method of biblical apocalyptics. Daniel, for example, sees in vision a beast with ten horns, out of which comes a little horn (Dan. vii., 7, 8). A later vision reveals the little horn coming out of one of four notable horns, which had come up in place of one great horn of a goat (Dan. viii., 8, 9). There is no inconsistency between the two visions. The later one simply presents the same thing in other relations and with additional features. The sacred writer evidently designed to present the following as another and later word to Noah, given after the ark had been completed, and shortly before the terrible catastrophe of judgment was about to break upon the earth.

1. Then Jahveh said to Noah:
Come thou and all thy house into the ark,

* That is, finish the ark within about a cubit from the roof above.

† Referring to so many stories or halls, one above another.

For thee have I seen just before Me in this generation.
2. Of all clean beasts take thee sevens, male and female;
And of the beasts not clean twain, male and female;
3. Also fowls of heaven sevens, male and female;
To keep alive seed on the face of the earth.
4. For days yet seven, and I will make it rain
On earth full forty days and forty nights,
And wipe out all the living things I've made
From off the surface of the ground.

Such was the revelation granted to the ancient servant of God while the great world judgment was impending. The repetition of oracles served to intensify the certainty of the approaching destruction, and the overwhelming flood marked the end or consummation of an age. That fearful judgment on the antediluvian world is a type of every similar impending crisis which apocalyptic prophets are wont to call "the great and terrible day of the Lord." Such crises always break in sudden horror on a perverse and unbelieving generation. (Comp. Matt. xxiv., 38.)

In the Edenic apocalypse we find no specific note of time. The æons of conflict open into the indefinite future, and from the prophetic word (Gen iii., 15) and the symbols of judgment and life (v. 24), we only derive the general doctrine of a momentous consummation. In the Noachic apocalypse we have first a hundred and twenty years specified as the period to elapse before the end. Then, as the great and terrible day draws near another word is revealed to Noah, assuring him that in seven days the crisis will come, and that the overwhelming judgment will continue forty days and nights, until every living creature of the land shall have perished.

IV. The Purpose of Grace.—(Gen. viii., 21, 22.)

The judgment of the flood marked the consummation of an age, but the eight souls that survived the catastrophe entered upon a new age, and were God's chosen family to open a new era in the history of man. We wrest no law of sound interpretation when we recognize in these facts a type of the consummation of another and more historic age, when a wicked and adulterous generation were visited with unspeakable woe, and their city and sanctuary ruined as with a flood (Matt. xxiv., 15–22; comp. Dan. ix., 26, 27). That catastrophe not only marked the end of one age but opened another, in which the elect souls, who recognize in Jesus Christ their Prince and Saviour, went forth to magnify His name and establish His dominion. When Noah and his family went forth out of the ark, he recognized the divine mercy, builded an altar unto the Lord, and offered appropriate sacrifices thereon. Jahveh is represented as delighted with this new beginning (Gen. viii., 21), and, as if speaking in the heavenly council again (comp. vi., 3, 7 above), He thus expresses a purpose of compassion:

21. No more curse I the ground because of man,—
In that the imagination of man's heart is evil from his youth;

Nor will I smite again all life as I have done.
22. Yet, during all the periods of the earth,
Seed time and harvest, and the cold and heat,
And winter and summer and day and night shall not cease.

V. A New Commandment.—(Gen. ix., 1–7.)

After the divine purpose of judgment had been uttered in the councils of Heaven (Gen. vi., 3, 7), a command was given to Noah to build him an ark for the salvation of himself and family (vi., 13–21); now, after the foregoing utterance of a purpose of grace, we are presented with the following revelation of law:

1. Be fruitful, multiply, and fill the earth,
2. And fear and dread of you shall be on all earth's beasts,
And also upon every fowl of heaven,
In everything with which the ground is teeming,
And all fish of the sea into your hands are given.
3. All moving things of life for you shall be for food.
Even as the green herb have I given you all.
4. Only flesh in its life, its blood, ye shall not eat.
5. And surely your blood for your lives I'll seek,
From the hand of every beast will I demand it,
And from man's hand, from each man's brother's hand
I surely will demand the life of man.
6. Whoso sheds man's blood, by man shall his blood be shed,
For in the image of God made He man.
7. And as for you, be fruitful, multiply,
Swarm in the earth, and multiply therein.

VI. A New Covenant.—(Gen. ix., 9–16.)

Immediately after the word of commandment there follows God's revelation of a covenant with Noah and his sons. It is really a separate oracle, distinct from the preceding, and should be treated as an additional revelation supplementing and completing the foregoing revelation of law.

9. And I, behold, I make My covenant with you,
And with your seed that shall be after you;
10. And with each living soul which is with you,
Fowl, cattle and all beasts of earth with you,
From everything which goeth from the ark,
Even to each living creature of the earth.
11. And I will make My covenant with you,
And not again by watery flood shall all flesh be cut off,
Nor shall a flood again destroy the earth.
12. This is the sign of the covenant I make
'Twixt Me and you, and every living soul with you,
For generations of eternity;—

13. My bow I have established in the cloud,
    And it shall be the sign of covenant
    Between Me and the earth.
14. And when I bring the rain-cloud o'er the land,
    Then will be seen the bow against the cloud,
15. And I will bear in mind the covenant,
    'Twixt Me and you and every living soul in all flesh,
    And no more shall the waters be a flood
    To bring destruction on all flesh.
16. Thus shall the rainbow be upon the cloud,
    And I will see it and recall the covenant eternal,
    'Twixt God and every living thing in all flesh on the earth.

The Edenic apocalypse closed with the vision of the cherubim and the flaming sword; the Noachic has the significant symbol of the rainbow. This latter appears again and again in subsequent revelations, and ever suggests the gracious covenant made with Noah and all living things that survived the deluge. Noah and his family, in blessed covenant with God, with their eyes turned to that symbolic pledge of grace, going forth hopefully to replenish the earth and fill it with a better people than before, prefigure the hopeful beginning of every new era in the developing history of humanity. So, especially, after the overthrow of barbaric systems of world-power, and after the crisis and removal of the Sinaitic dispensation, the seer of Patmos saw heaven opened, and the Messiah's throne encompassed with a rainbow.

VII. Prophetic Curse and Blessing.—(Gen. ix., 25–27.)

The cheerful token of the rainbow inspires hope and confidence, but does not ensure against the perverse tendencies of human nature, nor save all saints from falling into shame. The coming of Christ, the glad proclamation of salvation, and the glorious visions of the Lamb enthroned, and of the New Jerusalem, have been followed by lamentable wickedness. We need not wonder then that wickedness manifested itself after the flood, even in the family of Noah. The patriarch's drunkenness and his son's sensual levity are plainly put on record. They have their lessons of admonition for all time. When Noah recovered from the effect of his wine, and learned the action of his sons as narrated in Gen. ix., 21–23, he was seized by the spirit of prophecy, and uttered an undying oracle. He who had received so many revelations touching God's judgments and mercies, became inspired to speak the following words of cursing and of blessing.

25. Cursed be Canaan!
    A slave of slaves shall he be to his brothers.
26. Blessed be Jahveh, God of Shem!
    And unto him let Canaan be a slave.
27. Let God spread Japheth far abroad,
    But let him dwell within the tents of Shem
    And unto him let Canaan be a slave.

This prophecy has its peculiar mysteries. We enter here into no discussion of them. It is sufficiently evident that this prophetic word of Noah is far-reaching in its import. Besides the obvious curse on sin and blessing on goodness, so fundamental throughout all divine revelation, we recognize in the blessing of Shem a suggestive Messianic prophecy. It is God who is to dwell in his tents, and the blessed truth is realized and the prophetic word fulfilled in the incarnation of the Son of God, through whose mediation man may come to dwell in God and God in him.

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The Rev. James R. Day, D.D., whose discourse appears in this number of THE TREASURY, has had a career full of interest and helpfulness to all young men who wish to make the most of themselves for God and humanity. He was born in the State of Maine in October, 1845, and may be said to have just fairly entered on middle life. His early days were upon a farm, but he had a romantic experience upon the Pacific coast which gave him a wide knowledge of the territory of the United States and of human life, happily passing through it without being led astray from the path of rugged virtue which his Christian parents had placed before him as at once a safeguard and a condition of all true prosperity.

His mother was the daughter of a pioneer Methodist minister, Abner S. Hillman, and his father a sturdy lumberman of Maine, a man of force, judgment and principle, whose neighbors relied upon him.

Dr. Day was in his twenty-first year when he was converted, and after studying at the Maine Wesleyan Seminary at Kent's Hill, one of the most efficient institutions of its grade established by the Methodist Episcopal Church, and at Bowdoin College, at Brunswick in the same State, he entered the Maine Conference, and was pastor in different cities, including in that body notably the Methodist Church at Bath, where his ministry was attended by extraordinary spiritual results, and an awakening which aroused the entire community and resulted in the conversion of several hundred following his powerful discourses, which united an argumentative force which convinced with a hortatory fervor which melted and moved, and the Chestnut Street Church of Portland, the best known and considered the most important church of the denomination in the State. From that he was transferred to the neighboring New Hampshire Conference and stationed at the Main Street Church in Nashua. By this time he had become widely known as a man of power from whom much was to be expected. Attention was attracted to him in Boston, and he was transferred to the New England Conference and stationed at the First Methodist Episcopal Church in that city. While here St. Paul's Church of the city of New York, sometimes spoken of as the Methodist Cathedral, became interested in him, and he was transferred to this city, spending three years in the pastorate of St. Paul's. A decided impression was made, the congregation enlarged, the people fearlessly instructed in spiritual things, and improvements made in the financial condition and alterations in the property greatly adding to its adaptation to various forms of Church work. At the expiration of his term he was transferred to Trinity Church, Newburg, a very important position, where his success was great, the church being crowded, a marked revival of religion occurring, and a large chapel, which had been a desideratum for many years, erected. Though he had been a member of the New York Conference but five years, he was elected a delegate to the General Conference, which met in this city, by one of the largest votes, standing second in the delegation of six. At the close of his three years he returned to New York, and is now minister of the Calvary Methodist Episcopal Church, and the usual success attends his work.

Dr. Day is as remarkable physically as mentally. He stands six feet two inches in height, weighs nearly 250 pounds, without being gross or rendered inactive by his bulk. His voice is a powerful baritone, capable of thundering with righteous indignation against wrong, or of softening into the most tender and persuasive tones. He is a member of the Board of Managers of the Missionary Society of the Methodist Episcopal Church.

Moses Before the Burning Bush.

By Edward P. Goodwin, D.D. (Congregationalist), Chicago.

Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb, etc.—Ex. iii., 1-10.

This is a wonderful fact in a book of wonderful facts. It is a wonderful history and this is one of the most wonderful incidents. When we were in Egypt I loved to think that the spot where the Lord appeared to Moses in the burning bush was near where we were. You will notice, while reading these old writings, that there is an angel of the Lord that appears to numerous people, to Hagar, to Jacob, to Abraham, and to Moses. Now this angel of the Lord must, in reason, have been the Lord Jesus Christ. The New Testament recognizes this idea. I believe these Scriptures mean us to understand that Moses communed with the Lord Jesus Christ. I know that it is a common idea that we must be careful how we attribute much knowledge of God to these old peoples of the Bible, because they knew not the Lord Jesus. Some say Moses wrote nothing, but to say that is an impeachment of Jesus, who said he did write certain things. Moses taught that Christ should suffer. Now you will ask, "Where did Moses say that?" Let us see. Moses was for forty days and nights closeted with God, or, rather, with the Lord Jesus. The plans of the temple came from him, and by faith in the Lord Jesus he led the people. I believe that all the old prophets clearly understood Jesus, and knew what He was coming for. If we die and have our names written as high in the temple of God as these old prophets, we shall have won greatness enough. It seems to me that in these interviews God had with these people He always impresses His personality.

Every true service of life is a service that must be rendered to God. No true light can be let in on the Scriptures except it be fixed upon God. Our loyalty means loyalty to Him. In your life and mine every hour's work of it is done for Christ. How insignificant our lives are, measured against the great names mentioned here in this Bible. What about the flaming bush? I have not time to go into a full and free explanation of it.

We have our thornbush. God knows we have that in our lives. But haven't we God with us? The Bible is with us always. Our bush does not burst into a flame. If God wants us to go to Egypt, like Moses, the bush will burst into flame. I don't suppose that Moses ever saw another flaming bush. Now let us be comforted. God is no respecter of persons or places. Shouldn't it be a comfort to you and me that we may one day see the flaming bush and know that God is near to us, and when He wants us He will surely find us out?

The Governor's Hasty Conclusion.

By Rev. H. L. Dray (Disciple), Ohio.

Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.—Acts xxvi., 24.

This was a resort to strategy when too closely pressed in conscience. Before this Paul's Master had received a like treatment (Jno. x., 20), "He hath a devil, and is mad." The last argument for a desperate cause. This worldling could see nothing but madness in an intense believer in Jesus and the resurrection.

Festus was mad. Like an intoxicated man, who thinks everybody drunken and himself sober. Why declare Festus mad? In a certain sense he suicided. He ignored his spiritual interests. Two men are in a burning house, one rushes out; the other, with the same chance of escape, remains and is consumed, who acts most rational? You know.

Are there any here who are stealing their hearts away from the heavenly message? I beseech you play the part of a mad man no longer. Confess Christ *now*.

Public Opinion.

By P. S. Henson, D.D. (Baptist), Chicago.

And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.—Matt. xiv., 9.

Herod had promised to the daughter of Herodias to give her whatsoever she asked, and she asked for the head of John the Baptist in a charger, a request that was granted. Herod dare not refuse, for he had not the courage of his convictions. He feared public opinion, though he knew he was doing wrong. Yet John the Baptist was never as eloquent as when his head was in the charger. Oh, would there were more Baptist preachers in Chicago as eloquent as John the Baptist before Herod!

There should always be a proper deference shown to the opinion of our fellows. There is a general desire to be thought well of by those with whom we are associated. Every baby will coo and crow when its mother smiles upon it. There are people who are deaf to public opinion, but they are the baser men. There is not a man with a spark of generous manhood in his nature, be he preacher, sailor, soldier, or statesman, there is not a man with any nobility in him, that can be deaf to public opinion. To make the most of a child, praise it; with man it is also a good course to pursue. It is not a good sign when a man says he does not care what people say about him. He is in a bad way. He is apt to be in the river soon, in jail, or in Joliet. He is either a fool or a villain. He ought to care.

There are men who do not care how they dress, who deny they have a fashion of their own. They ought to care and know better. We might name some. There are also others, who are fools or barbarians, who care not what others say of their morals or their manners, if they have any. Man has no right to disregard society, God and man. Public opinion helps man to Heaven. Man is afraid to be dishonest. Public opinion keeps him from being utterly bad. There are people who abominate the reporters and liken them to a plague, because they can't get away from the men of the press. It is a good thing, for it obliges them to be careful and live with some sort of decency. If they don't, they wish they had not been born, for the reporters will proclaim their impurity to the world.

Public opinion is very healthy in keeping society decent. Mighty evils go down before its might. It bore down the Tweed ring when the latter asked the world: "What will you do about it?" Public opinion is like the silent snowflakes that form the mighty avalanche that downed slavery. Public opinion overwhelms accursed evils, and extinguishes them.

Other institutions in this free country, with its free press and free pulpit, ought to go the same way, and if I had the ear of the chief magistrate of this city I would say to him, with all sincerity and fearlessness, that there is a rising public sentiment against a mayor continuing in office who dares not do his duty.

Deafness to public opinion ought to be deprecated. But there are times when it is right for a man to stand up against the people as did Noah, Elijah, Luke, John the Baptist, Savonarola, and Wendell Phillips. God bless them for what they did, and their courageous action shown. Many men are caught up by public opinion like Aaron and his calf. How many there are who have not the courage of their convictions because public opinion stands against them.

Worthy of It.

I may not reach the heights I seek,
My untried strength may fail me;
Or, half-way up the mountain peak,
Fierce tempest may assail me.
But though that place I never gain,
Herein lies comfort for my pain,
I will be worthy of it.

I may not triumph in success,
Despite my earnest labor;
I may not grasp results that bless
The efforts of my neighbor.
But though my goal I never see,
This thought shall always dwell with me—
I will be worthy of it.

The golden glory of love's light
May never fall on my way;
My path may always lead through night,
Like some deserted by-way.
But though life's dearest joy I miss,
There lies a nameless joy in this—
I will be worthy of it.

—*Ella Wheeler Wilcox.*

THE DEFECTS IN PULPIT AND PEW, WITH THE REMEDY.*

By Professor M. D. Bisbee, Dartmouth College, N. H.

There is much that is encouraging. The quantity and quality of preaching are of a high order, while the degree and steadiness of attendance is not discouraging. It is doubtful if preaching ever was more scholarly or sound. The charge, thrown out in some irresponsible quarters, that the pulpit is withholding its honest convictions, through cowardice, or uttering what it does not believe, is as cruel and false as it is contemptible. The popular slur on slim attendance certainly is not justified by the facts. However unsatisfactory the situation, the fact remains that, on the whole, and in the long run, nothing begins to draw like the preaching of the Word of God. This is the testimony of those who have the opportunity for widest observation. Still, the situation is not satisfactory. Only the best possible is satisfactory. The pulpit is not to be satisfied if it gets more than the theatre, the opera, the lecture, or the concert, but only when it gets all, for all the people belong to God, and upon the churches is laid the duty of their salvation and sanctification. Frankly, the pulpit does not have the hold upon the people that it ought, and we are called upon to consider reasons and to search for remedies.

We note, first, a lack of prompt adaptation to the changes of the times. Many of us go on beating over old straw, thinking that if we preach like Edwards we shall secure results like his, neither of which are possible. The New England pulpit once had full control of the situation and must bear the blame of its loss. If we expect a few missionaries to overturn the faiths and cults of heathen empires, and we see that they do, is it too much to require of the strongest pulpit ever set up that it should have held its own and controlled what came to it? Have not our efforts to withstand evil been more like Mrs. Partington, trying to keep the ocean back with a broom, than the sturdy Hollanders with their dikes?

The same has been true of other times. If we go back to the period of the renaissance, we find the Church, instead of putting herself at the head of the great movements of science, discovery and manufacture, spending her time, as Father Barry says, in fruitless discussions, chanting lovely anthems and weaving copes of broidered gold in cathedral stalls, while commerce and inventive industry were calling into existence huge black cities and millions of machine-made proletariat, who stand outside, brawling and drinking, tearing their bread from one another, working with despair in their hearts the while, as many hours of the day and night as they can toil and live, refusing to see any salvation in Christ, as represented in the Church of the period.

It is useless to think of lost ground, however, except with the thought of its recovery. At present the pulpit reaches but a small per cent. of the people. Over them it has only so much authority as is grounded in the reason, force and truth of its utterances. This audience, too, is changed greatly. Instead of taking its single weekly ration of solid doctrinal food with the same relish that it took its hard cider, daily, it now comes with about the same completeness of knowledge on all points as the pulpit itself. After he has done his best, the preacher knows that every hearer can sit at home and read a better sermon. Commentaries, newspapers, libraries and the multitudinous circles of information, leave the minister no exclusive fields of knowledge. His only resource is to make more vivid what is already known, and to transmute knowledge into life. Then the present, to a singular extent, is a reading age. Most people prefer to sit and read rather than listen, and there is much in this that is profitable. Multitudes are acquiring knowledge and forming convictions in this way, but it is making the work of the pulpit more difficult.

That we are open to criticism, I admit.

*An address delivered before the New Hampshire State Association of Congregational and Presbyterian Churches, Sept. 4th, 1889.

I resent the imputation that we have not the courage of our creeds, but I must admit that we are lacking in what I may call social courage. We do not, and we dare not, apply what we know to be the full Gospel standard to our own lives or the customs of society. We are not free from the sin of conformity to the world. We stifle our own consciences, and debauch those of our children, in our slavish submission to the social code. We seek the places that promise the greatest returns for this world rather than the next. Some of us claim privileges which, if not injurious, are stumbling-blocks to others. We should not dare to say what we think about the way some of the money is earned which supports us and our churches. We note the absence of servants in the pews, some of whom we know to be God's faithful children; they are at home getting the great Sunday dinner, or in some remote seat; but our lips are mute, for the minister's pew tells the same story. There certainly is a demand for something more of the heroic and self-sacrificing spirit. The age calls for Savonarolas, who will thunder in the ears of easy-going, luxurious Christians; but it will be in vain for us to thunder, unless we have the courage to stand out squarely by our example and take the consequences. There is something significant in the fact that, when the Israelites went through the waters, the priests went first. The world has a right to expect this always. The Greco-Roman civilization was saved to the world because faithful Christian missionaries had won the northern barbarians to Christ before they conquered Rome.

In the stormy times of the future everything will depend upon the attitude of the masses to the churches. Providence is emphasizing the call. A Father Damien here, a brother Crossett there, are being raised up to show us of what Christian heroism is capable, and what an admiration the world has for it. Such lives, like tidal waves, should lift us all to higher levels.

There are some encouraging features, one of which is the sensitiveness and responsiveness of the time to religious themes. The books that have the greatest run are religious novels, and they owe their success to this fact. The multitudes who have driven themselves through the interminable pages of Robert Elsmere, or the more attractive ones of Donovan, John Ward and the African Farm, are a testimony to this receptivity. The summer gatherings that succeed are those that have a strong religious element. The Concord School of Philosophy, though combining all the remnants of New England transcendentalism, and enjoying the strongest sentimental attractions, has dried up and blown away, while the School of Christian Philosophy lives on. The numerous Chautauquas seem to have the vigor of immortal youth. The gathering and combining of the young people is like the mustering of the hosts of the old crusades. There has been a growing sentiment for the last two or three decades, not always nominally Christian, which we may call a passion for humanity. Poets, like Mrs. Browning, have sung it. Novelists, like Dickens, Kingsley and George Eliot, have painted its possibilities. The best elements of socialistic philosophy have formulated it. Under the impulse of this movement, the bitter cries of outcast Londons have been heard, though no bitterer than before, and a thousand kindly charities have been instituted. No appeal now meets with such ready response as one to provide comforts and pleasures for the poor. The pulpit should have been beyond the reproach of having to follow the poet, novelist or philosopher in this matter.

But enough of the critical. What are the constructive resources of the pulpit? Take advantage of these favorable tendencies, and turn these movements into full Christian channels. Let the receptivity of the time for religious themes be satisfied with fresh spiritual food. This may be done, first, by enlarging the contents of the old familiar truths. Make the existence of God, instead of a vague abstraction, a sublime, concrete, present reality. Make the facts of sin, instead of hereditary disease or misfortune, to glare, like ten thousand burning eyes, into the every-day thought and life of men. Make

redemption, instead of a wise lesson by a kind teacher, a transaction to which all the infinities and eternities looked forward, and in which the resources of omnipotence were exhausted, while angelic hosts wondered, wept and ministered, the sun refused to look and the earth to hold its dead. Make repentance, instead of being sorry in a corner, to be full renunciation of the wrong, actual restitution of injury and genuine practice of new professions. Make charity, instead of a little perfunctory giving of one's surplus, to be a love as many-sided as human need and as spontaneous as the favor of God. Unveil the hell and the heaven, and make them so real that the lusts of the flesh, the lusts of the eyes and the pride of life will be shamed out of sight and out of mind. Men who preach in this way will be listened to, while Robert Elsmere lies on the table with the leaves uncut. But such men live above the world and near to God.

This may be done, secondly, by carrying belief out into life. Often has it been said, sometimes in scorn, that the Gospel has been exhausted, when the Church has only stepped over the threshold into those paradises where the trees of life and knowledge are not forbidden. The truths of salvation from sin are fairly well formulated, inculcated and assimilated, but those of sanctification hardly have begun to be sounded. We know in a measure what Christ means when He says, "I am the way and the truth," but how little do we grasp of the meaning of that other transcendent word, "life." There are worlds of meaning for us yet in that word in such passages as, "In Him was life and the life was the light of men." Surely this is not that vital element which makes the difference between organic and inorganic matter, which seemed to disappear for a time on Calvary. It is, rather, that power to become the sons of God which He gave to those who received Him, that power which reverses the whole course of the soul. Make this mystery a glorious reality. It is faintly illustrated in human lives. It is what Mr. Beecher meant when he said he cared not whether Joan of Arc saved or lost France; she saved the world and lifted it many degrees upward. It is what Longfellow meant when he sang how

"The tidal wave of deeper souls into our inmost being rolls,
And lifts us unawares out of all meaner cares."

It is what George Eliot meant when she longed to

"Join the choir invisible
Of those immortal dead who live again
In lives made better by their presence; live
* * * * * * * *
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge men's search
To vaster issues."

The grand reality of it is in the lives of the martyrs whose blood is the seed of the Church, and those equally genuine martyrs whose living testimony is her consummate flower and fruit. Preachers who think their work is done at the point of conversion cannot complain of dead and backsliding churches. Christians must be kept moving in the right direction, or they will go in the wrong one. It is the duty of the pulpit to keep them healthy and growing.

The last century or two has been a period of extension, characterized by missionary movements and the establishment of institutions. There are those who think that the next great world movement in religion, like the Reformation, will be a corresponding intensive movement, which will be characterized by the deepening of the Christian life in individuals and communities where it already exists. Some think they see the dawn of this better day already on the horizon. This age of greed and luxury and force, with so few aspirations worthy of immortal beings, is not to last forever. A new social order is coming, possessing, as one has said, not only comfort but culture; not selfish individual interests, but sympathy and brotherhood; when this world of thought, passion and energy shall be blended with a larger, holier, divine consent, in which all things shall agree. The pulpit must lead in all this. Christianity has taught the masses to dream of liberty. They must be taught that it is not license. Christianity has made socialism possible, and must see to it that social regeneration, and not anarchy, is the re-

sult. The oil and wine of the Gospel alone will heal the hearts of the social body. The Christian brotherhood alone will satisfy the fevered longing of the age. Here is where the pulpit is not representative of the New Testament, but here is our resource and our hope. Let us each adopt the motto of the gifted Bunsen: "To understand myself and the age, to apprehend what may be the prime end of each, and to minister according to my ability to that need," remembering the commission of Jehovah to Joshua: "Have not I commanded thee? Be strong and of good courage. The Lord thy God is with thee whithersoever thou goest."

Purposely, I have reserved but little time for the pew, for what is true of the one is true, in the main, of the other. The pulpit and the pew should be true yoke-fellows. Still, we of the pews have some sins to confess, and some aspirations for better things. We are too exacting. We go too much on the theory that we have paid our money, and have only to sit back and see the delivery of the goods, and we want the best article for the least money. We are too critical. We insist too much on being entertained, instead of being led and fed in work and worship, thus frightening away from the ministry young men who fear nothing else in the world. When we get a bright minister, we monopolize him, make a Sunday luxury of him, as we do our Sunday dinner. We monopolize the meeting-house, too, often when it cost us nothing, but is the gift of pious ancestors. We have too many kitchens and depend too much on caterers, culinary attractions, and spectacular performances. We leave too much to the women, as if the Lord's work were not worthy of the attention of strong men. We have too many small ways of raising money for Church work, trying to pick it out of the world's pocket—what the Mormons used to call "Milking the Gentiles."

But we are going to reform. We are going to show our full share of zeal, and then push the minister forward if he needs it. We are going to encourage, instead of criticise, until all the bright young men will want to be ministers. We are going to pray for our ministers, until they shall come into the pulpit feeling that they are borne up on unseen wings, and their lips touched with live coals from the altars of Heaven. We are going to live so that people will say again, "How these people love one another." We are going to take back seats and let the stranger and the poor have the best chance to hear our ministers. We are going to dress plainer, so the poor will not feel humiliated. We are going to make the Lord's house free as God's air and sunlight. We are going to stop those great Sunday dinners and let the tired girl come to church with us and sit in our pew. We are going to have even more church sociables, but make them genuine Christian love-feasts. We are going to give the Church the best strength of our manhood as well as of our womanhood. When money is wanted for church purposes, we are going to put our hands into our own pockets and give it cheerfully as the Lord loveth. We are going to be aggressive in temperance and all reforms, controlling then in the name and the spirit of Christ. We, too, have had visions of the better day, and are going to fall into line for the grand work of the regeneration of society and the complete bringing in of the kingdom of righteousness.

WHAT IS CHRISTIANITY?

By J. Aspinwall Hodge, D.D. (Presbyterian), Hartford, Conn.

Recent utterances of those who desire to be leaders in religious thought have rendered it necessary that this fundamental question should be carefully and distinctly answered. Clear conceptions and statements are very important. Many attacks upon our holy faith and many misleading declarations would be rendered futile by clear definitions, and still oftener they would not be made. Many writers, dwelling upon the infinite love of God, are unconsciously led to use expressions

whose real signficance they do not perceive, and whose error they would often be the first to repudiate. Yet the injury done, especially to the unreflecting, is inconceivably great.

I do not propose to state what Christianity is. The theological libraries of the centuries have not exhausted the theme, which is indeed the plenitude of the Gospel and of Christ Himself, and is to be unfolded throughout all time and eternity. I am to give a definition of Christianity—that is, to show to what class of subjects it belongs and how it is differentiated from the others which compose the class. That it is a religion none will dispute. The only questions at issue are how is it distinguished from others, and how does it prove its right to a separate consideration.

The definition of Webster is true as far as it goes, but is not satisfactory for our present purpose: "The religion of Christians, or the system of doctrines and precepts taught by Christ and His Apostles."

Christianity has a threefold distinction from all other religions. It is the worship of Christ, the belief in His doctrine and a life devoted to His service. These three are one. He who worships Christ must also accept His truth and live for Him. These do not however stand to each as cause and effect. There may be a reception of His doctrine without any adoration of His person and character, and a pharisaical care in obeying the most minute directions of His law but which can merit nothing but reproof and woe. The worship of Christ is, logically and experimentally, simultaneous and co-ordinate with belief in His doctrine and the possession of His spirit. We adore Christ by believing in and living for Him. True faith worships and serves Christ. Godly living is faith and worship in action. The apparent possession of one of these characteristics does not certify that the religion is Christianity; but the presence and combination of the three. "Though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing. Though I have all faith, so that I could remove mountains, and have not charity, I am nothing." One may make long prayers and receive greater damnation. The Lord will say to many "I know you not," though they declare that "they have prophesied in His name, and in His name done many wonderful works." Laboring in service not unlike that of Christ's and manifesting some of the virtues which adorn His character, do not prove participation with Him or the possession of Christianity.

It is also to be remarked that each of the three have special relation to Christ. This is implied by the very name Christianity. Buddhism is that religion which centres upon Buddha. Mohammedanism is that system of doctrines taught by Mohammed. And Christianity is not the offering of worship to a god—the exercise of faith in something and the proper living among men. These are, or should be, common to all religion. Christianity finds its distinctive characteristic in this that every thing centres in Christ. He is the beginning and the end—the alpha and the omega—the first and the last. We worship Him, we believe in Him and we live for Him. "For of Him and through Him and to Him are all things, to whom be glory forever." "He is made unto us wisdom and righteousness and sanctification and redemption." If He be not, then, "the author and finisher of our faith," the object of our adoration, the sum of all truth, the motive and the reward of obedience, the religion of which we boast, whatever it may be, is not Christianity, and whatever it may receive from the Judge of all the earth—it cannot claim, nor partake of, the present and unending blessings of Christianity. He will say to His own, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

Let us examine each of these characteristics.

I. The worship of Christ. This includes: (1) the recognition of His personality. He is not an influence, a force in motion, a special manifestation of vitality—material forces coming for a time into consciousness—but a person, planning and executing His own pleasure, distinct from all others and forever the same—"which is, and which was and which is to come,

the Almighty." The historic Christ, "which was dead and is alive again forever more," possessing to-day all the elements of personality as when He went in and out with His disciples; who can hear and answer; who can sympathize and consider; who can approve and be displeased, reward and punish. (2) The recognition of His divinity. It is not merely respect which is offered, a reverence for His character or office, an acknowledgment of His superhuman wisdom and authority, but worship. Adoration to "God over all, blessed forever!" "Whom do men say that I, the Son of Man, am? And they said, some say that Thou art John the Baptist, some Elias, and others Jeremiah or one of the prophets." These replies did not satisfy Christ. "But whom say ye that I am? And Simon and Peter answered and said, Thou art the Christ the Son of the living God." And Jesus answered and said unto him: "Blessed art thou Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven." That He constantly claimed to be God, equal with the Father in being, character, and power, there can be no doubt. But it is equally evident that He required that His disciples should so acknowledge Him. The multitude may marvel "because He taught as one having authority and not as the Scribes," and Nicodemus may say, "Thou art a teacher come from God, for no man can do these miracles that Thou doest except God be with Him." But these had not learned the first principle of Christianity. "God sent His Son into the world." "He that came down from Heaven, even the Son of Man which is in Heaven," "that all men should honor the Son as they honor the Father." "He that honoreth not the Son honoreth not the Father which sent Him." "I and My Father are One." The acknowledgment of Him is the acknowledgment of the Father, and the rejection or dishonoring of the one, is that of the other also, so absolute is their union. He is not only an object of worship, but the only one. "No man can come to the Father but by Me." "He who hath not the Son hath not the Father." "At that time you were without Christ . . . having no hope and without God in the world." "That at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." "This is the true God and eternal life." The (3) thought is also important—the adoration of this divine person. The Roman soldier acknowledged that "truly this man was the Son of God," so did Judas. The very devils said, "I know Thee whom Thou art, the holy one of God." His enemies will have to own His authority as "the Judge of all the earth." But the Christian here and through all eternity, will hail Him Lord of all, admire His perfections, trust His grace, seek His sympathy, and offer prayer and praise with ever increasing intimacy and delight. "He is the chief among ten thousand, the one altogether lovely." "In whose presence is fulness of joy and at whose right hand are pleasures forever more." All this then is essential to Christianity. Socrates, Plato and other pagans, however much to be admired for what they obtained from their religions or beyond and above them, were not Christians. They did not worship Christ. Not to know Him is heathenism. Incarnated reason is Buddhism. The looking for a Christ yet to come or the regarding Christ as one of a long line of prophets to be followed by one far greater, may be Judaism, Mohammedism or Unitarianism. The rejecting Him as the only God and Saviour—and the neglect to worship Him as such—may be atheism, infidelity or the self-culture of the nineteenth century. But whatever these may effect in character and life—none of them is Christianity, which is essentially the worship of Christ.

II. Faith in the doctrine of Christ. This seems to open a wide field. And so it does. It includes all that Christ taught, of His being, character and purpose, of His relations to the Father and Spirit, to angels, devils and men, of His operations in creation, providence and redemption, of His methods of grace and judgment, of man's origin, probation and

destiny, of changing time and all the mysteries of eternity. But the question at present before us is not what is the extent of Christianity, the length, breadth, depth and height of the truth which passeth knowledge; but what is essential to Christianity; that which distinguishes it from other religions; the border line to pass which is to enter the kingdom of Christ. We answer,

(1) The acceptance of the Bible as a revelation of and from Christ. The Veda is the sacred book of the Buddhists. The Koran is of divine authority among the Mohammedans and the Bible is the Word of God to Christians. There may be different theories of inspiration, more or less true; and it may be a question if some of these are not anti-Christian. There can be however no dispute that the reception of the Bible in its integrity and as the Word of God is essential, and the rejection of it as such is the rejection of Christianity. There may be differences of interpretation, which may lead to the adoption of diverse and conflicting doctrines. But inspiration is not affirmed of interpretations or of creeds, but of the Bible. These various dogmas are held because thought to be the teaching of the Word of God, and which are rejected as soon as shown not to be thus taught. Christianity therefore does not consist in a list of doctrines, a particular polity, a liturgical or simple form of worship, a mode of baptism or a so-called "historical episcopate." But it does consist in the holding the Bible to be the Word of God. Calvinist and Arminians, Presbyterians, Congregationalists, Episcopalians and Independents, Pedo-Baptists and Baptists, non-ritualists and ritualists, and those repudiating and those holding apostolic succession in ordination gifts, may differ, and each contend earnestly for his own views—but they are all Christians. They all appeal to the Word of God as the final authority. If convinced that their doctrine is not there taught, they change their systems but remain Christians. That which is taught may be beyond human conception, but is received as absolutely true—a divine mystery yet to be explained. It may seem contrary to experience, in opposition to the religious instincts, and the convictions of what ought to be in God's character and dealings; but if certainly taught in Scripture it is received with childlike confidence. It may appear antagonistic, and even irreconcilably so, to other plain teachings of the same Word, but is at once accepted with the assurance that its harmony with all other truths will hereafter be made known. "It is written" is sufficient to the Christian.

(2) The acceptance of the plan of Christ's salvation revealed in the Bible. There is no dispute as to the fact that the chief object of this Book is to make known how men may be saved. There are only three conceivable methods of salvation—by man, by God, and by the co-operation of man and God. The last need not be now considered. For if by the co-operation, is meant that man accomplishes salvation with the help of God, it is human. If it refers to the application of salvation—there it is divine as to its nature or accomplishment. The question before us is then, Is salvation by man, or by God? by works or by grace? The Bible declares that it cannot be by man, by works, but that God planned and accomplished it. "His own arm brought salvation." "He sent His Son to redeem the world." "There is none other name under heaven given among men whereby we must be saved." There are many theories of the atonement more or less true or false. There is one which is revealed in its marvellous details in the Scriptures of the Old and New Testaments, which is more or less clearly apprehended, and which should be constantly studied by all, that we may be filled with assurance and comfort, made strong to resist false doctrine, and able to teach others. But a full comprehension of the great mysteries of God's plan of salvation is not essential to Christianity. But three things are declared to be necessary: (*a*) Salvation has been accomplished, not by man, men, angels, nor by the Father, nor Holy Ghost, but by Jesus Christ, the Son of God, who began and finished it as a divine and therefore perfect work. (*b*) Salvation was accomplished by the Son of God, in His

incarnation—by His life and death on earth. (*c*) This salvation is received by faith—a simple trust in the life and death of Jesus Christ. This is Christianity—in its simplest form. To hold this is to be a Christian. To deny any one of these three propositions is to reject Christianity. A man may know nothing of propitiation, imputation, vicarious sacrifice, atonement, satisfaction of justice, union with Christ, of the desert of sin, of the inheritance of the saints or justification, adoption and sanctification of "the several benefits which in this life do either accompany or flow from them." These may be utter mysteries; yet if he trust Christ to save him by His life and death, he is a Christian. He may not perceive the connection between the Cross and His forgiveness, how the one accomplishes the other, nor the necessity of the death of the Son of God. He accepts the fact and is saved. "The Son of Man must be lifted up that whosoever believeth in Him should not perish but have everlasting life." He who rejects this fundamental, cardinal doctrine, salvation is by faith in the death of Jesus Christ, rejects Christianity. He who accepts it, ignorantly it may be as to its methods, operations and results, or with all its acknowledged mysteries unexplained, as a little child because it is God's plan revealed, accepts Christianity.

III. A life in the spirit of Christ. In late discussions, this element of Christianity has been urged to the ignoring, if not the denial, of the two which we have been considering. It has been said, that pagans, who have never heard of Christ, and those who having heard, reject the Bible as inspired, and repudiate salvation by the death of Christ—should nevertheless be regarded as Christians, if they manifest to some degree the spirit or character of Christ, and engage in work similar to His. To which we reply, (*a*) there can be no Christianity without Christ. No sunlight without the sun. It may be light, and have some of the desired characteristics, but is essentially different and cannot produce the effects which are peculiar to the sun. (*b*) According to Scripture, the reception of the spirit of Christ is synchronous or coordinate with the worship of Christ and the acceptance by faith of His salvation. (*c*) The manifestation of certain characteristics, and labor for others' welfare, do not always evidence faith in Christ, nor can they be substituted therefore. If they flow from faith in Christ, they are of value, however imperfect they may be. But if they originate in any other way, they are no more than the righteousness of the Scribes and Pharisees. (*d*) Such disposition and labor, if sincere, would be of importance if salvation were of man, by works, but not if salvation is of God, by gift. This will be more clearly seen, as we consider that life in the spirit of Christ includes,

(1) An entire change of nature. Other religions aim at a reformation of conduct, but Christianity transforms the whole soul. This is called regeneration, the new birth, conversion, the passing away of the old nature and the receiving of a new, the resurrection from the death of sin, the quickening in the life of God, the engrafting into Christ, etc. It is mysterious; no one can comprehend or explain it. Those who experience it, can only say, "once I was dead, now I live," "I was blind but I now see." "I love that which I hated, and abhor that in which I took delight." Seldom can one determine when the change takes place. Doctors of divinity may dispute whether it is accomplished before faith, or is the first act of faith, or is simultaneous with faith. Friends may be ignorant of its occurrence, and the man himself, for many reasons, may be uncertain and incredulous. But the moment it does take place Christianity is imparted to the soul.

(2) A permanent controlling influence. Radical as is the change, it is yet the introduction of a germ which is to be developed, a leaven which is to leaven the whole lump. The carnal nature still remains and will war against this new law of the mind. But the germ has been begotten by the Spirit of Christ. The leaven is the Holy Ghost. Regeneration has been produced by the Spirit, and all the changes in the mind, affections, will, conscience and outward life are the direct

operations of the third Person of the Trinity, who dwells within the soul, and will certainly finish that which He has begun. There may be fluctuations in the contest between the flesh and the spirit, but the conflict goes on, and the victory is certain. The soul shall be transformed after the image of Jesus Christ.

(3) A manifestation of this spiritual change. By a law of nature the outward life must be determined by the inward character. A good tree brings forth good fruit. As in regeneration, we receive a new nature, without being at once delivered from the old, there must be manifestation in our lives of both the first and of the Second Adam. And as Christ possesses more and more of our hearts, we will show forth more of His Spirit. It is His love that constrains us. Our gratitude for His redemption and for the begotten eternal life, leads us to forsake the evil and do the good. His spirit producing within us His graces, adorns our lives and conversation with His virtues. Our general disposition convinces others that "we have been with Jesus." His nature thus imparted to us, fills us with His purpose and engages us in His work, for the salvation of men.

(4) The motive which determines this life (character and service) is Christ. It is admitted that many of the graces of Christ may be imitated, indeed all may be, which have relation to our conduct toward men. But however perfect the honesty, truthfulness, gentleness, and love manifested, they are only human attributes—unless prompted by the Spirit of Christ. A cup of cold water, may be given, the naked may be clothed, hungry fed, the sick and dying cared for; all our goods, and all our energies through a long period, and even life itself, may be sacrificed for others; persecution and extreme torture may be endured; yet in all these services there is no Christianity, and none of the results or rewards of Christianity, unless they are performed at the prompting of Christ's Spirit, for His sake, in His name, and to His glory. Christianity is distinguished from all other religions, by this third peculiarity, that He lives in us, imparts His graces to our characters, and performs His work by our labors.

We are now prepared to answer the question. What is Christianity? It is the worship of Christ as a divine person; the reception of the Bible as His inspired Word, and of salvation as accomplished by His life and death; and a life begotten, developed and energized by His Spirit.

THE DISPOSAL OF THE DEAD.*

By John M. Peacocke, M.D., Brooklyn, New York.

[Read before the Medical Society of Kings County.]

In primitive times, before men began to multiply on the face of the earth, it is probable that the dead were laid in woods, or anywhere above ground where they were exposed to the action of the elements and became a prey to the beasts of the field and the fowls of the air.

Since that remote period mankind has adopted four principal methods for the disposal of the dead—interment, embalmment, entombment and incineration.

Strange burial customs are to be found in different countries, and form in many instances distinctive characteristics of the people practising them.

The Ethiopians salted the body to keep it from putrefaction, and then enclosed it in a coffin covered with glass, through which the remains might be seen. The Parthians, Medes, Iberians and Caspians had such a horror of the decomposition of the body that they rejected all interment, and cast the dead into the open fields to be devoured by wild animals.

The Kamtchatdales keep special dogs for the purpose of devouring the dead.

* This historical, suggestive and appreciative essay is given to the readers of The Treasury in an abridged form, at the request of the editor and by permission of the author.

The ancient Ichthyophagi, who dwelt on the shores of the Persian Gulf, committed the corpse to the silent depths of the sea. A like form of aquatic burial is still prevalent among some American aborigines, who deposit the dead in a canoe and launch it on a stream or lake remote from human habitations. The Parsees, the modern followers of Zoroaster, erect high towers, called the Towers of Silence, on which are exposed the naked bodies of the dead, which become the prey of vultures. The Chaldeans, though worshippers of fire, regarded the burning of the dead as an insult to their deity. The Scythians practised aerial sepulture. The dead body was sown up in skins of animals and suspended from branches of trees. A similar custom is occasionally observed by some of our Indian tribes, who envelop the corpse in a buffalo hide and place it on an elevated platform. The ancient Mexicans burned the dead, and only consigned to the grave the bodies of those who had been drowned or died of dropsy. The Mussulman regards the grave with feelings of the deepest reverence. He requires it to be of certain size and sufficient depth that he may be able to rise in it to his knees and wrestle with the angel at the last day. The Chinese look upon the funeral as a most important undertaking. There is no object of science or art dearer to the heart of a Chinaman than his coffin. A wealthy man will expend several thousand dollars upon this piece of vanity. A man of limited means will give all he has, and a son is frequently known to sell himself for a slave that the remains of his father may rest in a rich coffin.

The earliest mode of burial was interment. The word *burial* is derived from an old Anglo-Saxon word which means concealment. According to Josephus, the first interment was that of Abel. Cain buried the body to cover his crime. The patriarch Abraham strikes the keynote of the reason for burial, when, on the death of Sarah, he said to the children of Heth: "Give me possession of a burying-place, that I may bury my dead out of my sight." "There they buried Abraham and Sarah his wife; there they buried Isaac and Rebecca his wife; and there I buried Leah."

Moses was buried in a vale in the land of Moab. No man dug his grave, for "the angels of God upturned the sod and laid the dead man there." The Hebrews buried in caves or sepulchres, or in graves in the open fields. They were very exact in all the minutiæ relative to the final disposition of the dead. After death the body was well washed, generally with a strong solution of native carbonate of soda, anointed with highly aromatic unguents, and swathed in numerous folds of linen. According to Pliny, earth burial was customary in the early days of Rome. The law of the famous Twelve Tables expressly forbade the burying or burning of the dead within the city, or within sixty feet of any house, without the consent of its owner. Large tracts of land in the suburbs of Rome were donated by the patricians and appropriated to purposes of interment. These were the origin of cemeteries (*places of repose*). The primitive Christians in Rome buried in the catacombs. Many of these subterranean passages are of great antiquity, and were connected with quarries hewn long before the Rome of Romulus and Remus was founded. They represent whole cities of the dead, and contain in all about 6,000,000 bodies. Burial, and not cremation, seems to have been the one design and purpose of the catacombs. The early Christians regarded cremation as a pagan rite, entirely antagonistic to their belief in the resurrection of the body. The persecution against the Christian Church ceased with the conversion of Constantine in 312.

During his reign Christianity became the imperial faith, and by his memorable edicts of toleration the Christians were allowed to possess land without fear of disturbance, and bury their dead publicly and above ground without danger of molestation. In 509, the Senate gave permission to Pope Marcellus to establish the first Christian cemetery in Rome. The honor of being buried within the precincts of the Christian sanctuary was first assigned to the Emperor Constantine, whose remains were deposited in the

vestibule of the Church of the Holy Apostles at Constantinople. With his death originated the custom of burial in churches. The desire to find a resting-place in hallowed ground is not confined to Christianity, even those considered pagan had exalted ideas of the sanctity of the ground surrounding their temples. Pachacamac was the sacred city of the supreme divinity of Peru and the Mecca of the land of the Incas centuries before the advent of Pizarro. Here was erected a magnificent temple of the Sun. A distance of two hundred paces from it was considered holy, and no one was allowed to pass within this boundary but with naked feet. Its vicinity seems to have been used as one vast cemetery. Exploration therein has revealed countless numbers of desiccated bodies, lying tier upon tier, showing how great must have been the concourse of people and how eager the wish to be buried within the shadow of the walls of that once mighty structure dedicated to the Creator of the world.

The almost universal sentiment to bury near the remains of the sainted or illustrious dead is only the expression of an instinctive feeling which awoke very early and acted very powerfully in the Christian Church. It is, in fact, an echo, reverberating through the centuries, of the desire of the old prophet of Bethel that his bones should be laid beside the bones of the man of God from Judah. With the propagation of Christianity, the baneful practice of church burial became more and more popular. Several decrees were issued to stop the evil, but in vain; the canon bearing on the matter was erased, and the law concerning it became a dead letter. The churches could not accommodate all the dead, consequently the majority of the bodies of the faithful were interred in the surrounding enclosures or churchyards. Medical authorities in the eighteenth century pointed out the danger accruing from intramural interment, and the governing powers of civilized countries were appealed to. In England the whole system of intramural interment was checked by Mr. Chadwick and other sanitary reformers in 1844. Measures were afterwards carried out for closing graveyards in crowded cities and placing interment in cemeteries under sanitary control.

Combustion is the means that Nature employs for the destruction of the dead body. It may be prolonged for an indefinite period in the grave. In the retort of the crematorium or the funeral pyre the body is reduced to its constituent elements in a few hours. The final result is the same in each case. The difference lies in the time in which the result takes place. In cremation the end is attained in an hour without any injurious consequences to the living; in earth burial, in an eighth, quarter, or half a century, with more or less menace to health.

"In earth burial the length of time necessary to effect complete decomposition varies according to the character of the ground. It may be accepted as a rule that in favorable soils, porous and well aerated, decomposition will be fully accomplished in from three to four years; and in soils, dense, clayey, or wet, the putrefactive process may be delayed from ten to fifteen years, or longer. The remains of the young decompose with greater rapidity than those more advanced in life, those of females more rapidly than of males, and those dying in full health than those whose tissues are wasted by disease. Persons dying from diseases of a malignant nature, or where the fluids were in a depraved condition, decompose with still greater rapidity. When decomposition takes place the parts become soft, change in color, exhale a disgusting odor, diminish in weight, and afford several products, some of which escape in gaseous form, others pass off in a liquid state, and others again are contained in a fatty or earthy residuum."

Sir Henry Thompson said in 1874: "No dead body is ever placed in the soil without polluting the earth, the air, and the water above and around it." The late Disraeli said, in the House of Lords, in 1880: "What is called 'God's acre' is not adapted to the time in which we live, nor to the spirit of the age. The graveyard is an institution very prejudicial to

the public health, and the health of the people ought to be one of the first considerations of a statesman. The time has arrived when a safer method for the disposal of the dead should be instituted."

Dr. Buck, in his work on Hygiene, remarks: "It is impossible for any one to say how long the *materies morbi* may continue to live underground. If organic matter can be boiled or frozen without losing its vitality, and seeds three thousand years old will sprout when planted, it would be hardihood to assert that the poison of cholera, or small-pox, or typhus may not for years lie dormant, but not dead, in the moist temperature of the grave."

Dr. G. Bayles, of Orange, N. J., in 1874, brought before the Public Health Association the method of disposal of the dead by desiccation. He tersely remarks: "I can hardly conceive it necessary, therefore, in presenting the subject, to centre all our thoughts and experimental operations upon one method, and that a reduction solely by means of fire. Has modern chemistry no other resources? Have our electrologists no practical ideas to present, drawn from their magazine of power? Why may there not be a system of thorough desiccation? The desert sands have buried and desiccated many thousands of unfortunate travellers, as well as their camels. We have an unbroken and reliable chain of evidence, sufficient in itself to establish the fact that by excluding moisture and guarding against excessive changes of temperature we can effect desiccation upon *whole* bodies, and that they would continue entire and inoffensive for a length of time which we cannot measure."

The seed sown by Dr. Bayles fifteen years ago did not fall upon stony ground, as to-day it is bringing forth fruit. The desiccating method, as a proper means for the disposal of the dead, is now engaging the attention of many sanitarians and scientists, and in due time will be presented for public attention and investigation. In this process, as now conducted, the corpse is placed in a chamber constructed with pipes so arranged as to bring fresh dry air into them and conduct it through the casket, and by forced draughts through a central furnace, where all the gases and fluids taken from the body are consumed. The air-current is sufficiently rapid to make an entire change in the space every two seconds. When desiccation begins, the chamber containing the body is hermetically sealed, except as respects the inlet and outlet passages for air, which are closed when the process is completed. It is intended to deposit the desiccated remains in mausoleums, which are to be constructed with a view to durability of material, beauty of design, and protection from ghouls. The desiccating method has for its basis the fact that in all animal tissue water is present in greater or less proportion, forming about two-thirds of the weight of the whole body. A man weighing 165 lbs., if completely dried, would therefore lose about 110 lbs. from the evaporation of water. An opportunity was lately afforded me of inspecting and examining the body of a man undergoing the process of desiccation. The remains lay in a glass-covered metallic case, having been placed therein about nine months ago, and at that time weighed 160 or 170 lbs. Judging by the dried up appearance of the body, I presume that to-day it does not weigh over 60 lbs. The muscles of the trunk, and especially of the extremities, are shrunken and hard. The integument is dry, and feels leathery to the touch. The countenance looks natural. There is no discoloration of the cuticle and no evidence of any decomposition. A current of ordinary air is admitted to the casket at one end, it freely circulates around the body, and escapes through a tube, placed at the other end, into a chimney or furnace through which all the volatile products pass before mingling with the atmosphere.

The desiccating process has many commendable features. It complies with all the sanitary requirements, and meets the medico-legal demand that the evidence of crime shall not be destroyed. The rapid abstraction of moisture by this method will do away with the factors in the production of ptomaines, which might vitiate the result of a chemico-legal ex-

amination. This system is devoid of everything that can shock sensitive minds or offend refined tastes. It does not conflict with the widespread and deep seated reverence felt for the remains of the dead. The mass of mankind looks not only with aversion, but with feelings akin to horror on any process that aims at the immediate destruction of the body. This may be all sentiment; nevertheless no amount of specious reasoning can readily or easily overcome the tender and universal deference for the beloved departed, for it is woven into the very warp and woof of the human heart, and has the religion, the tradition, and the custom of centuries associated with it.

In conclusion, it is well to remember that various important discoveries and many new ideas of science have been ridiculed, declared preposterous, and bitterly opposed. When Benjamin Franklin made the discovery of the identity of lightning and electricity, it was sneered at, and people asked, "Of what use is it?" Dr. Peter Barlow, a distinguished scientist, declared the impracticability of the electric telegraph. Sir Humphrey Davy argued against the use of illuminating gas as a project without scientific value or even possibility. The discovery of the circulation of the blood by Harvey was received with derision as the utterance of a crack-brained impostor. When Jenner introduced and established the practice of vaccination as a protection against small-pox, the medical profession, at first, refused to make trial of his process. He was accused of attempting to bestialize his species by inoculating the human system with diseased matter from a cow's udder. Vaccination was denounced from the pulpit as being diabolical, and the most monstrous statements regarding its effects were disseminated and believed.

With these examples in view, it is evident that the introduction of any change in the present method of the disposal of the dead will naturally encounter suspicion, criticism, and opposition, except in the case of the method of desiccation, which seems to have been received, so far as presented, with marked favor.

Helps in Pastoral Work

Church Growth and How Secured.

By J. M. Phillips, D.D. (Baptist), Ky.

The growth of the Church is a question in which every Christian should be deeply interested, for it is chiefly for this that God's children abide in the world after their conversion. "And He gave some apostles, some prophets, some evangelists, and some pastors and teachers; for perfecting the saints for the edifying of the body of Christ."

The importance of the Church is seen from many considerations. Without it there can be no centre of Christian influence, no means for the propagation of the Gospel, no channels through which the benevolent impulses of the renewed heart may flow. As the Church is strong and efficient, so will the interests she is required to foster flourish; as it is weak and feeble, so will they languish. The success of the cause of God in any given locality depends on the strength and efficiency of the church in that locality. And this is true not only of the individual church, but of the Church in general in the world.

How then can Church growth best be promoted? In attempting to answer this question very much depends on our theory of Church growth. It does not require a large acquaintance with the subject to detect the many grievous misconceptions that exist on this subject. I mention two or three of these.

1. The first is that large congregations are essential to Church growth. With many this is a *sine qua non* in the matter of a prosperous church. Unless the house

is packed, aisles and all, the church is thought to be in a languishing condition. So all kinds of devices must be resorted to in order to secure a larger attendance. The preacher must be a magnetic man and must preach things that "take" regardless of his obligations to "declare the whole counsel of God," and "to warn every man and teach every man so as to present each one faultless before God." Any man is the right man for the place who can fill the house and increase the finances of the church, so that it will in the popular conception be regarded the popular church in the community. That this in itself is not Church prosperity, has been proved by the experience of many a church that has had for a time a run of this kind. They have had their popular preacher, their crowded houses, and their full treasury; but their preacher has suddenly been called elsewhere, or has come to grief, on account of an unsavory record being disclosed, and then all this apparent success has collapsed like a bubble before a breath of wind. The crowd upon whose presence they so much relied they now find was composed of nothing but church tramps, who are always seeking something new, and who have no convictions of any sort leading them to a consecration of themselves to the service of Christ. Now I have no sympathy with the feeling which cries out against large congregations. A preacher must first get people to hear him before he can influence them. The fact I would emphasize is that a large hearing is of itself no evidence of Church growth or prosperity. A church may have this and yet be poor, and wretched, and blind, devoid of all that makes it a power for God and salvation in the world.

Another misconception of Church growth is the securing of a large membership. The popular method of estimating Church growth in this age of statistics is the number of additions per annum. A pastor is thought to be successful in proportion to the number brought into the Church during his ministry. Hence, the anniversary sermon of each year is a sermon of statistics, telling how many have been converted, how many added to the Church, and how many baptized. That the showing may be flattering it is necessary to resort to all sorts of devices to get the people to "confess Christ," "come out on the Lord's side," and get them into the Church. Frequent revival meetings are held in which efforts are made, not to lift up the life of the Church and elevate the standard of piety, but to gather in outsiders, whether qualified for membership or not. The result is a church filled with unregenerate people. These, if they bring in their unrepented sins, make indifferent Christians, and are a weight and a hindrance to the progress of the Church. Now it is not to be disputed that large congregations and large additions are to be desired; and every church ought to strive to secure them provided it uses the proper means and does not come to regard these things as elements of a prosperous Church. What then is Church growth? This cannot be determined unless we consider the condition of the individuals that compose a Church. There can be no growth in the Church as a whole without the growth of the individuals that compose it. The life and power in a church that make it strong for spiritual work, and fruit into results that glorify God and save men, is spiritual power. And this power resides in the hearts of individual Christians. This being true, it follows that the strength of a church is the exact sum of spiritual energy represented in the lives of its members. As they increase in spiritual power, then, so the church increases. If then the members each are growing in Christian life, becoming stronger in faith, nobler in purpose, more consecrated in heart and more Christ-like in character, the whole church is growing, even though there should be no additions to its number in a year. The Church is an organism. While composed of individuals they are bound together by one common life: "I am the vine; ye are the branches." Mere accumulation is not growth.

The increase of branches having no organic union with the vine does not promote its growth or enhance its fruitfulness. The accumulations must be organized accumulations in order to growth.

So a church may become largely increased in bulk, yet the increase be the mere accumulation of dead limbs around the living vine, but having no organic union with Him. To be a growing church there must be added to it only such as are in the process of being saved. In other words none must be incorporated into it except those who have been incorporated into Christ by a living faith. When this takes place and "the whole body fitly joined together and compacted by that which every joint supplieth, according to the working in the measure of every part, maketh increase of the body into edifying of itself in love," there need be little concern about the increase in numbers. That will take care of itself. A spiritual church is always an increasing church. Whenever there is inward vigor of life there will be outward growth, and the church that enshrines in the hearts of its members the Holy Spirit is sure to spread and increase, for it is just this kind of a body that the Lord has chosen to bring a rebellious world in subjugation to His will, and merge the kingdom of this world into the kingdom of His Son.—*Baptist and Reflector.*

PRAYER MEETING SERVICE

Where Spiritual Prayer-Meetings Cannot Live.

By Rev. E. A. Wheat (Methodist).

Prayer-meetings will not flourish "by the wayside—among thorns, nor on stony ground." Like all other useful plants, they must have a fair recognition and a clear field, or they will bring no fruit to perfection. When the gathering at the prayer-meeting is seized upon as a convenient opportunity for doing errands, collecting small bills, and attending to a multitude of business items to save time from business hours, it gives the enemy a favorable chance to "catch away the good seed of the kingdom." Such practices unavoidably divert the attention from worship, so that both parties fail to receive any real spiritual benefit. The mind is kept harassed with business cares quite as annoying as the ordinary work of the day, and cannot fail to unfit the worshippers for a sweet and profitable waiting together before the Lord. And persons who are liable to be confronted with unpleasant things are certain to soon learn to stay away. Such practices run too near the "highway of the world" to admit of success in the cultivation of spiritual graces.

The thorny ground and the stony ground may be sufficiently indicated in the following considerations:

1. A church that is fruitful in strife and discords can never sustain a successful prayer-meeting. "A house divided against itself cannot stand."

2. A church that is run by sections cannot maintain a profitable prayer-meeting. By this we mean the church that has in her organization rings, factions or cliques, working as rival parties to carry out favorite measures, each faction headed by an ambitious leader, and more intent on having their own way than in promoting the general good of the cause. This is especially disastrous when a misguided pastor enters upon a new charge, and thinks it to be his duty to create a dissenting party to estop the influence of some predecessor and his friends. When one faction is in the ascendancy, the others are likely to be retiring and less devotional. And when the factional zeal of the ascendant party, that may have been specially created, has exhausted itself, their prayer-meetings are certain to collapse.

3. A church where there is perpetual harping upon party issues in politics, can never sustain a spiritual prayer-meeting. The agitation of divided views always divides sympathy, and is likely to impair confidence and diminish love.

4. A church infested with chronic grumblers, jealous spirits, captious critics

and fault-finders, can never sustain a flourishing prayer-meeting. As such meetings are generally conducted, if these characters are in the church, they will be sure to monopolize things and discourage and drive others away. But few relish crab-apples as a regular diet.

5. A church that is run in a harsh, domineering and denunciatory spirit will not long maintain a good and profitable prayer-meeting. God does not drive His people like a task-master or a tyrant, but He calls, invites and leads; and He also persuades, entreats, and lovingly carries them when they are willing. God takes none to Heaven as prisoners or slaves. All who go there go from loving, hearty choice.

6. A church that is run as a fashionable resort for popular display never succeeds in sustaining a healthful, growing prayer-meeting. Vanity and humility never flourish together. The spirit of self-worship and the worship of God do not harmonize well; and where the creature is exalted above the Creator, and worshipped more than God, there is no room for the Spirit of God in such a heart.

7. A church of self-conceited braggarts, who are constantly reminding us of their indispensable importance, and disparaging everyone else, can never sustain an attractive and profitable prayer-meeting. Such conduct is displeasing to God and offensive to men; and where the leading members of a church are given to extolling their own deeds and minifying what is done by others, they are soon left to brag alone.—*Methodist Recorder.*

Light from the Orient on Bible Texts

Explorations in the Fayum.

By Rev. Dr. Winslow, American Vice-President of the Egypt Exploration Fund.

Mr. Petrie has just communicated to the London Academy the valuable and archaeologically fascinating "results" of his special work in the Fayum during the past season from which some excerpts will be interesting. Indeed, the tablets of Tel el-Amarna and the disclosures in the Fayum splendidly supplement the magnificent recovery of the great Temple of Bubastis (the P.-Beseth of Scripture), completed this spring by the Fund, from which some precious sculptures have arrived in America to find a home in the Boston Museum of Fine Arts. The triple discovery makes 1889 memorable in Egyptian exploration annals, each site, moreover, presenting its own distinctive points of value and interest; at Bubastis, grand monuments, with historical inscriptions; at Amarna a very old-fashioned library; in the Fayum—well, let us see what.

The XXIVth dynasty included the Pharaoh-Hophra of Scripture, whose city, Tahpanhes (Jeremiah xliii., 8) was disclosed by the Fund, and Amasis, the Pharaoh that deeded Naukratis to the Greeks as their emporium in Egypt. Says Mr. Petrie:

"In a large tomb of the XXVIth dynasty was found a series of mummies, each bearing a full set of amulets. Moreover, built into solid masonry, in a second chamber of this tomb, was a stone sarcophagus, containing three wooden coffins, one in the other, which inclosed a very rich mummy. The amulets upon it were seventeen, in gold, of exquisite work, four being inlaid *cloisonnee* with minute stone work, and over a hundred cut and engraved in carnelian, beryl, lazuli, etc., of the finest class. This set stands to ordinary amulets much as Aah-hotep's jewelry is to ordinary bracelets and rings. Of course, it was selected for the Bulak Museum. Within the sarcophagus were also four canopic jars in alabaster, curiously varying in size, though all alike inscribed for the deceased Horuta. And on

either side of the sarcophagus, in closed recesses in the masonry, were 200 *ushabtis* of the highest finish and unusual size."

This Queen Aah-hotep, of the beginning of the XVIIIth dynasty, had a small jewelry establishment in her mummy case —now exhibited at Bulak. The gold ornaments included collars, one with a superb pectoral pendant, a diadem, armlets, bracelets, anklets, daggers, hatchets, a mirror and a silver and a golden galley, the latter with silver rowers. Much of the gold is inlaid with precious stones.

Mr. Petrie remarks of the site adjoining the pyramid at the mouth of the Fayum, on the side of the Nile valley:

"The sites of the temple, and of a shrine joining the pyramid, have been cleared, and the name of Usertesen II. was repeatedly found, showing whose this pyramid is. The cemetery around the pyramid has been all plundered anciently, and re-used in the XXIst–XXVth dynasties. The foundation deposit of the temple was found in a central cavity, with much pottery and many strings of uniform carnelian beads (possibly a standard of exchange like cowries), but no inscriptions or cartouche, only the models of tools and corn-rubbers. This —of Usertesen II.—is the only deposit before the XXVIth dynasty yet examined. Adjoining the temple is a town, evidently laid out by the architect for the workmen and stores of the pyramid and temple building. It is inclosed by a wall square with the temple, and consists of ranks of chambers all laid out regularly and in even numbers of cubits. The objects found are mostly of the XIIth, with some of the XIIIth dynasty. Of later times there are only a few casual burials in the ruins. The domestic objects of the XIIth dynasty are, therefore, now fully revealed to us—pottery, beads, bronze and wooden tools, and flint tools, some set in wood. A large number of papyri, many in perfect condition, have also been recovered. These will, at least, show the writing and usages of the XIIth dynasty, for which but few examples have been yet available; and we may hope for some historical light also from such a series."

Not the least valuable of the discoveries at Tanis (Zoan) and other sites during the past lustrum, have been the domestic tools and implements of the ancient Egyptians at different epochs. In addition to the foregoing, note, in this connection, the next paragraph:

"A few miles distant I discovered another town, occupied in the end of the XVIIIth and XIXth dynasties, but ruined already in the time of Seti II. This yielded all the domestic objects, pottery, tools, etc., of that age, and a large number of beads in stone, glass and glazed. Two splendid bronze pans, still polished and flexible, and bearing inscriptions, were found here, and are now at Bulak. And in the tombs of this age were three fine statuettes in wood, also now at Bulak. A later cemetery of the XXth dynasty lies near the town, and another of Ptolemaic age. This last has yielded a large quantity of papyri from the cartonage of the mummies, both in demotic and Greek. The latter are largely the ephemerides of Ptolemy Philadelphos, giving the daily decrees. I also found three large deeds of the fifth century A.D., at Hawara, quite complete; and I have obtained a mass of Coptic and Arabic papyri, mostly broken, from a *deir*."

I place in italics what I consider surprising, even among what Mr. Petrie calls "surprising," and "the great results," of his work in the Fayum:

"In the town of the XIXth dynasty, pottery of the Mykenæan and Theran styles was found, unquestionably associated with Egyptian objects of that age. A foreign settlement existed here, as a man named An-tursha was buried here, with some light-haired people, and all the weights found were un-Egyptian. On the pottery of this town are Cypriote and Phœnician or Greek letters incised, found, in some cases, even under the house walls. Over a hundred examples have been collected, and the whole evidence points to both of these alphabets having existed in the thirteenth century B.C. Further, in the town of the pyramic builders, *about* 2500 *B.C., were found various Cypriote letters incised on pottery* which is utterly distinct from that of the XIXth dynasty above mentioned. In one case, a letter was

found on a jar buried in the floor of a room over which was a papyrus of the XIIth dynasty in the rubbish. All the evidence here points to this alphabet having been used *before* 2000 *B. C.* Foreign influence is shown by non-Egyptian weights being found here. Some Mediterranean pottery was also discovered, quite different from that of the XIXth dynasty town, and presumably earlier in style. Considering that the Cypriote alphabet must be earlier than the Phœnician settlement in Cyprus, as otherwise it could not have obtained a footing in face of the Phœnician alphabet, we need not deny the possibility of its existence at such a date as we here arrive at."

Such a philological disclosure, equally interesting as that we made at Naukratis touching the earliest development of the Greek alphabet, is likely to "call out" the few Cypriote scholars—such as my friend, Dr. Isaac H. Hall, of the New York Metropolitan Museum—and some of the text-reading orientalists. Verily, what a diversity of interests, archæological and otherwise, is attached to the many secrets of the untouched mounds and tombs of that great mother land of the nations. Mr. Petrie is a great economist, making some hundreds, or a few thousands, of dollars work miracles with the pick and spade.—*The Living Church.*

CHRISTIAN EDIFICATION

The Girdle of Love.

By Theodore L. Cuyler, D.D. (Presbyterian), Brooklyn, N. Y.

Sensible people like to be decently dressed. While fops and fools delight in fineries, and slovens are content to be untidy, it is a mark of self-respect to wear clean raiment. The first thing which the happy father—in the parable—did for his returned prodigal son was to free him from his tatters, and to "put the best robe" on him. The inspired writers often use dress as a type of character. The self-righteousness of the sinner is described as "filthy rags"; conversion is described as a washing of the robes and a putting on of Christ; in Heaven the redeemed are said to be arrayed in clean linen and white, which is the righteousness of the saints. When Paul writes to his Colossian brethren he exhorts them to "put on, as God's elect, a heart of compassion, kindness, humility, meekness and long-suffering." Having described these articles in the Christian's wardrobe, he sums up by saying (according to the accurate text of the Revised Version): "Above all these things put on *love*, which is the bond of perfectness."

The Orientals were accustomed to wear loose, flowing garments, and when any strenuous exertion was required they gathered the folds of their dress and bound a girdle about their loins. The girdle was a vitally important article for active working or alert walking. As the Oriental girdle holds the flowing robes together so does the indispensable grace of love bind all the other graces and give them "perfectness"; it knits the Christian's good qualities into harmony, gives beauty to his character, strength to his purposes, and steadfastness to his conduct. Now abideth faith, hope, love, and the greatest of these is love. It is the keynote of all Bible piety. Jesus sheds abroad His love into our hearts as a living flame to burn out our selfishness, and to warm our affection to a steady glow. The supreme test of obedience is: "If a man love Me he will keep My word; and My Father will love him, and we will come unto him, and make our abode with him." The true way to know people is to love them. The closer we get to them the more we discover of their best qualities. It is only by the eye of love that we can see Jesus as He is, in His infinite beauty, and through the intimacy of our inter-

course with Him, we become insensibly conformed more and more into His likeness "as by the spirit of the Lord."

1. There is but one way to become effective in Christian work, and that is to bind on the girdle of love. Whether you are a pastor with a hard field to till, or a Sunday-school teacher watching over a mission-class of unruly lads, or a philanthropist laboring to correct obstinate wrongs and to rescue the perishing, you must learn to work *heartily*. A man who thoroughly loves Christ will love to labor for Him, and no more thinks of seeking a substitute than he would of asking another person to eat a dish of peaches and cream for him. The reason why the duties of Christianity become so irksome to many a church-member is that he has no heart in them. They are tug and task-work. He goes about them as he would at swallowing a pill. If such drudgery is abhorrent to the performer it is still more abhorrent to Him who loveth a cheerful giver and a willing worker. "Jacob served seven years for Rachel, and they seemed unto him but a few days, for the *love* he had to her." That made the labors light. If you would be a lightsome laborer in your Master's vineyard you must give that Master the first place and the warmest place in your heart. Do you love Him even a little? Then study your blessed Saviour as He hangs bleeding for you on the cross, until you love Him more. There may have been but a slight heart-beat in Jacob's breast when he first met Rachel at the well, but the slight feeling grew into an affection that left that heart broken when he hung over his dying wife on the wayside to Bethlehem. So may your love to the crucified Jesus grow until it girds about your whole soul, compacting all your energies, intensifying all your powers, and giving you a holy, swift-footed alacrity in His service. Above all, and over all, put on the girdle of love, which is the bond of perfectness.

2. Let me remind you also that the best inspiration to obedience is the compulsion of love. The best-ordered and happiest household is that which is bound together by this golden girdle. Parents! what kind of obedience do your children render you? Do they only mind you when your eye is on them, or a rod is lifted over them, or a sharp threat is shot at them? Then they are but slaves or sneaks, and as soon as your eye is off them your authority is a wisp of straw. If your boy loves you then your hand is on him a hundred miles off as truly as if he were at your side. The boy at school or college who is not held by any regard for his father's or mother's wishes and injunctions is a scape-o'-grace whom no faculty can control. This touches the core of our Christian professions. My friend, are you only held to the performance of your religious duties by self-interest, or by respect for public opinion, or by the frail withe of church-membership? Then Christ cannot trust you and will not answer for you.

Here lies the radical difference between church-members. The one class are mere eye-servants. They seem to be trying to find out just how little they can do, and yet keep up appearances and manage to scrape through into Heaven. They are minimum Christians, and if saved at all, a minimum heaven is all that they can expect. For want of the girdle of love, they are all falling to pieces.

On the other hand the obedience which is prompted by love, never limits itself to the exact letter of the obligation. When you pay a note at the bank, you pay only the precise sum on its face; but when you make a gift of affection, the larger you can make it the better. Look at the difference between those who work for mere money pay, and those who work for the love of what they are doing, or of those for whom they labor. The hireling looks at his watch and says: "It is six o'clock; my day's work is over; I'll quit," and he flings down his tools and goes home. But an artist is so enamored with his picture that he is willing to sit till midnight at his easel. Sir Isaac Newton was so absorbed in his favorite studies that his servant had to arouse him and persuade him to go and eat his meals. Love of truth was more to him than food. Did your dear old mother ever weigh out her devotion to you as a grocer weighs

out tea—carefully watching the scales lest he give a few grains too much? Could you hire a good wife for wages? Ah, there is but one coin that passes current in a true woman's heart, and that is the pure gold that bears the image of him she loveth, and which has been burned brighter in the fires of trial. Christ asks nothing of us, and delights in nothing from us that is not rendered with the "willing mind" of grateful affection. Love rejoiceth to bear burdens for Him who bore the bitter death of the cross for us. Love never reluctantly murmurs "*must* I do this?" rather does it look up into His sweet face and inquire: "Master, *may* I do this for Thee?" That Master is coming soon, and His reward is with Him to give to those who watch and work and long and wait for His appearing. Wherefore let us, above all things, bind on the girdle of love, which is the bond of perfectness.

"Ah, how skilful grows the hand
That obeyeth love's command;
It is the heart and not the brain,
That to the highest does attain,
And he who follows love's behest
Far excelleth all the rest."

—*Independent.*

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

Nov. 3, David's Rebellious Son.—II. Sam. xv., 1–12. **1889.**

I. Absalom. Observe: (1) He was David's son by a heathen wife, Maachah, the daughter of Talmai king of Geshur, a country in Syria, east of the Sea of Galilee (II. Sam. iii., 3). (2) We may believe that this heathen mother had much to do with the formation of her unfortunate son's character. (3) His was a home of polygamy (II. Sam. iii.), which is ever a curse to children. (4) David's great sin (II. Sam. xi.) must have had its corrupting influence on his sons. It is believed that David's fall took place about a dozen years prior to Absalom's rebellion. These facts should be pondered in view of how the man in question turned out. Too much stress cannot be placed on the importance of pure, good homes in view of the children's future. (5) But it should also be borne in mind that David, notwithstanding the fact that he married many wives and that he was guilty of the great sins recorded against him, was a man of deep spiritual life, full of the wisdom and of the power of God. Those sons who turned out so disgracefully, must have received from their father the truth which he himself knew so well, and must have beheld in him all the love and tenderness of one who was a man after God's own heart. (6) Though the bad influences of his home were yielded to by Absalom, yet had he been so disposed, he saw and heard enough in his youth to make him a better man. (7) It is said of him (II. Sam. xiv., 25, 26), that he was the handsomest man of his times and that he gave special care to the cultivation of his hair. All this is recorded of him that we may see how vain he was of his personal appearance, how he gave all attention to his exterior. He was a sort of a fop. (8) Absalom's murder of his half-brother, Amnon, was, no doubt, in part prompted by the outrage done to his sister, Tamar; but his supreme vanity caused him to place his eye on the throne of Israel, and with a hope of clearing the way to it, he slew the heir. (9) Because of his murderous deed on Amnon, he was banished from the family of David (xiii., 37, 38). To his heathen relations in Geshur Absalom went, where he remained three years (xiii., 38). This we may suppose gave the finishing stroke to his character, making him more godless than before, and more and more divorcing the affection of his heart from his father and fostering the desire of becoming himself king of Israel. (10) Through the sly work of Joab and the mediatorial efforts of the woman of Tekoah, Absalom was restored to the court. (See chapter xiv.) We read that the king kissed Absalom (xiv., 33). That was a kiss of reconciliation. It should however never have been

given, for though David was reconciled to his son, the son was not right in heart as to his father. The lesson shows this.

II. Absalom's purpose to secure the throne. Vs. 1–6. (1) The ruling passions of Absalom were personal vanity and ambition. Hence nothing would satisfy him but to be king. (2) As matters then stood, he felt there was no little hope for him securing the great prize. It would seem that as David had been so much engaged in wars, and had also been giving no little attention to religious matters, that many abuses had sprung up among the people and everywhere there were grievances unsettled, and there was no man deputed of the king to hear them. Such seems to be the meaning of verses 2 and 3. (3) Absalom took advantage of this by standing at the gate of the city, using flattering words to all that came with complaints and expressing a wish that he had the power to do justice to all that had a cause (v. 4). (4) Moreover he was familiar with all the people, kissed and flattered them, and thus he won their hearts away from the king. When we consider that Absalom had no love in his heart for the people and no sense of justice, and only desired, in all he did and said, to gain his own selfish end by supplanting his father as king of Israel, we can see what personal vanity and ambition will lead a person to do. How much of all this pride of heart and sinful ambition there are in common life. We all need to guard against doing with a false show that which is for a selfish end. Absalom, as we see him in these verses, is a type of a large class of persons who have done some of the most heinous acts to secure personal ends. What will not wickedness in the heart do when allowed its own way?

III. Absalom's rebellion. Vs. 7–12. (1) Having won the hearts of the people sufficiently, he then withdrew from Jerusalem to Hebron in order to make an open revolt against his father's government. It was in his heart to rebel, (*a*) because he wanted the crown and (*b*) he most likely actually hated David his father. (2) Mark the falsehood with which he begins his active operations. Though bent upon a great act of treason, yet he professes to be going to Hebron for a religious purpose. All this was characteristic of the man. (3) Arriving at Hebron, Absalom sent out spies (v. 10) in order to ascertain his strength among the people and to tell all that the man who had promised them such great things was ready, "at the sound of the trumpet" (v. 10), to lead them out from under the wrongs of David's administration. At once he secured a following (vs. 11, 12). And now this plot so deeply laid and so widespread burst upon the king.

In the conduct of Absalom toward David, behold that of man full of pride, ambition and rebellion against the King of kings, our Heavenly Father. As David was tender toward Absalom, notwithstanding his rebellion, so is God long-suffering and merciful to us. Behold in this rebellious son one of those sad "might-have-beens" of human life. What a strange career David had. How much in it was beautiful, sweet and glorious, and how much the very opposite. No wonder he is to-day so much read and appreciated. Who better than he could teach us from personal experience, the deep things of our holy religion? How careful we should be in giving our confidence to men who desire to lead in religious thought, in politics, in social reforms. Theirs may only be a selfish purpose and we may find ourselves where Absalom's followers found themselves—in rebellion against our highest interests and the cause of God. Let homes be purified and character in youth be founded on the true principles of godliness, so as to prevent such Absaloms rising up in our midst. Let all young men and women avoid personal vanity and ambition. The end of such is ruin.

November 10, David's Grief for Absalom.—II. Sam. xviii., 18–33. **1889.**

I. Introduction. (1) When the news of Absalom's rebellion reached David, the king fled from Jerusalem (xv., 14). (2) Absalom came to Jerusalem (xvi., 15). (3) David took up his residence on the east side Jordan, near Jubbok (xvii., 24). (4) The two armies met in the woods of Ephraim (xviii., 6), where Absalom was killed and his followers defeated. So ended the ignoble career of this rebellious son.

II. David receiving the news of Absalom's death. Vs. 19–33. (1) When parting with his men to go to the battle-field, David gave special word of tenderness to Joab concerning Absalom. "Deal gently for my sake with the young man, even with Absalom" (v. 5). Thus Joab well

knew the feeling in the king's heart regarding the man who was the cause of this wicked rebellion. Hence it was that he prevented the sad news being sent him on the day in which he met his death (v. 20). (2) Behold here the grandeur of David's parental spirit in his yearning fondness toward his miserable son. This gives us a faint conception of God's love for us, notwithstanding how unnatural and worthless we are in our sinfulness against Him. Like David, though in a higher and grander sense, Christ loved the rebellious. (3) But David's fondness for Absalom and desire for his safety did not save him. He had, notwithstanding all love, to meet the consequences of his vain, ambitious life. So the fact that God loves us is no evidence that we are saved. We must accept that love. We must turn from our rebellion and love Him. (4) The story of David's waiting before the gate for tidings from the battle and his receiving the same, is one of the most pathetic in history (vs. 24–33). Two great desires were in the king's heart, (*a*) that his army should be victorious, (*b*) that Absalom should not be slain. The one was the Lord's cause; the other his own son.

III. Is the young man Absalom safe? A question which can well be asked now. As the true answer is contemplated, how many like David have the deepest cause for the most heartfelt sorrow (v. 33). How true it is that a foolish son is a grief to his father; and bitterness to her that bare him. Is the young man Absalom safe? He is not, (1) if he is vain in heart thinking more of his outward appearance than his soul; (2) if he is cherishing a selfish ambition; (3) if he is in the companionship of evil associates; (4) if he is living in disregard of that holy law which demands honor and obedience to parents; (5) if he is indulging in forbidden pleasures; (6) if he is violating the Sabbath day; or (7) if he is not making Jesus Christ his personal Saviour!

November 17, David's Last Words.—II. SAM. xxiii., 1–7. **1889.**

I. King David. V. 1. (1) He was a man raised up on high. This implies the humbleness of his youth. He was but a shepherd boy. Then he became king over all Israel. He did not raise himself. He was raised up. It was the Lord who did this. What elevations men are carried to when they place themselves in God's hands. (2) He was the anointed of the God of Jacob. The story of this anointing is given in I. Samuel xvi. (3) He was also the sweet psalmist of Israel. The man of humble origin who was chosen to be king of Israel, and who was inspired to write and sing the grandest songs of divine truth, is the person now uttering "last words." Such an one ought to be heard. The man whom God saw fit thus to honor—the greatest of kings and the greatest of poets—should command our undivided attention when he speaks.

II. What David said. Vs. 2–7. (1) "The Spirit of the Lord spake by me, and His word was in my tongue" (v. 2). Here is a clear statement of inspiration. David declares that his words were the utterances of the Holy Spirit, that God employed his tongue to give forth truth. In this, David had perfect freedom of utterance; his faculties of thought, voice, etc., were naturally used. Yet what David said was the whole truth of God. It contained no mistake. Nothing being added or kept back. Such is the Bible. Each writer could say as the king of Israel said: "The Spirit of the Lord spoke or wrote by me." With this fact clearly in mind, why dispute about theories of inspiration? (2) What God, the Rock of Israel, said: "He that ruleth over man, must be just, ruling in the fear of the Lord." What a truth this is for those in authority; for those having to do with the affairs of men and the destiny of nations. It is too true that many who have entrusted to them the weal of their fellow-men in political things, have no sense of what is just and have no fear of God in their hearts. Here the young should be taught the value of trusts committed to them, and that no life is true which is not based on an unswerving confidence in God. (3) It is probable that it is Christ that is here spoken of, the passage reading thus, as in the version: "One that ruleth over men righteously, that ruleth in the fear of the Lord. He shall be as the light of the morning when the sun riseth, a morning without a cloud; when the tender grass springeth out of the earth, through clear shining after rain." The whole form being highly poetic, setting forth the coming Messiah in the full grandeur of His reign in the hearts of men and among the nations of the earth. (4) David's great confession as to His own

reign is given in verse 5: "Verily my house is not so with God." There had been cloud and darkness and things unjust in his administration. And of his successors in office as much also would have to be said. Man spoils everything. He brings clouds instead of light. (5) Where is there any hope? It is in the everlasting covenant of the Lord of hosts —"Yet He hath made with me an everlasting covenant, ordered in all things and sure; for it is all my salvation and all my desire." Herein is all our hope—it is in the mercy of God—the covenanted mercy of God. With us the spirit is willing, but the flesh is weak, and here the flesh has its own way. But God knows all and He will not cast off His own people, though they fail ever so often. God's standard of life is high. If we desire that standard honestly in our hearts and strive for it, be assured God will realize it for us. His covenant is sure and steadfast, as to our salvation and all we desire. (6) The wicked shall we cast out as thorns (v. 6).

November 24, Solomon's Wise Choice.—I. Kings iii., 5–15. **1889**

I. Introduction. Solomon was the son of David by his wife Bathsheba. He reigned for a few months before David's death. Being a son of David's later years he enjoyed better home advantages than those of the king's children who were older. He was a man of extraordinary wisdom and power.

II. Solomon's choice. Vs. 5–13. (1) About a year after he came to the throne of Israel, Solomon was at Gibeon observing a great religious feast. As he slept at night, the Lord came to him in a dream and said: "Ask what I shall give thee" (v. 5). (2) Solomon's appreciation of what the Lord had done for his father and of the high honor he had as being his successor. Behold in this sixth verse the fine blending of the mercy of God and the uprightness of man. (3) See the humble spirit of the new king (v. 7). He felt himself but a child, and looked upon his charge as an extraordinary one, owing to the greatness of Israel, God's chosen people (v. 8). Nothing can surpass the beautiful spirit with which Solomon came to the kingdom. The best evidence of a man's fitness for high responsibility is a humble spirit and a lofty conception of his duty. (4) The choice of Solomon is in harmony with his true feelings. He asks not for long life, nor the life of his enemies, nor riches, but for an understanding heart to judge the people right. It was granted (v. 12). Moreover, God gave him what he did not ask, both riches and honor. So it ever is, He does for us more than we ask or think.

III. The conditions of fulfilment. Vs. 14, 15. The great blessings of God are not bestowed unconditionally. We must do our part, believing that He will do His. Solomon had to walk in the ways of the Lord and keep His commandments (v. 14). Obedience is the ground of all blessing and all success.

May the Spirit of the Lord Jesus Christ be in us, helping us to fulfil our vows to the Lord God better than Solomon did his!

HELPFUL HINTS FOR WORKERS

Flowers have a Mission—How to Help Them to Fulfil it.

By I. F. Avery, Pastor Mariners' Baptist Temple, New York City.

The Flower Mission we hope our friends will not forget, but generously plan to make it the means of scattering the bright buds and blossoms which spring freely from the bounteous bosom of mother earth when warmed by the life-giving influences of the spring-tide and summer sun. When the seeds of kindness are generously scattered and tended by the hand and eye of love, then nature seems to work most gloriously, and in the flower-bed paints with colors and forms truly astonishing for variety, and charming on account of their fragrant loveliness. We once heard a minister say his sceptical tendencies were forever banished and destroyed by seeing a pearly dewdrop on a cabbage leaf. Its form and brightness led him to contemplation and the decision,

there is and must be a God. Who can calculate the comfort, relief and salvation there may be in a beautiful flower, or combination thereof in a nosegay? It appeals to senses more than one, and in a way and manner so stealthy and pleasing, that even the nervous, languid invalid is roused to open the gates of man-soul. Through eye-gate and smell-gate often the visitor finds an effectual and welcome entrance to ear-gate. The sermon in flowers is indeed a word in season, and the love and beauty of the rose of Sharon and the lily of the valley charm and win a soul to the knowledge that God is love.

God beforehand has ordained not only winter's clouds and cold, but that the night of heaviness, through the sunshine of righteousness, should give place to the joy of morning, and through the sorrowful flood of nature's tears should break the victorious smile on the many-colored faces of a world of flowers. They will creep and twine over and around forms of ugliness, using the bare rock and wreckage so kindly, that hidden with foliage and flowers, the artist is deceived and tries to catch it on his easel as a thing of beauty rare. Remember the self-evolving beauties of this material world all tell of God, the Maker and Creator of all things, who would fain speak to our souls and hearts by this glorious painting, and who Himself rejoices in it.

"For true it is that, though from us
Half hid by Falsehood's mists,
Creation is a *look* of God's,
Its true expression—Christ's."

After a winter amidst the bricks and grime of lower New York hard by Chatham Square, a day or rather a few hours' drive in the country awakened such strange sensations and delight as we can best describe by using the poet Wordsworth's words in his description of Tintern Abbey:

"And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things. Therefore am I still
A lover of the meadows and the woods,
And mountains; and of all that we behold
From this green earth; of all the mighty world
Of eye, and ear,—both what they half create,
And half perceive; well pleased to recognize
In nature and the language of the sense,
The anchor of my purest thoughts, the nurse,
The guide, the guardian of my heart, and soul
Of all my moral being."

To pluck a green leaf was a pleasure. And we resolved to take up the pen and write more urgently for our Flower Mission and fresh air fund and work. Who will help us? With so many neglected poor children around us, it seems vexatious to know,

Full many a flower is born to blush unseen,
And waste its sweetness on the desert air,

and that because so many little hands that would willing grasp them, are beyond their reach.

One very little boy met the writer a long way up Cherry Street and said, "Please give me a flower; I never had a flower of my own, sir." Evidently he planned to get his order in ahead of the others. So we said, "Come along." It was a study to note the patter of the bare grimy feet, and to notice a well-browned and tattered shirt. How eagerly he grasped his flowers and made a rush for the door, followed by some thirty or more other little ones to whom we gave the ferns, ox-eyed daisies and other flowers. It was hard to say, "They are all gone," and to see them grab up the remaining stalks. Some may say, but to what practical benefit, if they do not come to your school, etc.? Where the gain? As Carey, the wonderful missionary, said: "It is as sure as the promises of God can make it."

Although it is not always convenient or possible to take the children where the flowers bloom, they could be sent to us, and in our Sunday-school and meetings, and by our missionaries we could scatter them in many a stifling tenement, the crowded spot called home. It would be a surprise and pleasure to note how quickly a distribution could be made. We need not climb the stairs. The heat will drive the children into the street until it is almost impassable, and we are besieged. Poor little ones, they pant and pine for the freshness of the meadow and the fresh cool breeze of the mountain and seashore. Do not forget them, or our

work, as you view your lovely garden plot, or as you walk abroad, or roam the mead and forest, where of necessity your foot must crush out the lovely life of the flowers. A suggestion: call together your friends, and go gathering the wild and other flowers; pack and send them on a mission of love to the poor and sick. The result who can measure?

Suggestion: send us flowers as often as you can. Those sent Saturday afternoon will do best to supply our own Sabbath-school; Monday, the Gospel temperance meeting; Wednesday and Friday, our regular meetings.

Have a card party for the flower mission; not to play cards but to make them of all sorts, shapes and sizes to tie to the flowers. We will send you a specimen to show how you can cut into fancy forms old pasteboard and cards and paste thereon Scripture texts, mottoes, etc., which will be likely to win and arrest attention unto salvation.

QUESTIONS OF THE DAY

The Sunday Newspaper.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

Every age has its own peculiar phenomena—signs of the times we may call them, showing which way the times are tending, and whether humanity is drifting from or voyaging toward God. It is the duty of all Christian teachers to study the characteristics of each succeeding age, watch its movements, and bring the truth of God's Word to bear upon the hearts of the people, not as if they lived in Noah's age, Moses', Paul's, or Luther's, but in the present. The purport of preaching is to place human life in the current of all good now flowing; and to guard it against the wild breakers that are on hand. To teach the doctrines of Christianity merely for their own sake, as articles of theological belief, without reference to human character and the good and evil tendencies of the times, is a misuse of the Bible. On the other hand, any attempt to build up character and interpret the great moral forces that are now operating on the lives of men and nations, without the application of the vital truths of the Gospel, is, to say the least, the leaving of Christ out of a sphere where He legitimately belongs. God must be the first consideration of every man and nation that would attain to true life and civilization. In His balance, also, every moral force must be honestly weighed, if we would know what to do with it—whether to foster it as good, or reject it as evil.

The Sunday newspaper is a great moral force all through these United States—a phenomenon of the times, the influence of which, whatever it is, cannot be lightly estimated. Like all other great commercial interests and ethical forces, it struggled hard, during long years, for success and popular recognition, as the following facts will show: Prior to 1825, no Sunday newspaper had been published in this country. About that year the *Courier* was started in New York City. For lack of patronage it was soon discontinued. Then came the *Telegraph*, *The Sunday Morning News*, a second *Sunday Courier*, *The Sunday Morning Atlas*, *The Sunday Visitor*, *The Sunday Mercury*, *The Packet*, *The Star*, *The Sunday Globe*, *The Sunday Knickerbocker*, the third *Sunday Courier*, *The Sunday Age*, *The Sunday Times*, *The Sunday Dispatch*, the fourth *Sunday Courier*, and several more. These all appeared in New York City from 1825 till 1848, and of each it may be said, "it did not long survive its birth." In Boston, also, during the same period, numerous efforts were made to establish the Sunday press, but public sentiment stifled them all. Sporadic attempts, with like success, were made in other American cities.

Not until the Rebellion did the paper in question obtain anything like public favor; even then there was, from certain quarters, an almost crushing opposition. But so anxious were the people for war news, that some of the great dailies began to issue on Sunday; the edition, however,

was quite limited in size and confined, in its news, to the great national conflict.

The Sunday newspaper, as we now have it, of extraordinary size, containing news of all sorts, literary articles of every kind, good and bad, and numerous pages of advertising, with the most indomitable measures used to place it on the market, had its origin about the year 1873. Since then it has been, in the United States, a phenomenon.

At the present time not less than five hundred and fifty such newspapers are issued each Lord's day. In nearly every case this is the largest edition of the week, while an increased commercial valuation is placed upon it. In every way the Sunday newspaper is now the chief feature of the American press.

Now, if this Sunday paper be a power for good, it is a great good; if for evil, then a great evil; if both for good and evil, Christian people ought to strike the balance and deal with it accordingly.

The secular press makes high claims for this, its child of recent years, declaring that the Sunday newspaper is, in every way, a moral and an intellectual necessity; and sustaining the assumption by arguments such as these, that it advertises church services and men who are to officiate; that it supplies succinct accounts of charities that are calling for a more generous support; that it pleads the cause of the weak against the strong, rousing the conscience of the community when evils prevail; that it furnishes a special need to those who do not worship in any church, by carrying religious instruction to homes where neither priest nor clergyman is invited to go; and that it is in every sense a staunch defender of the Church, of public and private integrity, of laws, order, justice and patriotism!

This high claim of the press for the thing we are considering may seem plausible; nevertheless the arguments are altogether inadequate, when we look at what these Sunday newspapers actually give the public to read on God's holy day, and the motive inducing their owners to place them on the market. So far as their proprietors are concerned, the whole matter is a commercial one—the securing of gain out of a commodity sold on a day which all ages have regarded as sacred, and set apart from commercial transactions and secular interests. So much for the motive sustaining this great phenomenon of our times.

As to the substance of the Sunday newspapers, those of the best class are devoted to advertising; to political news, home and foreign; to news of all sorts, from the doings of prominent people to the last base ball match, horse-race, cock-fight or divorce case; to literary articles, and to serial stories, generally of a sensational character. In the midst of this great mass of secular reading, not fit for the Lord's day, covering from a dozen to thirty pages, a few items of brief paragraphs on religious subjects may be found, not occupying, at most, the one-fourth of a single page. Such is a fair description of our best American Sunday newspaper. Those of a lower moral tone give space to church scandals; to the opinions of infidels; to things ridiculing religion and tending to weaken the influence of the Church upon men's hearts and bring Christianity into contempt. Such is their contribution to the religious literature of our times. Their other pages are filled with the commonest newspaper matter, much of which is sensational and disgusting.

With these facts before us, how else can the Sunday newspaper be viewed than as a great evil? In 1844, the *New York Herald*, speaking of the Sunday newspaper press, said: "During the last few years a new class of newspapers—partly literary, partly gossiping, partly silly, partly smart, partly stupid, partly namby-pamby—have grown up from the lowest and most sickly state to a point of some consideration in certain portions of society." After forty-five years, all that may be added to the above description of the Sunday newspaper is that "it is worse, and more of it." In its best aspects, it is a great *secular* weekly; in its worst aspects, it is a vile, godless publication—demoralizing in all its moral and religious tendencies. Notwithstanding all that is put forth in its favor, "there is," as the Rev. Joseph Cook says, "no reason for its existence, except the money it brings to its owner—the whole enterprise

being one of greed and not of morals." "The Sunday newspaper," says the Rev. Dr. Herrick Johnson, Professor of Sacred Rhetoric and Pastoral Theology, in McCormick Theological Seminary, Chicago, "is assaulting the Sabbath by honeycombing society with false notions about the day, and by deadening the spiritual sensibilities of many of the people of God." This article might be lengthened out beyond all due bounds by quotations like the above, from men of highest moral and intellectual standing, all testifying against the Sunday newspaper as a positive evil.

A few of the evils may here be stated. It causes a large amount of work to be done on the Lord's day, which, being neither that of necessity nor mercy, is a violation of the Fourth Commandment. It absorbs the attention of people with secular subjects, thus shutting out the Bible and religious periodicals from the attention they ought to have on the Sabbath. It introduces into the family, topics of conversation not in harmony with the spirit of God's holy day, nor in any way edifying to the religious life of the household. It keeps many from going to church, and incapacitates many others, who do go, from fully enjoying the service, and the sermon of the sanctuary. The Rev. Henry Ward Beecher once said he would as soon have a load of hay dumped into his parlor, as to have the contents of a secular paper dumped into his mind before going to church.

But we are told that "the Sunday newspaper, as a great factor of the age, *has come to stay*, hence to ignore it is as foolish as to oppose it is fruitless. This bold statement does not lessen the iniquity of the thing in question, or furnish a reason why Christian people, of all classes, who love the Sabbath, and who are pledged to sustain with all their might the truth and righteousness of God's kingdom here upon earth, should not oppose the Sunday newspaper with all the individual and combined influence they possess! "The Sunday newspaper has come to stay?" Indeed! How confident the men of this world are in their schemes to make money, and their projects to mould society according to their own carnal notions! The New York tenement house—that vilest dwelling-place on the face of the earth—has come to stay! The American turf—that iniquitous thing that is annually ruining thousands of our young men—has come to stay! The saloon—the breeding hole of a hundred vices—has come to stay! Whatsoever things are profitable; whatsoever things are popular—however ruinous to a nation's welfare, however demoralizing to family life, however weakening to moral sentiment in the young, however vile and godless—the cry about them is: "They have come to stay!" Here is an assumption characteristic of the pride of the human heart. It is as false as it is foolish and insolent. Nothing is here to stay, save what is founded upon the Rock of Truth, and tendeth toward the establishment of the eternal righteousness of God.

Let no one, therefore, settle down with the conviction that the Sunday newspaper, which is secular, and not religious; which, morally, is destructive and not constructive; which is a weight to the Church and the home and the nation, and not a wing—is here to stay! That it will stay for a time, we very well know. That so long as it stays it will be a hamper to vital godliness, the increase of the Church, and the advancement of true civilization, we also know. But that the Sunday newspaper cannot hold its ground in the face of an aggressive Church and a devoted Christian sentiment, we are sure. It is, therefore, the duty of the pulpit to take a strong stand against the Sunday press, denouncing it as an evil, and that continually. It is the duty of all Christians to refrain, not only from the reading of the paper in question on the Lord's day, but from supporting it under any circumstance. It is the duty of all parents and Sabbath-school teachers to guard the young from being affected by its secularizing influence. It is the duty of all patriots, statesmen and lawmakers to guard the Christian Sabbath—that great bulwark of nations—from desecration by the work necessary to the publishing and distributing of the Sunday newspaper.

Beautiful Thoughts

If you would lift me, you must be on higher ground.—*Emerson.*

The steps of faith fall on the seeming void, and find the rock beneath.—*Whittier.*

It is with human character, very often, as it is with a torch; the more it is shaken the more it shines.—*W. W. Newton.*

Never take away from a man even the shadow of a spiritual truth, unless you can give him substance in return.—*Maurice.*

Constantly look up. Be on the watch for chances to rise, like a bird let loose, though but for a moment, into the upper air. —*Phelps.*

We may be ready in repose and rest. The wise virgins were ready, though they were asleep when the bridegroom came.—*Christian Advocate.*

One of the greatest services which a man can render society is to believe the truths of God sincerely and maintain them steadfastly. —*Standard.*

Seek God in those hours which have appeared to you so empty, and they will become full to you, for He will Himself sustain you in them.—*Ex.*

Wherever souls are being tried and ripened, in whatever commonplace and homely ways, there God is hewing out the pillars for His temple.—*Phillips Brooks.*

Light travels millions of miles in a minute, yet that is not as high speed as the angel made who came from Heaven to answer Daniel's prayer before the amen.

God is the light, itself unseen, which makes everything visible and clothes them in colors. The eye does not perceive the ray but the heart feels the warmth.—*Jean Paul.*

The half of our ills are imaginary; we are forever crossing bridges before we come to them, and which, indeed, we never reach. Oh! for the blessing of real contentment!

So with the sinner. If he looks to the dark waters of his sins surging around him, he will begin to despair. He must look upward to Christ, who has been exalted to give salvation.

Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—*Charles Kingsley.*

It is a degrading thing to enjoy husks till there is no man to give them. It is a base thing to resolve to give to God as little as possible, and not to serve Him till you must.—*F. W. Robertson.*

Everyone must have felt that a cheerful friend is like a sunny day, which sheds its brightness on all around; and most of us can, as we choose, make of this world either a palace or a prison.—*Sir John Lubbock.*

"Ours is the seed-time: God alone
Beholds the end of what is sown:
Beyond our vision, weak and dim,
The harvest time is hid with Him."
—*J. G. Whittier.*

Remember, that if you are a Christian you are a giver, not of money only, not of culture only, not of teaching only, but of the dearest things man may hold: hope, energy, faith, love, and a consecrated selfhood.—*Rainsford.*

Everything is "well doing" which is done from a sense of duty, with dependence upon God and faith in His Word; out of love to Christ in good-will to other workers, with prayer for direction, acceptance, and blessing.—*Spurgeon.*

Often the most useful Christians are those who serve their Master in little things; He never despises the day of small things, or else He would not hide His oaks in tiny acorns, or the wealth of the wheat field in bags of little seeds.—*Cuyler.*

Charity does not require of us that we should not see the faults of others, but that we should avoid all needless and voluntary observance of them, and that we should not be blind to their good qualities when we are so sharp-sighted to their bad ones.—*Fenelon.*

As I was at my window, I saw the stars and the sky, and that vast magnificent firmament in which the Lord has placed them. I could nowhere discover the columns on which the Master has supported this immense vault, and yet the heavens did not fall.—*Martin Luther.*

The fruits of the earth do not more obviously require labor and cultivation to prepare them for our use and subsistence, than our faculties demand instruction and regulation in order to qualify us to become upright and valuable members of society, useful to others, or happy in ourselves.—*Barrow.*

We are not aware of the possession of a heart till some disease, some sudden joy or sorrow, rouses it into extraordinary action, And we are not conscious of the mighty craving of our half-divine humanity, we are not aware of the good within us, till some chasm yawns which must be filled, or till the rending asunder of our affections forces us to become fearfully conscious of a need.—*F. W. Robertson.*

Illustrative Selections

By Rev. C. M. Hawkins.

30. An Imperishable Secret. —Numb. xxxii., 23.

"Three men are confined in jail, at Albany, Oregon, charged with murder, held without bail for wrecking the Southern express between San Francisco and Portland. One of them, after the wreck, called at the office of a doctor to have a dislocated arm set. While under the influence of chloroform, he talked about the wreck, telling the part he took in it, and naming his accomplices. When he returned to consciousness this confession was repeated to him, and he at once, frightened, confirmed it as being the truth in the case. His accomplices were arrested, and all are now in jail awaiting trial." There is reason to believe the time is coming when the secrets of every breast will be no longer secrets. The soul will itself confess them.

31. Terribly Mistaken.—Matt. vii., 22.

A strange story comes over the wires from a Russian village. "Forty peasants have been arrested for burning the whole village of Kursk, to obtain the insurance. The curious feature of the case is that these simple peasants claim to have done nothing wrong. They made no secret of their plans, gathered together, and placed in a safe place such of their things as they wished to save, awaited a favorable wind, and applied the torch. Their houses, the villagers explained, were old, and they were anxious to improve the town by erecting new ones in their stead with the insurance money they expected. They are at a loss to understand their arrest." Can it be possible there are those who so fundamentally misunderstand God's laws, and God's mercy?

32. The Sleep of Death.—Psa. iii., 13.

The heading of a recent Associated Press dispatch is "A Section Hand's Disastrous Nap." It goes on to describe how Moorfield, a section hand on the Chicago and Alton road, fell asleep on the track, last night, and was run over by the limited Chicago express. He sustained serious injuries, so that it is hardly expected that he can recover. Surely he must have been overcome by something that stupefied his senses, ere he sought repose on such a spot as a railroad track. The same explanation is the one in the case of parallel moral instances. Sin is a stupefier—it benumbs the moral senses; it lulls to sleep conscience; it blinds the eyes; it deafens the ears—and the sinner lies down and sleeps the sleep that eventuates in eternal destruction.

33. Unconsciously Destroyed.—Eph. iv., 19.

In an Illinois village, last month, a man went to bed with a lighted pipe in his mouth. It set the bed clothes on fire, and when found he was lying unconscious, with one side of his body literally roasted. That side was paralyzed, so that he did not feel the fire, and never woke up. And we have reason to fear there are many who are being spiritually consumed by sin, but their moral sensibilities deadened, and their consciences seared, they feel no uneasiness, no pain; and yet the deadly, destructive work is going right on, even unto eternal death.

34. Tranformed Troubles.—Neh. xiii., 2.

Fire on the farm of George Thurman, five miles north of Pomona, California, brought him singular good fortune. To stop the progress of the fiery monster which was fast devouring his stubble-field, he plowed a furrow, and in doing so turned up a tin can which would hold about half a gallon. He found, upon opening it, a large quantity of gold, both coin and nuggets. The total value of the find was something near seven thousand dollars. Many, in reviewing their lives, find abundant cause for thanking God for the times when the fire threatened them. In seeking something to quench it, they found much more than they sought for—blessings of inestimable value, that otherwise would have lain hidden and unpossessed.

35. The Power of Conscience.—II. Cor. i., 12.

The prosecuting attorney of St. Louis recently had a strange visitor. A man called at his office with a very remarkable request, He wanted a warrant for the arrest of the church bells in the Pilgrim Congregational Church and other places of worship. He said that the bells were continually calling him a liar, and other harsh names, and that he wanted to put a stop to it. He added that he had filed suits against several railroad companies, for damages, because their locomotive whistles were calling him foul names. Such instances reveal one of the most fearful possibilities of our being. Possibilities involving such eternal principles of destiny that they warn us that we can place ourselves beyond the reach of any outside power or thing to save us from endless suffering.

Monthly Survey

The convictions for crime in Iowa in 1889 were 1,645; in 1887, 1,520; in 1888, 838.

The Swedish government has appropriated 5,000 dollars a year for the promotion of temperance.

During the past fifteen months the American Board at the Japan Mission has registered 2,867 converts.

For the last three months of 1888, 730 baptisms were reported from three stations of the Baptist Teluga Mission in India.

The corner-stone of the Methodist Episcopal church in Nagoya, Japan, was laid June 25th, in the presence of three hundred people.

There are still over 10,000,000 square miles of unoccupied districts in various heathen lands, where missionaries thus far have never entered.

Iceland is entirely Protestant, with a population of 70,000. It has neither theatre nor police, no prison, and not even a justice of the peace.

The King of Siam has given a royal palace, together with extensive grounds and buildings, for the use of the American Presbyterian Mission.

Narayan Sheshadri, who visited the United States some years ago, has been, it is said, the means of bringing one thousand heathen into the Christian fold.

Fourteen years ago the Modoc Indians were uncivilized heathens. Now they are a community of industrious farmers, with half of their number Christians.

The demand for the Arabic Bible is so great that although the printing presses at Beirut are working day and night, pace cannot be kept with the orders.

An ordinance has been passed in Sacramento, Cal., making it "the duty of the police to revoke any liquor-license on petition of a majority of the residents in the block."

The City of New York has 600 Sunday-schools, with a total of 187,000 scholars and teachers. Philadelphia has 616 Sunday-schools, with a total of 195,802 teachers and scholars.

The net increase of membership of the evangelical Churches in the United States, for 1888, was 1,744,771. The evangelical population is above seventy-seven per cent. of the whole population of the United States, and the Roman Catholic seven per cent.

The Icelanders are numerous enough in Canada to maintain a distinct and vigorous religious organization of their own. It is called the Icelandic Lutheran Church of America, consists of twenty-two congregations, and has just held its fifth annual conference at Argle, in Manitoba.

A valuation of church-property in St. Louis, Mo., recently made, resulted as follows: 46 Roman Catholic churches, nunneries, and schools, $7,000,000; 25 Methodist churches, $1,500,000; 30 Presbyterian Churches, $1,200,000; 14 Evangelical (United) churches, $371,800; 12 Lutheran churches and Concordia Seminary, $570,000.

The Methodist Episcopal Church South has now 1,140,097 members, including 4,958 Indians and 645 Negroes. The net increase for the year was 32,641. There are 4,687 travelling and 6,309 local preachers. Baptisms—adults, 52,363; infants, 31,052. There are 11,432 churches, valued at $16,030,254, and 2,358 parsonages, valued at $2,705,404.

The Protestant Churches of the United States contribute annually $11,250,000 for foreign missions, and according to Dion Boucicault, "more than $200,000,000 are paid every year by the American people for their theatrical entertainment"—nearly $18 to support the theatre for one given to send the Gospel to heathen nations, and yet there are those who declaim against the cost of foreign missions.

The twenty-two missionary societies in the United States managed by women, and whose support comes from women, support 751 missionaries, last year contributed $1,038,233, and since their organization have contributed $10,335,114. The forces of Great Britain, continental Europe and the United States have an annual income of $9,306,996; man and equip 9,550 stations; support 5,431 missionaries; have the mission churches that number 588,964 communicants and 1,875,655 adherents.

The following religious statistics of the city of New Orleans, recently gathered, are instructive: The population is composed of about 85,000 American and Irish who speak the English language, 70,000 French, 30,000 Germans, 45,000 Negroes, 6,000 Jews, and 8,000 Italians. Of these, one half the Americans, Irish and Germans are Protestants; the other half of these, and nearly all the French, being Catholics. The Negroes are mostly Methodists and Baptists, but quite a large number of them are Catholics. The Jews are mostly rationalists, and the Italians, having thrown off Popery, are almost of no religion at all. Most of the Germans not Catholics are High-Church Lutherans.

Book Department, Etc.

JOHN G. PATON. Missionary to the New Hebrides. An Autobiography. Edited by his Brothers. New York: Robert Carter & Brother, 530 Broadway. Price, $1.50.

This is one of the books which is an inspiration to read. It has more fascination than any so-called religious novel, and has most convincing evidence that its writer was one of the real successors of the Apostles. The scenes of rapine and slaughter which he witnessed are detailed with a minuteness which is wonderful, and testify at once to the bravery of the missionary and to his tenderness of heart. It is a book for every Christian to read.

MODERN MIRACLES: Being Manifestations of God's Love and Power. By Leila Thomson. With Preface by Rev. Alexander McLaren, D.D. New York: Robert Carter & Brothers. Price, 75 cents.

The miracles of which we have an account in this little volume are those of grace, and which were witnessed by the author in the course of her Christian work. The conversion, changed life and Christlike spirit of those who were the subjects of the miracles testify to their genuineness and afford indisputable proof of the omnipotent power of the Gospel when applied by the Spirit to the heart of man. "Behold, all things have been new."

COMMENTARY ON THE EPISTLE TO THE ROMANS. By Rev. D. B. Ford. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street. Price, $2.

This is a compact, carefully prepared and edited commentary. It is the result of the work of two learned Christian men—one of whom was compelled through failure of health to relinquish the work before completion. The writings of several of the ablest preceding commentators on this Epistle have been judiciously used, and although many will dissent from the interpretation of some verses, the work, on the whole, will be held in high esteem for its many excellent qualities.

RECOGNITION AFTER DEATH. By Rev. J. Aspinwall Hodge, D.D. New York: Robert Carter & Brothers, 530 Broadway. Price $1.00.

In the thirteen chapters of this book, the subject of which it treats is discussed in its varied aspects with scriptural and great logical power. Its pages present a rich fund of consolation for those who are mourning the departure of loved ones. Every home circle will find its breaches illumined with the truths set in order in this book, and many a sorrowing heart will bless the author for the healing and comfort which he imparts by his exposition of the many truths and illustrations scattered throughout God's Word on the cheering subject of this excellent volume.

THE WAY, THE NATURE AND MEANS OF REVELATION. By John F. Weir, M.A., N.A., Dean of the Department of Fine Arts in Yale University. Boston and New York: Houghton, Mifflin & Co.

The object of this book is to give a digest of the general teachings given to man by means of a supernatural disclosure apart from the means whereby man commonly acquires knowledge, and also to make a critical inspection of the instrumentalities involved. The contents of this book are to our mind too mystical, too spiritualistic, and too much given to make "inner consciousness" an appellate court. The author so widens the range of revelation that it becomes a will-o'-the-wisp, misleading its followers into all kinds of miasmatic and miry places. We prefer the old paths, for therein we find rest for our souls.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

THE CHRISTIAN QUARTERLY REVIEW, OCTOBER, 1889. Do the Scriptures Inculcate or Sanction Polygamy? *Clark Bradeon.* Unity of the Gospels, *W. R. Hartpence.* The Incarnation, *H. Christopher.* The One Faith, *A. Ellmore.*

LIPPINCOTT'S MONTHLY MAGAZINE, OCTOBER, 1889. Correspondence of John Lothrop Motley, *S. B. Wistar.* The Trials of Magazine Editors, *Junius Henri Browne.* What Shall be Our National Flower? *Annie H. Wharton.*

THE STUDIO, JULY, 1888. Art in Russia, *C. Sadakichi Hartman,* with a full page illustration. Ivan Nicolaevitch Kramskoi, *Charlotte Adams.* Portrait of Leon Tolstoi, *Kramskoi.* London in June, Garden Parties, The People's Palace, *Gleaner.*

THE CHAUTAUQUAN, OCTOBER, 1889 The Politics which Made and Unmade Rome. First Paper, *President C. K. Adams, D.D.* The Life of the Romans, Part I., *Principal James Donaldson, LL.D.* Child Labor and some of its Results, *Helen Campbell.* The Current Literature of India, *Bishop John F. Hurst, D.D., LL.D.*

MAGAZINE OF AMERICAN HISTORY, OCTOBER, 1889. Frontispiece, *Samuel L. M. Barlow.* Romantic Beginning of Milwaukee, *Roy Singleton.* Georgia, The Only Free Colony. How the Negro Came, *Prof. H. A. Scomp.* The Subject of Our Frontispiece, *Mrs. Martha J. Lamb.* Discovery of America by Columbus, *G. H. Moore, LL.D.*

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SERMONS

GOD'S GIFT OF LOVE TO THE WORLD.*

BY REV. WM. C. ROBERTS, D.D., LL.D., MODERATOR OF THE GENERAL ASSEMBLY AND PRESIDENT OF LAKE FOREST UNIVERSITY.

For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life.—JOHN iii., 16.

THIS is one of the most remarkable verses in Scripture. Its utterance filled the Jewish mind with surprise. Even Nicodemus, their most distinguished teacher, found it difficult to accept the truth it reveals concerning the mission of the Messiah. He had supposed, and probably taught, that it was confined to his own land and nation. But in the text it is asserted that it was neither local nor national, but general, intended for the whole world—Gentiles as well as Jews.

The polemic writers of the early Church used it to prove the doctrine of the Trinity. They taught that the Father gave His Son in the sense of surrendering Him, not as the Son of man, but as the only-begotten, using the term only-begotten not to express the homogeneousness of His person with men, but His peculiar relation to Himself.

An interpretation of this text has often done away with the erroneous impression that the Son, on account of His humiliation and death, has intenser love for our race than the Father and the Spirit, who have never veiled their glory, or submitted themselves to a life of shame and suffering. The origin

* Preached in the Church of the Covenant, New York, during the sitting of the General Assembly in May, 1889.

of the world's salvation is here attributed to the love of the Father, its execution to the love of the Son, and its application by implication to that of the Spirit; thus making the Son as much the free gift of the Spirit's love to individuals as He was the unspeakable gift of the Father's love to the world.

The text occupies a very important place in the experience of believers. It is the passage which devoted mothers first teach their lisping babes; it is the flower whose exquisite hues most generally attract the attention of youth; it is the bright star in the firmament of truth that sheds the sweetest beams on the lonely path of the pilgrim; it is the most comprehensive compendium of the great plan of redemption.

The subject which is here presented for our consideration is "God's Gift of Love to the World." I remark:

First, That this gift is the only satisfactory evidence of His love for our race. We have abundant proof of His goodness and righteousness in our own constitution and the arrangement of the material world. The ethical principle which compels us to believe that the Creator is righteous involves the necessity of His goodness; and goodness, in the wide sense of the term, includes love. Hence the constitution of our nature bears its testimony to God's love.

The structure of our bodily frame unites in uttering the same thing. God's goodness reveals itself in the adaptation of all parts of our physical nature to their place and office; in the adjustment of the complete organism to its surroundings; and in the fitness of the whole to its high mission in the world. "The Creator," as Paley has pointed out, "has kindly superadded pleasure to animal sensations beyond what was necessary for any other purpose, or when the purpose, as far as was necessary, might have been effected by the operation of pain."

His goodness is also disclosed in the external world. It is to be seen reflected on the blue vault of heaven, shining in the sun, twinkling in the stars, distilling from the clouds, blushing in the rose, bending in the ripened corn, and rippling in the gentle brook. Nevertheless, the declaration remains true that all these combined are not able to afford a satisfactory evidence of God's love for the world. Anomalies are found in nature which excite fear, difficulties are met with in providence which baffle all the powers of reason, and moral evils are discovered in society which call forth the rebukes of conscience.

The instinct of fear is implanted in every human breast. In its rudimentary stage it is a prophetic premonition of danger not as yet fully in view. The appearance of an angry countenance terrifies a child long before it is able to explain the indications of danger it affords. The bravest Indian flees at the approach of a steam engine without possessing the least knowledge of its nature. He can neither analyze nor control the feelings which impel him to do it. The mere sight of a big black object breathing out fire and shaking the ground underneath his feet convinces him that it is accompanied with danger, though it may be in fact a messenger of mercy bringing food and

clothing to keep him and his family alive in time of famine. Even the most enlightened of men shrink from a being of supposed power, but unknown purpose. He is more affected by the extraordinary than the ordinary. He stands in greater awe of the earthquake that shatters a few dwellings than of the great law of gravity that holds together worlds and systems of worlds. In the presence of such anomalies is not the instinct of fear likely to lead us to question the love of God for the race?

Thousands of His providential dealings are so dark that they defy the highest reason to offer a satisfactory explanation of them. Millions of our race have their bounds of habitation alloted to them in zones which are either painfully hot or wretchedly cold; tracts of country have been made desolate by the cyclone and the tornado; cities have been shaken to the ground by earthquakes or consumed by fire, and tens of thousands of men and women have been prematurely cut down by the pestilence. To a large extent life is kept up by death, and the weak is destroyed by the strong The insect is crushed beneath the hoof of the beast. The blood of righteous Abel cries for vengeance, and the antediluvians are overwhelmed by a flood. The favorite king of Israel is hunted like a partridge upon the mountains, and a conscientious prophet is cast into the pit. The forerunner of the Messiah is beheaded at the bidding of a harlot, and the noblest of our Lord's Apostles is dragged into the arena and brutally put to death. Since reason has failed to give a satisfactory explanation of these anomalies of Providence many have declared that God's government of the world does not prove Him to be either absolutely wise or truly good.

The evidence of God's love in nature becomes more doubtful still in the light of moral evils and the rebukes of conscience. All men feel that they are sinners, and that there is before them a fearful looking for of judgment; all discover forces in society that are at variance with God's laws and destructive of human happiness. Pilate washes his hands in token of innocence, yet his conscience tells him of a day of reckoning. Felix feigns indifference to human judgments, yet he trembles at the preaching of a prisoner in chains. A German kaiser professes to despise the priesthood, yet he bows the knee to the pope of Rome. The atheist in health and prosperity denies the existence of the Supreme Being; but, at the approach of death and the entrance of the untried scenes of eternity, he cries, "Lord, save me."

With such anomalies of nature, darkness of providence, and moral evils to quicken fear, baffle the powers of reason and give rise to the rebukes of conscience, can anyone claim that he finds in nature alone satisfactory evidence of God's love? But the moment he accepts the declaration that God so loved the world that He gave His only begotten Son, the instinct of love for one's offspring, the royal instinct of our nature, compels him to conclude that God would not give His Son to die for men if He did not love them. Consequently, in spite of his fears, the baffling of his reason, and the loud cry of his conscience, he is constrained to accept the declaration that God is love.

I remark, secondly, that God's gift of His Son is the only adequate meas-

ure of His love. But why refer to this? No one can set forth its magnitude. It is high as Heaven, what can we do? deeper than hell, what can we know? The measure thereof is longer than the earth and broader than the sea. Even the hosts of Heaven had nothing better than a creature's experience to tell its magnitude until He who lay in the bosom of the Father disclosed its hidden depths. Beyond the utmost limits of their experience lay a boundless deep which no creature had been able to fathom.

In His dealings with the chosen people more of it was allowed to appear than the angels had ever seen. In their history it was made to break in mighty tides against unbelief and repeated rebellions. It often covered the foulest pools of sin and sinks of corruption. He is said to have loved them with an unchanging love. He loved them when they complained at the Red Sea, when they murmured at the waters of Meribah, when they despised the light food, and when they passed through the floods of the Jordan. His love for them was not influenced by times and seasons. The mutations of their feelings no more affected it than the diurnal revolutions of the earth affect the sun.

Though the dispensation under which the chosen people lived was that of law and discipline, yet in the promises of Scripture were given to them most cheering disclosures of His love. In their hours of despondency, when Pharaoh oppressed and the monotony of the wilderness discouraged them, His promises blossomed like winter roses, fair and fragrant. When they fainted under Heaven's judgments or trembled before the Amalekites, His promises descended like soft showers on a dusty hedge. When they were torn asunder by civil feuds or carried away captives into Babylon, His promises fell upon their hearts like rain upon the mown grass. Some of their prophets have dwelt on the intensity of this love. Isaiah compares it to a mother's, the purest, deepest and most lasting of all loves. He declares that it surpasses even the love of women. He admits the possibility of the truest of mothers forsaking her sucking child, but he affirms that God can never forsake His people.

In the New Testament is seen its meridian blaze. The comparison in the text affords some conception of its greatness. "God so loved the world that He gave His only-begotten Son." The word "so" is used here as the sign of an equation between two infinite quantities. The first member is equal to the second; in mathematical terms, x is equal to z. God's love for the world is equal to the gift of His Son. Changing the figure, the production, as business men would have it, is up to the full capacity of the producing power. In calling into being suns and stars there was a prodigious display of power, but it was only the power of a word. "God spake and it was done." Even the universe is not commensurate with omnipotence. The attribute concerned in its creation is infinite, but the production is only finite. The work was not up to the full capacity of the workman. He might have created larger suns and fashioned more glorious stars, and even they would be but the hiding of His power. An infinite amount of it would still remain unexpended.

But, when God gave His Son to die for the world, the gift was commensurate with the love of the giver. It was all that infinite love could do.

This love is made more clear still in the life and death of His Son. There would remain depths of love forever concealed from the universe if the Son had not appeared in our nature. His advent, His life of suffering and His ignominious death opened flood gates of light into the Father's heart. No one could have believed that the incarnate Jehovah would have become sorrowful unto death had not Gethsemane revealed it. No one would have thought it possible for the holy, harmless and undefiled to submit quietly to the calumnies of men had not Pilate's pillar made it known. No one would have dreamed that the one in whom dwelt all the fulness of the Godhead bodily would have poured out His soul for sinners, had not the cross of Calvary published it to the world. Christ's life and death constituted but one act, one eternal expression of the Father's love.

I remark, thirdly, that God's gift of His Son is the only channel through which His love can flow into the human heart; "that whosoever believeth in Him should not perish, but have everlasting life." Eternal life is here conditioned by faith. Thousands hope to be saved on account of their sweet temper, faultless morality, outward observance of the law, or faithful performance of the duties prescribed by the Church. There is no doubt that all these are valuable and pleasing to God, but they are not the channel selected by Him for the flowing tides of His love. One may be the fairest of the fair without being an object of saving love. He may be a useful member of a Church, pure in doctrine, simple in worship and apostolic in spirit without being an object of saving love. He may be penitent for defying God's authority and violating His law, without being an object of saving love. He may even put his trust in the general mercy of God without being an object of saving love. Nothing can be the channel of God's love that does not meet the demands of justice. It cannot flow to men without that. Darius was anxious to show his love for Daniel by removing the penalty of the laws he had violated. He labored to do it until the going down of the sun, but without avail. Why without avail; was not the king merciful and kind? Yes; but he failed to find a way to preserve the honor of the government and allow the exercise of clemency towards the offender. God is abundant in goodness and truth, but He cannot love the violators of His law, until the demands of insulted justice are met. Those demands have been met by His Son, hence it is He has been made the channel of His love.

Though the tides of God's love are thus confined to a single channel, yet that channel is deep enough and broad enough to allow its boundless fulness to enter every believing heart. Mark the term here used, "whosoever." This sweeps away all possible restrictions, except faith in Christ. "Whosoever" includes the thoughtless young whose hearts dance to every note of worldly pleasure; the man of the world who is putting off his soul's eternal interests to a more convenient season; the aged sinner who has nothing to offer his loving Lord save a worn-out heart and a wasted life; the confirmed

sceptic who has as yet attached no importance to spiritual things, and even those who have spent more than threescore years and ten in striving against God's Spirit.

"The word 'whosoever,'" says Newman Hall, "is Heaven's sweet bell calling men from the highways and the hedges to the feast of salvation. The boom now swells round the whole earth and breaks in as a full reply to all the questionings of the human heart." One fears that he is not of the number of the elect. Why should he fear that? Has he been admitted into the arcana of the Almighty, or shown the pages of the book of life? Has he ever heard of a soul that has fled to Christ because he had discovered that he was one of the elect? It is not the duty of such an one to pry into God's secrets, but to listen to the sweet peals of Heaven's bell sounding forth the word "whosoever." Another doubts that Christ has died for him. Why should he have any doubt in regard to that? Is he not invited in the Bible to the blessings purchased for him by Christ's death? A third says that he does not feel enough on the subject of religion, and therefore concludes that there can be no hope for him. Where does he find anywhere in God's Word a syllable about the temperature of the heart? No spiritual thermometer is furnished him to mark the warmth of his affections. All he is required to do is to believe in the Lord Jesus Christ and the feelings he is looking for will follow. Still another concludes that the day of grace has passed away for him. He claims that he has grieved the Holy Spirit and been left to the consequences of his sins. He thinks that if he had yielded to the drawings of the Spirit during the revivals through which he has passed he might have been saved, but nothing now seems to remain for him but a fearful looking for of judgment. All this is groundless. As long as the notes of Heaven's bell produce any, the slightest effect upon his mind, there is hope for the most forlorn of sinners!

I remark, lastly, that God's gift of His Son is the only preventive of spiritual death and guarantee of eternal life; "That whosoever believeth on Him should not perish, but have everlasting life." No exemption from trials or disappointments is promised the most devoted of God's children; they are rather led to expect that in the world "they shall have tribulation." No guarantee is given that their hopes will not be blighted, that their cup of pleasure will not be dashed in pieces, and that their earthly homes will not be made desolate, but they are assured that they shall not perish. They may be compelled to carry heavy burdens, they may be banished to some far-off Babylon, they may be constrained to sit under the willows and cry, "How shall we sing the Lord's song in a strange land?" But they have God's most solemn promise that they shall not be crushed under their burdens, that they shall not be allowed to pine forever in the house of their bondage, and that they shall not be left to perish beneath their silent harps.

The first assurance that they shall not perish is involved in the union established between them and the Son of God: "That whosoever believeth in Him should not perish." This union is organic and twofold. Christ's

priesthood was established by the power of an endless life and not like that of Aaron by the arbitrary precepts of the ceremonial law. He appropriated the nature, the infirmities, and the legal obligations of His people. They were made literally His own, in the sense that the tree, the shrub, or the flower make the sunshine and the rain their own by the power of life. His people, on the other hand, appropriate by the power of spiritual life, the whole of Christ—His atonement, His life, His righteousness, His holiness and His glory. Consequently this union is real and indestructible. The chemist could as easily take up the tree, the shrub or the flower and separate from it every ray of light, every particle of air, and every drop of dew, as the world, the flesh, or the devil could finally and forever separate Christ from His people. They are one and inseparable.

The other assurance that believers shall not perish is God's promise: "That whosoever believeth in Him should not perish." It is not *might* not, but *should* not perish. Neither sin nor Satan, powerful as both are known to be, can destroy the humblest believer. They may be able to destroy his peace with God, but not the bonds of the everlasting covenant. They may obscure his spiritual vision, but they can never destroy his hope, for it is as an anchor of the soul, both sure and steadfast, reaching to that which is within the veil. They may relax his hold of eternal things, but they can never deprive him of the victor's crown. "The earth-born vapors" in the words of another, "may hang about the low levels and turn the gracious sun himself into a blood red ball of lurid fire; but they reach only a little way up and high above their region is the pure blue, and the blessed light pours down upon the upper surface of the white mist and thins away its opaqueness and dries up its clinging damp, and at last parts it into filmy fragments that float out of sight, and the dwellers on the green earth see the light which was always there, even when they could not behold it, and which by shining on has conquered all the obstructions that veiled its beams."

There is in the text not only the assurance that believers shall not perish, but a guarantee of a life that shall never end—"but have everlasting life." This is beyond our power to describe. It contains blessings and privileges not as yet revealed. The mansions prepared for our future abode, the robes in which we are to be clad, the sceptres we are to wield and the crowns with which our brows are to be forever adorned are only hinted at in Scripture; none of them are fully described. But an assurance is given us that "to die is gain." Nothing is said of a season of unconsciousness between the dissolution of our earthly tabernacle and the entrance of the soul into the house not made with hands; no chasm is said to lie between the last beat of the heart on earth and the rest that remaineth to God's people in Heaven; not an undoubted sentence is to be found about an intermediate state, but, on the other hand, Paul tells us with the assurance of one who knew from experience whereof he spake, that "to die is gain." The tense here is important. To die "is gain," gain now, gain the moment the soul quits its clay.

Oftentimes the transition of the soul from earth to Heaven is most start-

ling. Most, if not all, of us have been in the chamber of death and ministered to loved relatives or friends on leaving earth. We have bent over a lovely daughter and marked her wasted frame: we have looked up to God for strength to bear the coming separation and lo! there was hovering above us an angel form! We have stooped to imprint a kiss upon the brow of a once ruddy boy, and before we heard the comforting promise, "it will be well with thee," there was floating around us a seraph's song. We have taken a dying father by the hand and ere we were able to place ours in that of our Father in Heaven he waved to us from yonder skies. We have wiped the sweat of death from a mother's brow and before we completed our mission of love it was wreathed with the garland of victory. We have bathed the dry and bloodless lips of a friend and before he realized its soothing influence he was seen drinking of the water of the river of life.

The state into which these departed ones entered is that of joy unspeakable. In the nature of things their joy is greater than that of the angels, for the latter were launched out on the quiet summer seas of eternity. They have not known anything about wrestling with the tempest, encountering storms, or spending nights and days on the deep like the shipwrecked Apostle. Neither will they know the ecstatic rapture of the children of sorrow, as they feel the hand of their heavenly Father wiping away all tears from their eyes.

The future life of believers is, moreover, that of unceasing progress toward infinite perfection. Their path in glory, as well as on earth, is to be that of the shining light that shineth more and more unto the perfect day. The perfect day of the world to come is absolute likeness to the faultless model, God in Christ. The sacred writers set no bounds to the possible expansion of glorified souls. But the poet may tell us that

> "Everything that grows,
> Holds its perfection but a little moment."

That is true of the plant, the beast, the human body and even the circuit of the sun, but it does not apply to eternal things. Their growth is without a limit and without decline. While the earthly life of believers has its growth, its manhood, and its old age, the life everlasting is set forth as perpetual youth—never able to reach its climax.

Glorified souls differ from all material things not only in the degree but also in the character of their growth. Theirs is unique. In the words of another, "It is unlike the progression of the planets, they run in circles; their course is one eternal careering through the same scenes and the same circumstances. When they have once swept their spheric pathways, though they move forever, their age of novelty is over; henceforth on them the same ether will breathe and the same suns will shine. But the soul in every stage of growth, rises into a new sphere of conscious being. In each original thought it soars to a new orbit, and rolls through a new and brighter firmament; in every fresh resolve it feels an outburst into another and higher world." It is unlike also the progress of our bodily frame, for the latter has to contend

from its birth with forces that tend to restrict and destroy it. "In this world," says another, "we float upon a land-locked lake and on every side soon reach the bounding land; but, in the next, we shall be on a shoreless ocean and never hear any voice that says, hitherto shalt thou come and no further. Christ will be ever before us, the yet unattained end of our desires; Christ will be ever above us, fairer, wiser, holier than we; after unsummed eternities of advance there will yet stretch before us a shining way that leads to Him."

If we have given you the correct meaning of the text, it is evident: First, that belief in the Son of God is an indispensable step in our salvation. This belief is not a mere assent to truths regarding Him, nor the practice of what the world regards as pure ethics, but the acceptance of Christ as He is offered to us in the Gospel. This is set forth in such invitations as, "Come unto Me all ye that labor and are heavy laden." "I am the way and the truth and the life." "He that cometh unto Me shall never hunger, and he that believeth in Me shall never thirst." Coming, believing, and taking, in this connection, do not refer so much to the doctrines of Scripture, or to the system of truth revealed therein, as to the sum and substance of both; namely, the person of the only-begotten Son of God. Belief in Him is the pivot around which all the interests of the soul revolve. Do all of you, beloved, believe? It is evident:

Secondly, that if in this world only we have any treasure, our life of care and toil is a signal failure! If we possessed the largest fortune, revelled in the greatest luxury, held the highest office, and enjoyed the adulations of even the kings of the earth, of what use could they be to us, if we are to perish at death? All these combined would be as nothing and less than nothing, they would only be the mockery of splendid woe, if everlasting life is not awaiting us beyond the grave! It is evident:

Lastly, that the conduct of those who do not make sure of eternal life betrays the most unpardonable recklessness as to their highest good. Such do not exercise the common prudence of business men. When the rich planters of the South began to fear that the tide of war was turning against them, and that they would soon be compelled to seek a home in Canada, England, or the continent of Europe, they laid up for themselves riches in those lands in order to have means of support when they would be cut off from their southern supply. We know that we shall soon be compelled to leave all we can claim as our own on earth and become inhabitants of the unseen world. In view of this why do we not lay up for ourselves treasures in that world? Why not project our plans of investment beyond the bounds of the present? When the late Dr. Hodge was drawing near the close of life he spent two or three days at my house. He discovered in my study a piece of furniture he greatly admired and asked me to buy for him, if I could, a duplicate. Upon receiving it from my hand he pulled out of his pocket a purse in order to reimburse me, but there was nothing in it. I playfully remarked that his treasures were all laid up in Heaven. He bade

me pause to see if he did not still have all he needed for earth. He soon found the change he was in search of and handed it to me to pay for the furniture, saying: "I have from boyhood taken the precaution to have some treasure at both ends of the journey." This simple expression contains the sum and substance of his masterly tomes on didactic theology. He took the wise and Christian course. If you are not all imitators of the great theologian in that regard, begin to-day. It is of very little importance how much treasure you may have here; but it is of infinite moment for you to have some treasure laid up in Heaven.

Harvest Service.

JOY IN HARVEST.

By Rev. Frederick J. Austin, London-road Congregational Church, Derby, Eng.

They joy before Thee according to the joy in harvest.—Isaiah ix., 3.

The prophet had just been predicting a time of calamity and distress which would come upon Israel and Judah on account of their impiety. A change for the better, however, would ultimately take place. The people who sat in darkness would see a great light. The nation that had been scattered would become consolidated and enlarged, and instead of murmurs and repinings there would be expressions of intense and exuberant joy.

The reference may be to the rapid increase and diffusion of the nation after the Babylonish captivity, when, according to ancient historians, the Jewish people not only filled Judea, but also spread themselves into Egypt, Syria, Mesopotamia, Asia Minor, Greece and Italy. But the prophet seems to have been looking also into the then distant future, when the glorious light of the Gospel, dawning first upon the dark land of Galilee (as that was the first place that had been ravaged by the Assyrian kings), would illumine the whole of Palestine and visit Gentile nations also. The advent of the Messiah and the extension of His kingdom would be a source of greater joy to all true Israelites than all the former blessings that had been vouchsafed, and in a spirit of devout thankfulness to God for His unceasing goodness, they would joy before Him "according to the joy in harvest." "The joy in harvest." Such is the figure employed by the prophet to set forth the greatness of a nation's gladness.

To a commercial people the expression is not so significant as it would be to a Jew. The Jews were essentially an agricultural people. God did not encourage them to trade with surrounding nations, lest they should fall into idolatry; and so we find that they were not a manufacturing community, and except in the time of Solomon, they made no pretensions to a navy. The arts and sciences were but little cultivated; but the fields and vineyards gave them abundant occupation, and the soil and climate were favorable to the

growth of the corn and the vine. God took special interest in their agricultural pursuits. He laid down minute laws respecting sowing and gleaning, and He reminded the people in the feasts which He appointed that they were dependent on Him for the gift of food, and should receive it with a devout and thankful heart. It has been well observed respecting the three chief Jewish festivals that one opened the harvest, the second marked a stage in it, and the third closed it. "On the second day of the Passover the earliest handful of ripe ears was waved before the Lord as a thank-offering of first fruits and harvest began. Seven weeks were allowed for getting the corn-crop cut and threshed and garnered—first the barley, then the wheat—and on the fiftieth day began the second festival of Pentecost, or of the harvest, at which each man brought his tribute of a free-will offering, as the Lord had blessed him; and the nation presented its first meat-offering of loaves made of new flour before the Lord. This was a thanksgiving feast, marking the close of the grain harvest, which is ripe in Palestine in early summer. The green crop and vintage, however, are not ripe till autumn, and their harvest could not be said to be complete till about the month of October. Then, at the year's end, followed the last and most glad solemnity of all—the Feast of Ingathering—during which Israel lived in booths, and gave God thanks for another year's safely-stored produce of the good land to which He had led their fathers."

Joy occupied an important place in the religion of the Jews; and never, I suppose, was it so loud in its expression as at the Feast of Tabernacles, when they looked upon their full granaries, and brought in the last clusters of their fruitful vines. And Christian people, also, should be characterized by joy. The New Testament speaks much of the duty of joyfulness. "Rejoice evermore;" "Rejoice in the Lord always, and again I say, Rejoice;" "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." The early Christians remembered this, notwithstanding their trials and persecutions. All their institutions and celebrations were conceived in a spirit of joy. The Sabbath was a day of festivity and gladness, and even the Lord's Supper was observed with joyfulness of heart. Perhaps their joy in religion was made more apparent by the gloom and sadness that surrounded them; but there was no mistake about it. They regarded Christianity as a religion of gladness. They felt that its office was to inspire them with sacred joy.

But while rejoicing on account of our spiritual blessings, we ought not to be indifferent to our daily temporal blessings, which also come from the hand of God. It is the custom in rural districts to celebrate the ingathering of the corn with a "Harvest Home"; but those who live in towns, and are engaged, for the most part, in trade and manufacture, are in danger of overlooking their duty in this respect, though not far off from them the fields are waving with golden grain. Let us spend a short time, then, in considering the nature and grounds of the joy to which the prophet refers, not forgetting, before we close, the higher joy which it typifies.

I. THE NATURE OF THIS JOY.—Joy in harvest is (1) *a reasonable joy.*—The prosperity of a nation depends very largely upon the character of its harvests; and, therefore, it is most natural that when the harvest is plenteous, our praise should ascend to God the Father, from whom this, even more directly than many blessings, has surely come. We have been taught to pray: "Give us this day our daily bread." If we thus recognize our dependence on God, is it not fitting that we should thank Him when He answers our prayer? Consider, for a moment, what would be the result of a complete failure of our crops for one year, notwithstanding that the balance might be restored, to some extent, from foreign lands. Or, consider what would be the result if there were failure in those countries from which we could draw our supplies. What little bread might be made would be too dear for the majority to buy; and all around us there would be signs of hunger and misery, ending in one loud clamor for food, and perhaps the rising of the poor in rebellion, as if man were responsible for the deficiency, and was withholding the necessaries of life in cold-hearted perversity. How anxiously do those who live in the country watch wind and sky while the crops are growing, and how varied are the predictions which are ventured upon as to the final result! Is it not natural and reasonable that when anxiety is dispelled, and the supply is found to be good and plentiful, we should manifest the same spirit as God's ancient people, who gathered in their corn with shouting and song?

2. *Joy in harvest is a universal joy*—a joy in which all sections of the Christian Church, all classes of the community, all nations and races may unite together. There are some occasions for joy which only affect small and select circles. There are personal joys in which we cannot invite others to share. There are family joys in which outsiders feel but little interest. There are social joys which the world cannot appreciate or understand. There are national joys, the occasion of which has brought trouble and disaster to many a home, as when a country celebrates the victories of its soldiers, and their shouts of triumph scarcely drown the cries of anguish that arise from the bereaved and desolate. But a good harvest hurts no one, and brings blessings to all. It affects, more or less, all classes of the community. Rich and poor, sower and reaper, farmer and merchant, all may rejoice together. And surely anything that tends to soften prejudices, annihilate differences, break down the barriers of caste and sect is a national boon. We constantly complain of the want of unity that subsists between Christian people. Here is a platform upon which all may unite. However much we may differ in doctrine or in politics, we are all agreed upon the necessity of having bread to eat. Joy in harvest, then, is a catholic joy.

3. *It is a holy joy.*—"They joy before Thee," says the prophet, "according to the joy in harvest." Among the Jews, as we have said, joy in harvest was an act of worship. The first fruits were presented before the Lord with thanksgiving. "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year, and thou shalt eat before the Lord thy God, in the place which He shall choose to put His name there, the tithe of thy

corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks, that thou mayest learn to fear the Lord thy God always." Thus spoke Moses unto the children of Israel. And the joy of harvest should be regarded by us as a religious festival. Some joys are disconnected with religion. Some of the occasions of joy among men are not of such a character that they would desire or seek the immediate presence of God. I am not sure, indeed, that God approves of all the successes which they attribute to His gracious interposition. But we are safe if we can rejoice as in His sight. And the joy of harvest is of this character. Agriculture, more than any other branch of human industry, is seen to be under the superintendence of God. To rejoice in a good harvest, therefore, and to forget the Being to whom we owe it, would be an act of impiety. If we rejoice at all, let it be with a psalm of thanksgiving, like the ancient Jews—with a calm, devout and sacred joy, befitting a season so intimately associated with Him who regulates the sunshine and the rain. And this leads us to speak of

II. The Grounds of this Joy.—A bountiful harvest is (1) *a sign of God's activity.*—Very beautiful is the harvest festival hymn which David wrote and sang. Everything is there attributed to divine agency. "Thou visiteth the earth and watereth it; Thou greatly enrichest it with the river of God which is full of water; Thou preparest them corn when Thou hast so provided for it; Thou waterest the ridges thereof abundantly; Thou settlest the furrows thereof; Thou makest it soft with showers; Thou blessest the springing thereof. Thou crownest the year with Thy goodness, and Thy paths drop fatness. They drop upon the pastures of the wilderness, and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing" (Ps. lxv., 9–13). Here, you perceive, every step in the process of corn-growth is attributed to God's loving care. It is He who sends the sunshine; it is He who watches over the seed when hidden from the eyes of man. It is He who causes it to germinate, sending one fibre downwards for the root, and another upwards for stalk and ear. It is He who assists it in collecting together the various materials from the earth and air, and transforming them into stem and blade and golden grain. It is He that causes the apparently empty field to put on her beautiful garments, that flutter and wave in every breeze. So felt the Psalmist. Is it strange, then, that the first note of the Psalm from which we have just quoted should read, "Praise waiteth for Thee, O God! in Zion, and unto Thee shall the vow be performed"?

Now, we are apt to forget sometimes how much we really owe to God. We talk of the laws of nature until we seem to lose sight of the Law-maker. The regularity of the seasons, and the constancy with which our wants are supplied, instead of awakening heartfelt gratitude, often lead to thoughtlessness and indifference; and thus, though in a formal manner they affirm their belief in God's superintending providence, many men are practical atheists. The world is not governed by blind laws. There are abundant indications in nature of the presence of a living God. The more closely we examine the

wonders that surround us, the stronger will be our conviction that there is some Mighty Power at work, superior to man, by whom the various operations of nature are conducted, and the movements of all creation are controlled. It is easy to say that the corn grows. But what is growth? It is, as one has described it, "the increase of a living body according to a fixed pattern, and by materials derived from without—materials changed into its own substance or substances. Here, then, are three miracles or wonders—the power of absorbing fresh materials from the earth and air; the power of changing them into living and vegetable substance, and the power of arranging these new materials according to a fixed pattern." But how does all this come to pass? How is it that the air-particles, earth-particles, water-particles all come together, and, under the stimulus of the sunbeams and the warmth of the earth's bed, are changed into corn-roots and corn-leaf particles, and become alive, and possess the power of changing and drawing other particles from the earth and air in the same manner? How is it that each particle knows where to go, that it never makes a mistake, and that, at last, the ear is perfectly formed, and stands ready for the sickle? Is it chance work? Has the plant a mind? The more we reflect, I say, the stronger is the conviction that there is some intelligent, powerful agent at work, to whom all nature is subject, and whose will it readily obeys. And for whom does God carry on these wonderful operations? For whom does He make this yearly provision of golden grain? For us who so constantly forget Him, and who, at best, serve Him in a half-hearted way. The husbandman casts seed into the ground, and sleeps and rises, night and day, and the seed springs and grows he knoweth not how. But while he sleeps God is busy, and his faith and patience are rewarded at last. We think too little of these things. We do not accustom ourselves, as we ought, to include God's works in nature among the topics that occupy our serious thoughts. We fail to see His hand in the various phenomena around us, and we do not recognize His wisdom and goodness in thus providing for our returning wants. Alas! men too seldom recognize the presence of God in His own world. There is, in fact, a spirit abroad, the tendency of which is to wither our thanksgiving at its root—a positive repugnance to admit that God takes any part at all in the affairs of our daily life. And this tendency we, as Christians, must endeavor to resist and counteract. Let us learn more and more to see the hand of God in all things; and as we look upon our well-stored granaries, and gather in, at the close of every summer, the precious fruits of the earth, let heart and voice ascend together in adoration and praise.

But, further—(2) a bountiful harvest is a *proof of God's fidelity.*—Once, long ago, God gave a promise. The earth had been deluged, and every living thing, save Noah and his family, and the animals which he was commanded to take into the ark, perished in the waters. And when the waters had subsided, and the patriarch and his household came forth again upon dry land and offered sacrifices unto the Lord, we read: "The Lord smelled a sweet savor, and the Lord said in His heart, I will not again curse the

ground any more for man's sake; . . . neither will I again smite any more every living thing as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

On the strength of that promise the farmer sows his seed. He may not always think of the promise. There are irreligious farmers as well as irreligious tradesmen, merchants and princes. But it is, nevertheless, in accordance with this promise that his crops arrive at maturity. He must sow in faith, whether it be a blind faith or an intelligent faith. He can only fulfil certain rules and conditions. And when he has done this he must wait. If the rain does not fall he cannot bring it down. If the sun shines too powerfully he cannot ward off its scorching rays. But he is in the hands of a faithful God; and though here and there the fields may not look very promising, and in some districts there may be occasional scarcity, the harvest is always plentiful in some regions, and we are thus able to assist each other and ward off or mitigate human suffering and distress. If there is famine in Israel there is corn in Egypt. If we look at the world as a whole we shall not doubt God's faithfulness. He who feeds the ravens will give His children bread. The Psalmist has taught us to sing: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again, with rejoicing, bringing his sheaves with him." And the wise man has added a sentence not less familiar: "Cast thy bread [or seed-corn] upon the waters, and thou shalt find it after many days."

In conclusion, let us remember that God's faithfulness in providing for our physical necessities is only an illustration of His general character. We might reasonably infer—as, indeed, the texts which I have just quoted were intended to affirm—that He who fulfils His promise yearly with regard to the natural harvest will fulfil also those promises which relate to Christian work. Every Christian is a husbandman. The field is the world. The good seed is the message of salvation and peace through our Lord Jesus Christ. But, as in sowing corn, we have to work in faith and sometimes with sore discouragement. It was so with Christ, and He did not hesitate to say that some seed was sown in stony places and among thorns and briers. But we have promises, and upon these we must rest. We must not be impatient if we do not see immediate fruit. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh." "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good." Here, then, is our duty. Sow the seed, scatter it freely, broadcast, in simple, childlike faith. God has said: "My word shall not return unto Me void; it shall accomplish that which I please, and prosper in the thing whereto I sent it." We may not be permitted—so far as our efforts as Christians are concerned—to joy before God here with the joy in harvest. It would not be well for us always to see

the result of our work. But we shall rejoice yonder, as we see one and another gathered into the heavenly garner, the fruit of our honest, patient toil. There is a grand harvest-day approaching, when we shall have abundant evidence of the faithfulness of our God; and though there is a dark side to that picture, which we dare not conceal, we must not overlook the bright side, which is as plainly revealed. "The harvest is the end of the world. The reapers are the angels. Then shall He say to the reapers, Gather ye together first the tares and bind them in bundles and burn them; but gather the wheat into My barn." What an ingathering of souls will be then! If the advent of Christ and the extension of His kingdom would cause men to joy before God according to the joy in harvest, how much greater will the joy be when the combined results of all Christian laborers in various fields and in all ages is made manifest, and the righteous shine forth as the sun in the kingdom of their Father!

Oh, happy day! when those that sowed and those that reaped shall rejoice together. Oh, happy day! when much of the seed which we feared was lost shall prove to have been good and fruit-bearing. Oh, happy day! when before the great white throne we shall meet multitudes who were brought to repentance by the feeble endeavors of faint-hearted men. What an outburst of joy it will be, as the last sheaf is safely stored, and we stand around the Great Husbandman, by whose blessing every honest effort has been rewarded! What a harvest-home that will be!—a true harvest-home, for toil and anxiety and care will be over forever. No more tears; no more sighing; no more restless forebodings; no more flickering hopes; nothing but rest and joy—joy exuberant, unceasing, swelling, until the vaults of heaven re-echo the sound; and angels who had no share in the work shall share in the happiness that we feel, and strike up their golden harps to accompany our song!

THE UNFAILING STORE (*The barrel of meal wasted not, etc.*—I. KINGS, xvii., 16).—There was a special miracle in this case, but God's common way of providing for man's common wants is a wonder daily repeated. The teeming earth is like one vast granary which God keeps ever full. Our share in every harvest should be acknowledged as gratefully as the poor widow acknowledged her gift when she found her barrel filled again, she knew not how. So ours are blessings which no hand but God's could give; without a miracle, when His children are brought very low, He sends them some new gift which is all the more precious because their very need makes them think that it comes straight from Heaven. Whatever God may give to others, He has always something special for His children. The river which makes glad the city of God flows on fresh and pure for them at all seasons. "My grace is sufficient for thee" is said not to one struggling saint, but to ten times ten thousand. "Open thy mouth wide and I will fill it" is His own wonderful command to each one of His children.—*Rev. J. H. Gurney.*

CHRISTMAS SERVICE

CHRIST'S LIFE OUR MODEL.

By Phillips Brooks, D.D., Trinity Episcopal Church, Boston.

Unto you is born this day in the city of David a Saviour.—Luke ii., 10.

Christmas Day on one side and Good Friday on the other limit and define the active working life of Jesus on the earth. Christmas marks its beginning, and Good Friday marks its close. Standing on the height of either of those days, we see that life of Jesus as a whole. Its numerous details blend in one picture, and in the completeness of the work which Jesus did we see the wholeness of what Jesus was and is forever.

The view is not the same from the two points. It is like a landscape seen first from the mountain of the sunrise, with all the glory and promise of the morning on it, and seen by and by from the hill of sunset, bathed in the tender and pathetic richness of the evening. And yet the landscape is the same, however the color and light on it may differ. The life of Jesus is the same, whether we anticipate it on the exultant morning of His birth or remember it on the calm evening of His crucifixion. It is not possible for us, with the four Gospels in our hands and hearts, to stand by the manger at Bethlehem and not see the cross hovering dimly in the distance of that opening life; impossible for us to forget that He who is just born is the same that will be crucified some day.

That is why, the deeper Christians we become, the more profound and rich in its associations and suggestions becomes Christmas Day. The more Christ is to us, the more this day, which gathers His whole life up and holds it in the light, must mean. Each year, if that figure in history becomes more central, the first appearance of it on the outskirts of history must grow more interesting. Each year, if our salvation by the Saviour grows more complete, the day when unto us in the city of David was born a Saviour must break upon our lives with more mysterious and gracious power.

My friends, my people, I dare to hope that this is true of some of you. I dare to hope that to some of you this Christmas Day is new and different from any other you have ever seen because it finds you different. I want to hope and think this as I try on Christmas morning to speak to you of Christ.

Ever since man, the child of God, had been upon the earth, the divine and human had been reaching toward each other, and struggling to come together. The highest motives had been trying to get into human deeds. The noblest men had said, "It is not we: it is some greatness greater than us that does these works at which we ourselves stand gazing in surprise." The sinful souls had looked up and known that somewhere there must be pity and forgiveness. The hearts of men had always filled themselves with hopes which they knew somehow the human and the divine, God and man

must bring to their completion. They had been trying to come together. The meaning of history, the mystery of personal life, everywhere lay in that struggle of the human and the divine, of God and man, to come together. At last they came together in Christ. We read all that men have written. We think our own best and deepest thoughts about that nature which has so fascinated and influenced the world; and, after all, do we not feel that the truest and completest thing which we can say of it is this—that in it God and man perfectly met? If that is so, then do we not feel at once that, instead of being what men have sometimes seemed to think and tell each other that it was, an unnatural, almost a monstrous nature, it really was the most natural nature that the world has ever seen? It represents the life of which the world ought to be full. God and man belong together. That they should be separated is unnatural. This life of Christ in which they met was then the true life for which the world was built, the life for which the world is waiting, the manifestation of the Son of God. And yet this other thing also is true—that the life of Jesus is unnatural. This life of Christ in which they met was then the true life for which the world was built, the life for which the world is waiting, the manifestation of the Son of God. And yet this other thing also is true—that the life of Jesus is unnatural. However it may represent the true legitimate attainment, the consummated fulness of life upon the earth, it has not been grown up to in a steady process: it has been thrust, as it were, into the world by miracle; and so it stands among men as a stranger and as surprise to those who have not yet known themselves enough to recognize the perfection of their own life when it is shown to them.

It is this union of the feeling of naturalness with the feeling of unnaturalness about Jesus that gives us, I believe, the key to all men's thought about Him during all these ages through which He has been before their eyes. It indicates to us also what the future is to be. Gradually, the unnaturalness shall pass away, and the naturalness alone be left. Gradually, but at last perfectly, men shall come to see that an incarnation of God in human nature was, to one who could have deeply understood God and man, the event most thoroughly to be expected in the world. I cannot tell whether they will still call it a miracle, for I cannot say what "miracle" will mean then to men whose whole thought will be full of the naturalness of the supernatural. But, whether they call it miracle or not, it will become the law, the pattern, the inspiration, of the lives they try to live. Christ will be to them no far-off, inimitable idol for their wonder. He will be the supreme picture of what they may be, and so the fountain out of which their souls may drink the water of life.

Let Him be so to us on Christmas Day. Let this be one of the days when the uncompleted process opens, and lets us see the purpose which it is tending to attain, as if it were already here. Let us look at the life of Jesus, and see how, in everything which it was, it is a true revelation to us of what our lives ought to be and may be!

I. In the first place, then, the life whose beginning we celebrate on Christ-

mas Day was, as it went on even to the end, a perfectly pure life! What shall your soul and my soul, my dear brother, think of that? Shall we seem to see a splendid sun shining off there in the heavens, and making the dark world ashamed and wretched by contrast, in its blackness? Oh, not so! This light is not a light shining in the heavens: it is a light here upon the earth. This Being, who is absolutely pure, is man. What then? What does and must that mean? Must it not mean that sin is not a part of man? for lo, here is supreme Man, and there is no sin in Him. He is entirely and absolutely pure. O drunkard, your drunkenness is not a necessary part of your humanity! O liar, your falsehood is a base intrusion! O libertine, your lust is the foe of your soul! What messages of deliverance are these! What visions of hope they open up! How they transform the sinner's struggle! Nay, how they set the sinner to struggling! For men believe their sins are part of their human nature. The Incarnation says it is not so. To err is not human. It is a base habit of humanity, not its intrinsic nature. Behold the perfect Man! In Him is no sin. He is completely pure.

II. And, again, the Christ of Christmas Day then and through all His life was poor. That fact we know full well. The picture on the pages of the Gospel with which our eyes are so familiar never lets us forget it. There it always is—the humble company shut out of the great caravansary as insignificant people and finding their place among the cattle; the perfect destitution of all the things which make life splendid or even comfortable; the carpenter's shop, the long foot journeys, the "not having where to lay His head." We know it all; and yet sometimes it comes back to us with something almost like discovery and surprise. Was it then true? Did that which all men are accepting as the pattern life come into the world, and go through the world, and go out of the world, without a single sign of any care about those things which the great mass of men are struggling after as if there could be no joy in life without them? Let a stranger come here and see our business world. Let him walk through our business streets, and be told that this is a Christian city and these are Christian men. Let him watch their anxious faces. Let him listen to their feverish talk. Let him read the bulletins which they are devouring with hungry eyes. Let him get thoroughly into the soul of this determined, furious pursuit of wealth, and then let him suddenly be told that the great Master of these men, He after whose name almost all of them want to be called, never had any and never wanted to have any of this wealth to the pursuit of which all these men's lives are given; must he not be surprised? Ah! how vulgar and poor it makes the hunt for money seem! How it ought to break some of these heavy chains! It is not necessary that you should be rich. There is no need of it whatever. Behold, He who struck the highest, purest note of human life, He who showed God to man, He who brought man to God, He who redeemed the world—He was not rich, but poor. O blessed fact! What if it had been a rich man that had saved the world? How, conspiring with all man's native passion to be rich, the sight of the Rich Redeemer would have enlisted all

our best ambitions in the struggle for the money which must then have come to seem indispensable for the best life and work! How terrible that would have been! Heaven and hell almost confederate to make the soul of man the slave of gold? But now how different! Now the life of Christ may be misread into a false glorification of poverty, but it never can be made to preach cupidity. Now he who reads the story of Christ's life knows that to be rich is not, and never can be, the worthy object of a human life. He who reads that story despises his own passion for money. He feels dropping out of his heart his base and brutal contempt for the poor man. And the poor man himself fills his soul with self-respect and strength beside the cradle of the poor Jesus. Oh, my dear friends! is it not true that poor and rich, in themselves and toward each other, can never be what they ought to be so long as to both money seems to be the one desirable thing of life? If that be so, must not the first leaf from the tree which is for the healing of the nations come in this fact, that the Son of Man—the Man of men, the Man who lived the richest life this world has ever seen—was born and lived and died in poverty?

III. Again, the life of Jesus was a life of absolute unselfishness. That means much more than we are apt to make it mean. It means, not merely that a man of generous impulses was often ready to step aside from his own purposes to serve the purposes of others: it means that there is here a Man who has a clear and noble and consistent plan of living, and that in that plan of living He Himself is recognized as being not an end, but a means. His own life, even His own character, never seems to Him the final purpose of His living. He lives for others; most of all, He lives for God. Now, just think how selfishness, from its lowest to its highest manifestations, rules men's lives. All the way up, from the poor brute who cannot deny himself the pleasure which his drink will give him to the scholar who draws his study curtains close and shuts out the sights and sounds of misery and buries himself in his books—all the way from the brute to the scholar reigns one idea of life. Self-indulgence in some gross or glorious form is the controlling law. "Take care of yourself!" What different things that may mean! But, in some meaning of it, how all men are saying it to their own souls or to one another! The prudent father to his careless son, the teacher to his scholar, old wisdom to young folly, the old year to the new year—everywhere and always it is, "Take care of yourself!" And then—oh, how strange and bewildering it seems sometimes!—there comes into this world of men taking care of themselves the Man; and, behold! He takes no care of Himself. The whole notion of developing Himself, of making Himself this or that will not fit itself to Him for a moment. He is here solely and purely for these brethren of His. He takes His life, and casts it down before them and bids them walk over it with their rude feet into the life they cannot reach except through Him. True, He is able to catch sight beyond that humiliation and sacrifice of a fulfilment and enrichment which are coming to Him by it. His spiritual insight sees and His perfect honesty will not

deny that this losing of His life is to be the saving of it in the end; but that is not—no one who comes in contact with Him dreams for a moment that that is—the purpose for which the life is cast into the dust. Our modern notion of self-culture—that notion which runs revel in this town of ours—is not within the mind of Christ. "Glory of God," "Service of man"—those were the watchwords of His life.

What shall we say? Are there not scores of men and women living lives of discontentment which are always tending to become lives of self-reproach because the culture which is within the reach of others is not within their reach? Some hard, absorbing work consumes their time; and early life for them so burdened with poverty that they had no chance of entering those sacred doors of learning which can be entered only by the fresh and buoyant feet of youth. Will it be nothing, will it not be everything, for them to know that the greatest of all human beings lived not for culture, but for service? What He lived for is perfectly within their grasp—nay, it is crowding itself upon them all the time—the opportunity of unselfishly glorifying God, of unselfishly serving man.

And here must come the true antidote of all the tendencies of artificial, affected, and false culture which all of you who live in the world which seeks for culture cannot help recognizing and fearing. They all spring from the root of selfishness. The spirit of the Christ who was what He was, not for Himself, but for His brethren—that is the only hope of salvation from it all. "For their sakes I sanctify Myself," those great words of unselfishness, inspiring the sublimest self-cultivation, one would rejoice to see written in gold on the walls of every study and class-room and school-house of the land.

IV. Only one thing more let me bid you think of about this life whose beginning we are celebrating now. It was a very short life. It had hardly more than begun when it was cut off by a murder. We complain that life is short. We say, "if we had only time, we would do something." The old man, feeling the ground crumbling under his feet, struggles almost frantically against the inevitable doom. "Give me a few more years of solid foothold! I am not ready to go yet. I have done nothing. I have had no time. I was just going to begin." Behold, here, what a very bit of a life it was that saved the world! See how the soul of Jesus just touched the earth, and left it burning forever with new fire. It is not time you want but fire. The cloud lies on the mountain-top all day, and leaves it at last just as it found it in the morning, only wet and cold. The lightning touches the mountain for an instant, and the very rocks are melted and the whole shape of the great mass is changed. Oh! most of our lives are long enough! Enough, enough, of this which makes up what we call our living. Enough of this dawdling and lounging, enough of this chasing of pleasure which we never catch, this thinking idle thoughts which come to nothing, this dreading of dangers which we know not how to avoid! Who would not cry out to God, Oh, make my life how short I care not, so that it can have the fire in it for an hour! If only it

can have intensity, let it but touch the tumult of this world only for an instant! Then let it go, and leave its power behind.

Once or twice in our lives we have stood by the grave-sides of young men which were too solemn for complaint or regret. We were sure that it was right for them to go, after the short, sharp, glorious work they had done. We could scarcely picture them to ourselves as living to grow old. We saw caught upon their lives the light which came from Christ's, the light which makes it clear that life need not be long, if only it is thoroughly alive.

This, then, is the Christ who comes to us once more on a new Christmas Day. He is the Christ who shows us that a human life is all the more human if it be free from sin—the Christ who proclaims unselfishness—the Christ to whom length of life is not necessary, and who plucks the sceptre out of the hand of Death. O my friends, is not this the Christ we need? Is not this the Christ the world needs everywhere? Let Him come to the world and be its master, and what new life He will bring to all kinds of souls! Let Him come to the young, and He will make them know how free for every good exertion is the world which they are entering. Let Him come to the old, and the world which has begun to grow stale and weary shall clothe itself anew with radiant freshness, shall show itself what it really is,—the world of God, which stops with no one of the fleeting generations of His children, but goes on by Him and in Him and into Him deeper and deeper, age after age. Let this Christ we have described come to the rich, and they grow humble. Let Him come to the poor, and they grow brave. Let Him come to the tempted, and they become strong by a strength which is not their own, but which enters into them more deeply than any strength which they have called their own could do. Let Him come to the sorrowful, and sorrow itself, still being sorrow, not casting away its sacredness which is bound up with its love, is filled with solemn and mysterious joy. Let Him come to the dying, —yes, let this birth come to death—and it must change death or reveal death to itself as what it is—not an end, but a beginning; not death, but birth itself!

Can Christ, the Christ of Christmas Day, so come to us? Ah! my dear friends, that is not the question. He has come, He is here now! He has been here ever since the great mysterious event which this day celebrates. The question is not whether He can come to us. He has come! Now, can we come to Him? Can we break down or overleap whatever barrier stands between His soul of love and us? Can we sweep off the little, petty, skepticism which we have nursed, of which, perhaps, we have been proud, and which has kept us from the great richness of faith which lies waiting for our souls beyond? Can we repent anew of the sin which has made this past year tragical and terrible, and take Christ's forgiveness just as freely as He gives it, and be new men hereafter—soberer, humbler men, as those must be who have taken Christ's mercy and given up themselves entirely to Him?

It is possible on this day, when Christ is born anew to us, for us to be born anew to Him. The Christmases come and go, and each one brings us nearer

to the day when we shall see Him face to face. Whether that day be far away or near, He knows; and that is quite enough for us. We will not ask of that, but only pray that we may see Him now, and give ourselves to Him, and let Him make us His and make Himself ours by His grace. This let us try to do as we come forward to His table for our Christmas communion service, our Christmas celebration of His dying love.

NEW YEAR'S SERVICE

THE CHRISTIAN'S WELFARE CERTIFIED.

By R. S. MacArthur, D.D., Calvary Baptist Church, N. Y.

Surely I know that it shall be well with them that fear the Lord.—Eccles. viii., 12.

We have just crossed the boundary line between the old year and the new. We would be more or less than human did not solemn thoughts fill our minds to-day. Longfellow, in "Evangeline," represents the shuddering mimosa as covering its heart with its petals when the thundering of the approaching horseman shakes the plain. So, too, our hearts tremble often while beginning the new year and listening for the foot-beats of God's possible providences before the year shall close. What messenger shall come? Shall some dark shadow fall over home or heart? Who can tell? Thank God, no one can. We go out into the opening year trusting in Him.

It has been for some time our custom to give on the first Sunday morning of the new year a scripture which may serve as a motto-text for the year. It is known that these texts, because of the emphasis which the occasion gives them, have been a *vade mecum* to many; they have made joy more joyous, and sorrow less grievous. Some of our number who are absent from us send for them regularly, and are much helped by them during the year. Their selection has come, therefore, to be a matter of earnest thought and prayer. The passage selected for the coming year is this: "Surely I know that it shall be well with them that fear God" (Eccles. viii., 12).

In this verse the character and condition of sinners are contrasted with those of the righteous. However long the sinner lives in sin, and however prosperous he may seem to be, yet it shall be ill with him; but however it may seem sometimes to be with the righteous man, in the long run, it shall be well with him. It will readily be admitted by all that Solomon was a competent witness. He had tasted the so-called sweetness of sin in all its forms; he had partaken of its various cups even to satiety. Repeatedly has he given us the deliberate results of his wide and varied experiences. His words ought to have great weight. This text is well calculated to check the folly and presumption of the sinner, and to comfort the righteous man in the

trials of life ; and especially in the apparent delay of justice in permitting the triumphs of the ungodly.

Notice, in the first place, the persons who are here described—"them that fear God." This is in the Word of God a common designation of the people of God. The fear of the Lord is emphasized as the beginning of wisdom. What is meant by this fear? What kind of fear is it? It is not servile fear. It may have that characteristic in its beginning; but it will not long continue in that atmosphere. Experience proves that many a Christian begins his Christian life with the fear of God in its lowest sense, the fear of punishment, as its inspiring motive. Better that than a life of indifference to truth and God. The Bible does appeal to that element ; we are to fear Him who can destroy both soul and body in hell. The heart has many doors ; over one is written faith, over another hope, over another love. The Word of God knocks at each of these doors. In the case of one man the heart is entered by one door ; in the case of another by another door. The man who is learning a new language, or to speak his own correctly, speaks for a time laboriously under the fear of violating some grammatical rule ; but after a time the knowledge of the language becomes a part of his very nature, and he rises above the fear of violating the rules of grammar and comes into the love of correct speech. So, starting in the Christian life on the low plane of fear in its lower senses, we rise into the perfect love of God which casteth out all fear ; we love truth, holiness and God for their own sake ; we would serve God if there were no hell to be shunned and no Heaven to be won ; we think little of either; the love of Christ constraineth us. We fear simply lest we may offend God, our Father, Friend, and Redeemer.

This fear is filial. It is the fear of a son and not that of a slave. Christians are the sons and daughters of the Lord Almighty. They have received the adoption of sons; they cry, Abba Father. It is a holy, humble, fiducial fear ; it is a loving confidence ; it is affectionate trust. When a man is adopted into God's family and is living in full and blessed consciousness of that adoption, he will serve God because of the joys of service for its own sake. He is then a new man ; he is influenced by new motives, he is under the control of the constraining love of Christ. It is a false pride which leads a man to call himself a slave when God calls him a son. The prodigal son expected to say to his father, "I . . . am no more worthy to be called thy son, make me as one of thy hired servants"; but when his father's kiss was on his cheek and his forgiving love in the son's heart the words were not uttered. He says, indeed, "I . . . am no more worthy to be called thy son," then he stops. The father's voice is instantly heard saying, "Bring forth the best robe and put it on him." Filial love is now filling his soul. When Louis the Fourteenth would test the courtesy of Lord Chesterfield he had his carriage door opened and he asked his lordship to step in first. Lord Chesterfield immediately stepped in, and the king followed. Louis complimented him for having preserved his reputation for gentlemanliness, and his

reply was, "I hope I am too much of a gentleman to refuse the request of a king." We ought to be too humble to refuse the request of the King of Heaven. True humility takes the place which God gives; to refuse is culpable unbelief.

It is a genuine, sincere, honest, and hearty fear. This character is taught us by the latter part of the verse which says, "Who fear before Him." This suggests the transparent, godly fear which is here commended. It is far removed from the fear of the hypocrite. This true fear comes from the bottom of the soul. It is genuine even in the sight of the omnipresent and omniscient God. This is the only religion which endures the test; this will bear the scrutiny of men and angels, of time and eternity, and will receive at last the approval of God.

Observe, in the second place, the promise concerning the people of God: "It shall be well with them." This is a modest and, we may say, inadequate putting of this great certainty. Much more is implied than is here expressed. Often this is the strongest way of stating a great truth; conscious of its greatness the speaker designedly expresses it only partially. Neither saint nor seraph can tell all that is included in this "well." Ask Enoch, ask Paul. What shall they answer? Only this: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

It is not said that believers shall not have their share in the ordinary trials of life. The Bible nowhere promises us exemption from these trials. It does not assure us that we shall not go into the furnace, nor into the deep waters; but it does promise that the fire shall not consume us and the waters shall not overflow us. In the midst of the trial it shall still be well with us. By our side in the furnace there shall be One who is like the Son of God, and we shall come out without even the smell of fire on our garments. It is not said that Christians shall not have extraordinary trials. Christianity develops manhood; vastly enlarges the sphere of life. It gives a broader surface across which the winds of adversity may sweep. It gives greater possibilities of enjoyment; and these make greater trials certain. A Christian man is higher, deeper, and broader than other men are. He has more fully developed all his capacities both for joy and sorrow. Christ suffered unspeakably more than any other man who has ever lived could suffer. He had in Himself all the nobleness of man and all the gentleness of woman; He had vaster capacities of suffering than other men possess. Stoical indifference to pain is an evidence of a coarse and brutal nature. To feel, and yet to do and dare, is to be truly noble. Intellectual and spiritual culture increases the number and exquisiteness of our faculties and capacities. The more our natures are developed the greater also will be our responsibilities. Loyalty to God put Joseph into prison; made Elijah face cruel Ahab and wicked Jezebel; drove Daniel into a den of lions; hurled the three faithful Hebrews into the seven-times heated furnace; put Peter into the common prison and Paul and Silas into the inner prison with their feet fast in the stocks. But it was still well with them. This

fact is the glory of our faith; this is the joy of our life in God. Joseph finds his prison the vestibule to the palace of the Pharaohs; Elijah's fiery mission is but the prelude to the chariot of fire which carried him to glory and to God. From Bunyan's prison goes forth his Pilgrim to carry his name and his Lord's to the ends of the earth; from Luther's palace prison goes forth the German Bible, the bulwark of Protestantism and of the German throne and nation. It is not said that believers shall not often be in an evil case. This condition is inevitable. They shall at times seem to be utterly overthrown. But they still triumph in God. Quaintly has it been said that all "God's people are like birds; they sing best in cages." Out of their deepest sorrows come their sweetest songs; when most bruised they send forth the most fragrant odors. From her bed of excruciating pain Anne Steele sent out her hymns of faith, hope and love. But for her sorrow the Church had not been cheered by her, "Father! whate'er of earthly bliss." God's people know that all things work together for good to those who love Him. They know that no form of trial, that neither death nor life shall be able to separate them from the love of God which is in Christ Jesus their Lord. Looking up to God in deepest grief they can say:

> "If from Thy ordeal's heated bars
> Our feet are seamed with crimson scars,
> Thy will be done!"

Notice, in the third place, the absolute certainty here expressed: "Yet surely I know." There is power in absolute certainty. There are those who magnify and multiply their doubts. To doubt, they think, is an evidence of unusual intellectual acumen; it is rather a proof of mental feebleness. Doubt is the gray dawn of the morning; faith is the splendor of the noon-day sun. Doubt is childhood; faith is manhood in its prime and glory. Paul rang out his triumphant "I know." The blind man who had been cured triumphantly says "I know." The Apostle John confidently repeats "we know." To-day there are disciples of certain schools who can only say, "perhaps," "possibly," "peradventure." These men are agnostics; that is—know nothings. Thank God for men and women who are know-somethings! In the midst of earthly loss and pain they can say, "We know it shall be well."

The inspired preacher had good grounds for his knowledge. Because of God's character men may be sure that it will be well with those who fear Him. God must be right, God must do right. One wrong act on God's part and He would no longer be God. One wrong act would overturn His throne. A God who could sin is no God. If God could sin there would be a world without a God, and a kingdom without a throne. His highest claim to our homage is His infinite rightness. Mere power on God's part could not compel homage on our part. God might crush me by His power but could not command my love; but when He gives me a Father's love, I cannot, except I am an utter ingrate, withhold from Him a son's gratitude. "Worship God," said the angel to the overawed Apostle John. Why? The completest answer is, because God is infinitely the best Being in the universe.

If you can find a better being than God, worship that other. So, too, all the history of God's people emphasizes the truth that it is well with them that fear God. The experience of each believer proves it for himself. Do you fear God? If not begin to-day. If you fear Him rest sweetly on His promise.

Let us, like Enoch, walk with God through the months and days of this new year. But we cannot walk with God except we are going in the same direction with Him; two cannot walk together except they be agreed. Enoch walked and walked with God till they reached the limits of time and earth; and he still kept on walking with Him; walked with God into eternity, into Heaven; walks with Him still. Some who began the year with us will end it with God. God alone knows what of trial this year has in store for each of us. But above all of life's trials shall be our note of triumph in God who brings us off more than conquerors, and in eternity the sweetest strain of our immortal song shall be, "He hath done all things well."

THE REVELATION OF GOD'S GLORY (*Shew me Thy glory.*—EXODUS xxxiii., 18).—The knowledge of God, or a true acquaintance with His character, is necessary to our attaining to a personal resemblance of Him. Men are sinful, have not the love of God in them, because they do not know Him. God is ever seeking to show Himself as He is to man, in order that He may win to Himself those that are alienated from Him. God's plan in this matter is a very varied one. He puts Himself, so to speak, in many lights, and has revealed Himself "at sundry times and in divers manners," adapting the vision shown, and the light by which it could be seen as men were able to bear it. All these ways and manners should be studied if we would see what God is. 1. Creation reveals God. "In the beginning God made the heavens and the earth." "These are Thy works. Parent of good! Thyself how wondrous then!" In these works even the heathen may see Him as Paul teaches in the first chapter of his Epistle to the Romans. Christ also directed His disciples to study the book of nature, that they may learn more of God. "Consider the lilies." "Behold the fowls of the air." "Behold the grass of the field." "He maketh His sun to shine," etc. He directs them to this study, that they may see how good and kind God is. "All Thy works praise Thee, O God." 2. God reveals Himself in providence. The finger of God in human history past and present shows one unceasing purpose in the line of benevolence—that a good and loving Pilot is steering the great ship through the darkness and fog to some glorious destiny. "Who would not fear Thee, O King of nations?" and who would not observe in all Thy providences that "mercy rejoiceth against judgment"? 3. God reveals Himself in the Holy Scriptures. The main purpose of these is to reveal the character of God, not merely to teach morality and religion, but to show us the way of salvation and to bring us to Himself. 4. Christ is God's great Revealer. He is His image. In Him are all the perfections of the Godhead. He that hath seen Christ hath seen the Father.—*Rev. Richard Glover.*

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ANNOUNCEMENT.

On the first page of advertisements see publisher's announcement for *1890.* During the year twelve college presidents will each contribute an expressly written article for "The Treasury" on some question of vital interest, one of which will appear in its successive monthly issues. Other eminent writers have also been engaged to contribute on topics of intense current importance. All have been secured at great expense with the end in view of making "The Treasury" a magazine indispensable to Christian workers of every evangelical name. See club Rates, Premium offers and suggestions to Subscribers and Canvassers on next page.

Shoulder to Shoulder.—Why should not the various Christian denominations thus stand in their opposition to evil and in their warfare upon it? Are not the things upon which these denominations are agreed of vastly more importance than those upon which they differ? Is it not both mischievous folly and wickedness to stand aloof from each other and seem, at least, to care more for denominational distinctions than for the Kingdom of God and the salvation of the world? We can conceive of no excuse that will be accepted by the great Judge for such divided action; when, without any surrender of conscience, or of essential truth, or of protest against error, there might be, by an alliance of prayer and of communion and of endeavor, a united front presented to the unbelief and worldliness of the age, and a simultaneous and continuous movement upon the works of the enemy.

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[Engraved expressly for THE TREASURY.]

The Rev. William Charles Roberts, D.D., LL.D.

The Rev. William Charles Roberts, D.D., LL.D., was born September 23d, 1832, at Galltmai (May's Grove), a beautiful country seat near Aberystwith, Cardiganshire, South Wales. His father, Charles Cross Roberts, was educated for the ministry of the established Church of England, but he became a farmer, and in time what was known as a "country squire," who was a justice of the peace and a factor of some importance in politics. His mother belonged, according to tradition, to the Welsh branch of the Jonathan Edwards family. He is a nephew of the late President Edwards, of Bala College, North Wales, and a cousin of Thomas Charles Edwards, D.D., Principal of University College, Wales, and the author of commentaries on I. Corinthians and the Epistle to the Hebrews.

William Charles received his early education in Greek, Latin, mathematics, and history in the Evans' Academy, an institution well-known in that day for the ability of its instructors and thoroughness of its discipline. He was nearly prepared for college before he with his parents came to our country. He playfully tells his friends that the great disappointment of his early life was to be compelled to give up his prospects, on account of his father's financial embarrassment, of going to Oxford or Edinburgh. The next was to come to what he had always supposed to be a wild country without schools and colleges of even moderate grade. He begged of his parents to let him remain in England until he had finished his education, but that was denied him. He does not now hesitate to say that he is glad he was not then allowed to have his own way.

The Roberts family sailed for America in May, 1849, and arrived in New York about the middle of June. Within a week after they reached our shores the father, the mother, a son and a daughter died of the cholera, which was then raging in and around New York. Six orphan children were left, of whom the subject of our sketch was the eldest. Upon him devolved largely the care, not the support, of the surviving members of the family. Instead of returning, at the advice of relatives, to their old home in Wales, the three oldest entered into business and the three youngest were put in school. All thoughts of returning were in time abandoned.

After spending a year or two in business, William returned to his original plan of studying for the ministry. To finish his preparation for college he entered the well known school of the late Rev. David H. Pierson, of Elizabeth, New Jersey. During the summer of 1852 he was admitted into the Sophomore class in Princeton College, and was graduated with honors in 1855. He entered the Princeton Theological Seminary in the autumn of the same year, and was gradated in 1858, having taken the complete course. During most of his college and seminary vacations he taught in the family of Judge Patton in Pennsylvania and studied law in his office. He served also as a tutor of Greek and mathematics in Delaware College.

Mr. Roberts' first charge was in Wilmington, Delaware. He was ordained and installed pastor of the First Presbyterian Church by the presbytery of New Castle, in June, 1858. In the fall of the same year he was married to Mary Louise, daughter of E. B. Fuller, Esq., of Trenton, N. J. During his stay in Wilmington he was elected a member of the board of publication in Philadelphia and a trustee of Lafayette College, Pennsylvania.

In the fall of 1861 he was unanimously called to fill the pulpit of the First Presbyterian Church of Columbus, Ohio, made vacant by the old age and feeble health of the venerable Dr. Hoge. During his pastorate in Columbus he became the chairman of the Synodical Committee ap-

pointed to organize and locate a Presbyterian college in Ohio. That committee, after he had left the West, established what is now known as Wooster University. He was also made moderator of the Synod of Columbus at its semi-centennial meeting in Ashland.

On leaving the West in consequence of Mrs. Roberts' illness, he was called to become co-pastor with his old pastor, the Rev. David Magie, D.D., of Elizabeth, New Jersey. He was installed over the Second Church in December, 1864. Soon after, he urged his people to colonize in order to make room for the many families then looking for a home in Elizabeth. Those living in the northern section of the city consented to do so provided he would go with them. This movement eventuated in the organization of the Westminster Presbyterian Church of Elizabeth, and in the erection of an edifice which cost nearly $200,000. He continued the first and only pastor of that church for more than sixteen years. Whilst there he was elected trustee of Princeton College and acted for nearly twenty years as the chairman of the Committee on the Curriculum. The first General Assembly of the reunited Church made him one of the corporate members of the Board of Home Missions. In 1872 Union College, Schenectady, New York, honored him with the degree of D.D.; about this time he visited Egypt and Palestine. In 1875 he was elected moderator of the Synod of New Jersey; he was one of the delegates to the First Presbyterian General Council that met in Edinburgh in 1877; in 1880 he was made President of the Board of Home Missions, and in the following year, one of its secretaries; in 1882 he was offered the presidency of Rutgers College, New Brunswick, New Jersey, and in 1884 he read a paper on American Colleges before the Pan-Presbyterian council that assembled in Belfast; in 1886 he was offered the chair of Didactic Theology in the Western Theological Seminary, Alleghany, Pa., and accepted, the same year, the presidency of Lake Forest University. In May of the present year, the General Assembly that met in Dr. Crosby's church in this city elected him its moderator.

"Dr. Roberts," in the words of Dr. Hamlin when he nominated him for Moderator of the General Assembly, "has acquired what very few men have been able to acquire, namely, a threefold distinction, as a preacher East and West, as an executive officer of the oldest board of the Church, and as an educator at the head of one of our rising universities in the middle West. He is known from Princeton College to Puget Sound."

LAKE FOREST UNIVERSITY, LAKE FOREST, ILL.

Lake Forest is a suburb of Chicago, situated on the shore of Lake Michigan, twenty-eight miles north of the city. Its site occupies the highest elevation of land along the lake between Chicago and Milwaukee. The bluff is broken by deep and picturesque ravines; except where cleared for lawns and buildings, it is covered with an unbroken native forest. The town was originally laid out as a park, and is entirely devoted to residences and the university buildings. The charter prohibits the sale of all intoxicating drinks, and its provisions are rigidly enforced by public sentiment. Local trains on the Milwaukee division of the Chicago and Northwestern Railway give almost hourly communication with Chicago. Lake Forest thus combines the advantages of residence in a city with those of an attractive and healthful resort.

LAKE FOREST UNIVERSITY.

The agitation of late in regard to Chicago as a proper place for holding the World's Exposition in 1892 calls attention anew to the wealth, importance and remarkable growth of this city. The material interests of Chicago are now everywhere spoken of. But it is not so generally known that her public-spirited citizens are becoming as prominent in philanthropic and educational enterprises as in those of a commercial nature. The building of the great Presbyterian Hospi-

tal and the Auditorium, the equipment of the Chicago Art Institute with the best means of instruction that money can procure, the increased endowments and new buildings of the Congregational and Presbyterian Theological Seminaries, and especially of the Lake Forest University, are evidence of an open-handed generosity the like of which is not often seen in any city.

The origin of Lake Forest University goes back to a thoughtful and comprehensive plan formed by Rev. Robert W. Patterson, D.D., LL.D., and others, for founding an institution of learning near Chicago. A syndicate was formed in 1857, which purchased property where the city of Lake Forest now stands, and set aside lands for the institution soon to be. A preparatory school was opened almost immediately, a ladies' seminary some years later. In 1876 a college was organized.

In the fall of 1886 the Rev. Wm. C. Roberts, D.D., LL.D., became president, having left his wide and important field under the Home Mission Board for this work. Since that time the university has made rapid progress. New departments have been added, the work readjusted and reorganized, and the faculties enlarged by the appointment of new professors. The institution has become a university in fact as well as in name, having now professional departments in medicine, law, philosophy and dentistry, in addition to the undergraduate schools, having in all 1,100 students.

A most noteworthy sign of progress in the affairs of the university is to be found in its enlarged resources. Since Dr. Roberts became president, more than seven hundred thousand dollars have been added to the property of the institution. This provides income sufficient for current expenses, and gives a most hopeful outlook for the future. Thus with enlarged facilities, constantly increasing attendance of students, a strong faculty, and one of the ablest administrators in the country as president, Lake Forest University is rapidly acquiring a deserved reputation for the best scholarship and the best influences for student-life.

THE BUILDINGS AT LAKE FOREST — LAKE FOREST COLLEGE.

This is a spacious brick building erected some years ago under the presidency and supervision of Dr. Gregory. Since the entrance of Dr. Roberts upon his work in Lake Forest University this structure has been completely renovated. The top floor, which was not finished like the rest of the building, has been lately converted into dormitories and beautiful rooms for the literary societies. The ground floor is cut up into recitation rooms, laboratories and a museum. The second floor is wholly taken up with the chapel, the library, the reading room, and recitation rooms. The recitation rooms are as beautiful, comfortable and complete in their appointments as those of any college East or West. The rest of the building is devoted to dormitories for the college students.

FERRY HALL COLLEGE AND SEMINARY FOR LADIES.

This is by far the largest and most imposing structure on the campus. It is located nearly half a mile from Lake Forest College and intended to accommodate about two hundred students with recitation and reading rooms, a dining-room, a gymnasium and dormitories. Near by, connected with it by a colonnade, is a beautiful chapel capable of holding three hundred persons. Between $70,000 and $80.000 were expended last year in enlarging and rendering this building more commodious and comfortable. It is furnished with an elevator, a studio for pupils in art, and private rooms for piano practice. the whole being heated by steam.

Ferry Hall Seminary was founded more than twenty years ago, and has continued to the present to do most efficient work. Two years ago Ferry College was added to it with the design of extending to young ladies educational advantages equal in every respect to those offered to young men by the best colleges. It is distinct from the Lake Forest College in organization; its courses, however, are equally advanced, while at the same time affording opportunity for acquiring those accomplishments which adorn woman and

fit her for a life of widest usefulness. Instruction is given partly by the professors of the university, and partly by special professors and instructors.

THE HENRY C. DURAND SCHOOL OF ART AND SCIENCE.

This building when completed will compare favorably in beauty and convenience with any college building East or West. It is 120 feet long by about 70 feet deep, made of reddish brown stone and containing art studios. an auditorium for lectures and commencement exercises, a scientific library, laboratories and lecture rooms for physics and biology. The whole expense of the building is borne by Henry C. Durand, Esq., of Lake Forest, one of the trustees of the university.

THE PRESIDENT'S HOUSE.

This is a large and commodious brick building standing on the banks of the ravine which forms the northwestern boundary of the campus. It is occupied by President Roberts and used often during the year for the reception of students, as well as that of the trustees and distinguished guests.

The Academy is a large, imposing brick building sufficient to accommodate seventy-five students. Mitchell Hall is a home for academy students. There are also four professors' houses.

LEADING THOUGHTS OF SERMONS

Christ's Knowledge of Man.

By Rev. J. Stalker (Presbyterian), Glasgow.

He knew what was in man.—John ii., 25.

The substance of Christ's teaching about man may be gathered under four heads:

I. Though dust, he is an inhabitant of the world of spirits. That he is partly dust needs no demonstration. Jesus never undervalued the body. He recognized on it the marks of His Father's fingers. "The very hairs," etc., "Give us this day," etc., and so of many other attentions. Yet it was the soul to which the full energy of His attention was always directed. He stated its worth, and showed what endangered its salvation.

II. Man, though a child of time, is the heir of eternity. All nations, and the rudest people, have had some kind of faith of a life after death. Christ *knew*. He showed that death does not end all, but that the true life begins at death, and prolongs itself into the ages beyond. Life and immortality were thus brought to light. While we are building the house of our life here, we are also building our house in eternity.

III. Man, though the slave of sin, is an admirer of goodness. There is a conscience in man which takes part with God even against a man's own actions. Childhood, motherhood, fatherhood, have much that is beautiful. Jesus acknowledged whatever was praiseworthy in man, while he also said, "If ye then being evil," etc.

IV. Man, though lost, is a son of God. Man is not now what he originally was. The beauty of the fragments of the ruin shows how complete the wreck of time has been. There is enough light to make the darkness visible. There is enough in the features of the face to show that man belongs to a different country and another home. Christ came to call sinners to repentance. His arms are stretched out to take up you and me to sit with Himself in heavenly places.

The God of Peace.

Rev J. P. Gledstone (Congregational), England.

The God of peace be with you all. Amen.—Romans xv., 23.

The names of God are very beautiful, because true. "The God of comfort"—"The God of hope"—"The Father of mercies," etc. "The God of peace"—abiding in the element of peace, undisturbed by passion, untroubled by storm, earthquake, fall of kings, and excitement

of nations; breathing peace upon the soul of man; extinguishing the fires of human resentment and anger; persuading to forgiveness and gentleness; building up through the ages by the spread of the Gospel and by the operations of His providence, the conditions of a universal and permanent peace, based upon His fatherhood of men and their universal brotherhood in Christ Jesus, the elder Brother.

I These words describe what God is in Himself—free from any of the passions which afflict sinful natures, and also from their consequent unrest.

II. This peace of God's heart is in no sense allied to indifference, inactivity, or unconcern. On the contrary, He is ever looking, loving, sympathizing with the sorrowful, who are desirous of restoration to Him.

III. He is the God of peace in all dealings with His creatures; He longs to make them like Himself; He has thoughts of peace toward them, and not of evil. When the Reconciler came, "peace on earth" was proclaimed. "He is our Peace."

IV. God, by the death of His Son, set in motion forces of love and truth which tend mightily and triumphantly toward the establishment of peace between man and man. "The God of peace sanctify you wholly," etc.

SPIRITUAL POWER OF THE SUNDAY-SCHOOL—HOW CAN IT BE INCREASED?

By Rev. E. S. Gardiner (Baptist), Franklin, Indiana.

Shelley says,

> "Power, like a desolating pestilence,
> Pollutes whate'er it touches."

But no matter how great the spiritual power possessed by an individual, church, or school, an increase of that power is always to be desired. For by spiritual power we mean the power which comes from God alone, and which He grants us for use in His service.

And who will deny that, in order to make our Sunday schools more what they ought to be, there is needed more of this God-given power? More than new methods, new attractions, new equipments, we need an increase of that power which alone will make us efficient in winning scholars to Christ and building them up in the spiritual life. And we may well be thankful that there is before us the possibility of such an increase. Many a steam engine is working up to its full capacity. To turn on more steam would be to ruin it. It was made to do a certain amount of work and no more When supplied with the requisite amount of steam and when properly cared for, it will develop so many horse-power. To attempt to obtain more would be folly. The Sunday-school is an engine whose capacity has never been fully developed. It is doing grand work, but can easily be made to generate more power.

As a first answer to our question, I say, By really desiring it. This is one of the first and most essential conditions of obtaining an increase of power in any direction. There must be a strong desire before there will be any effort, and consequently before there can be any reasonable hope of a better state of things. With spiritual power, as with power of other kinds, men are not seeking an increase if they are satisfied with the amount they already possess. As with other things, only dissatisfaction with present possessions or attainments leads us to take measures toward the acquisition of more. The great question before us at this time is, Do we earnestly desire an increase of spiritual power in our schools? And if we consider seriously the facts concerning the schools, I think we shall find that which ought to make us feel such a need in this direction as will beget within us an intense desire.

Again, I answer, we can increase this power, if each Sunday-school worker will take responsibility in the matter. Like any other organization made up of individuals, the Sunday-school is what its members make it. So let me emphasize

the self-evident truth that whatever tends to increase the spiritual power of any member of the school tends to increase the spiritual power of the school. It would contradict all our observation and experience, and could be called only little less than miraculous, were we to find a spiritually dead church. On the other hand, it would be a marvel if we were to find a church in which there was a continued religious interest and did not also find a school that was a spiritual power. Upon the church is, so far as it is connected with a school, and upon members of the school as individual Christians, there rests the responsibility of keeping the tide of spirituality at its full. We are too much inclined to lose ourselves in the organization, and especially when there come home to us matters of responsibility and duty, to shelter ourselves behind the school as a whole. If there are evidences that the school is not doing what it should as a spiritual force, let us each inquire, "Lord, is it I? Am I living near the Master, and am I filled with the Spirit, so that I am fitted for the most efficient service?"

Moreover, it will help toward the much-to-be-desired end if we keep steadily in mind the proper aim of Sunday-school work. Whatever may have been the idea of the first workers in this field, we cannot feel to-day that the existence of Sunday-schools is justified if they aim simply at secular instruction. But do we not often lose sight of the high calling to which God in His providence has evidently called the Sunday-school? Are we not tempted many times to think of the end for which we are laboring as something less than the salvation and edification of souls? How much there is done from a spirit of rivalry, a desire to excel some other school, or from pride in the success of "our school." If Sunday-school workers direct their efforts wholly or principally toward increasing the number of scholars, making additions to the library, having choice music or popular entertainments, they may succeed, but they should not complain if there is not at the same time a growing tenderness of heart and conscience, an earnest inquiry after the Saviour, and a joyful finding of Him. The things first mentioned are right and proper in their place, but they certainly should be kept subordinate to the great mission of the school. We are called upon to deal with the spiritual natures of the scholars, not with their intellects or their æsthetic faculties, only so far as these can be moved upon to influence the spiritual being. If we are called of God to labor in the Sunday-school, it is not that He may see us working with the latest and most approved appliances amid the best appointments, but that He may hear children crying, as they did in the temple of old, "Hosannah to the Son of David."

We ought, also, to exercise great care in the choice of officers and teachers. As there is always very much depending upon him who is at the head of affairs, it is most important to have a spiritually-minded superintendent. In many schools it is very difficult to find the right man for this office. The "model superintendent" about whom we read so much in the religious papers and Sunday-school periodicals, is expected not only to be, like the model pastor, "all things to all men," but also to all women and children; and such men are not as thick as leaves in Vallambrosa. And not infrequently it happens that when one has been selected who seems nearly to meet the requirements, his modesty leads him to refuse to bear the blushing honor. But if we cannot fill this position with one who is remarkable for his tact, is a genius in executive ability, and has such a winning way that the children upon the streets will run after him, we ought to seek for one who lives near the Master, and upon whose heart there is laid a burden of desire for the salvation of souls.

And what I have said upon this point applies with only a little less force to the teacher. Many teachers come before their classes on Sunday after Sunday, prepared for their work by the careful study of the lesson, with an interest in their scholars and a strong desire to be useful, who do not, after all, exert any controlling spiritual influence over their classes, because they have not sought and received that

preparation of heart which God alone can give, and which one must have in order effectually to teach the Word of Life.

Another answer to our question is, By giving greater honor to the Word of God. I say nothing against Sunday-school helps. I believe there is very little in this line which is issued by our leading publishers that may not be profitably if carefully used. But the first place must always be given, and in all ways, to the Scriptures. Jesus said, "The words that I have spoken unto you are spirit and are life." Paul writes to Timothy about the "sacred writings which are able to make wise unto salvation through faith which is Christ Jesus"; and the writer to the Hebrews says, "the Word of God is living and active." The weapon with which the Spirit is to slay the enemies of righteousness is His sword, and that sword is not what men have written about the Bible, or about God and Christ, but it is the Word of God. Let us, then, take great care that we honor that Word. Let us strive to be mighty in the Scriptures that we may instruct others in the way of the Lord. Let us honor the Word we are to teach by more of a judicious memorizing of it, by drawing our illustrations more often from Bible history, and by a more careful comparison of Scripture with Scripture. A more vivid realization on the part of both teachers and scholars that they are dealing with the Word of the living God would help in bringing near Him who is the source of life and power.

Another suggestion is that we keep out of our Sunday-school life everything that tends to destroy spirituality. There is often a temptation to introduce into entertainments and concerts things which perhaps are not positively injurious in themselves, and yet which have a tendency to stifle spiritual life. If we allow ourselves to feel that the children must be amused and entertained at any cost, if we strive to make our Sunday-school first of all popular, we will inevitably introduce features which will diminish rather than increase the spiritual power of the school. It is, perhaps, possible to have entertainments that will be both interesting and profitable, but not without great care. In order that the young affections may not be more firmly set upon worldly things than they are, we need to be as wise as serpents.

An increase in the mission spirit of the school will be a help to increase of spiritual power. Every Christian knows that when he is brought into the closest sympathy and communion with his Lord, and is doing the most to carry out the great commission which Christ gave to His disciples, then he is best prepared to receive a blessing and to be a blessing to others. Is not the same true of a school? "It is more blessed to give than to receive," and if we can move the scholars to give of their thought and money towards saving those who are perishing, whether at home or abroad, a blessing will come to them in an increase of interest in their own salvation. The question, What preparation can we make in order that God will bless us with the outpouring of His Spirit? is as well answered in the case of a school as of a church, or an individual soul, by the words of Scripture, "Bring ye all the tithes into the storehouse." No matter how great the prosperity of a school from a worldly point of view, it cannot expect much fulness of spiritual life when it does nothing toward preaching the Gospel to all the world.

Finally, and to gather up all foregoing answers—we can increase the spiritual power of the Sunday-school by aiming to do so. The marksman may have a rifle of the most approved pattern, he may perfectly understand its construction and mode of operation, and be thoroughly acquainted with the laws of projectiles, but is this all that is necessary in order that he may hit the bull's eye? If he has the very best in the way of rifle and ammunition and the benefit of ever so much target practice, of what avail when he draws his rifle to his shoulder and blazes away without any intention except that of shooting? He must take aim. He must put his mind upon what he wants to do. Aimless effort in any sphere is not likely to result in much that is good, and if we wish to reach a specific end, we must aim at that end. Let us therefore bear in

mind the need of an increase, not simply of power, but of spiritual power. Let us continuously aim at such increase.

And we must never forget that, as Herbert Spencer has said, "whatever amount of power an organism expends in any shape is the correlate and equivalent of a power that was taken into it from without." And our only hope of being able to expend spiritual power is in waiting upon Him who is the source of all power until He shall fill us. Without the Holy Spirit there can be no fulness of true life. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Let me use an old illustration. Suppose we saw an army sitting down before a granite fortress, and they told us that they intended to batter it down. We might ask them how? They point us to a cannon ball. But, we answer, there is no power in that. It is heavy, but if all the men in the army were to throw it that would make no impression. They say, No, but look at the cannon. Well, but there is no power in that; it is a machine and nothing more. But look at the powder. Well, there is no power in that, a child may spill it, a sparrow may pick it up. Yet this powerless powder, and this powerless ball are put into this powerless cannon; one spark of fire enters it, and then, in the twinkling of an eye, that powder is a flash of lightning, and that cannon ball a thunderbolt, which smites as if it had been sent from heaven. So with our churches and Sunday-schools. There is machinery enough, there is ammunition enough; but, oh, for the descent of fire from above that would give power to our powerless instruments. Let us call earnestly upon God for this, without which all our efforts for Him are in vain; for He has said that He is more willing to give the Holy Spirit to them that ask than we are to give good gifts unto our children. The Sunday-school is a power—its influence for good is mighty. But no one will deny that it might be more of a power by being endued more richly with the Spirit of God, and hence more of a spiritual power.—*Indiana Baptist.*

THE MINISTER IN HIS STUDY.

By Wm. M. Taylor, D.D., LL.D., Broadway Tabernacle (Congregational), N. Y.

This heading takes for granted that the minister needs to study, and surely it is not necessary to emphasize that. Paul said to Timothy, "Give attendance to reading," and exhorted him to "stir up the gift" that was in "him." That was in the age of miraculous endowments, and if such injunctions were needed then, much more are they in order now. The shallow, fluent preacher may be able to talk glibly for a while on the central themes of the Gospel; but without constant study he will soon run dry, and be compelled to seek another sphere in which he will conduct himself as before, and so his life will become one of constant changes, without any intellectual and spiritual growth in himself, or any great advantage to those whom he addresses.

But we take for granted also that the minister has a study to work in. There are some, perhaps, so gifted with the faculty of abstraction that they can work anywhere. The venerable Dr. Alexander of Princeton, I believe, could write in the midst of his household, undisturbed by the sports of his children, or the conversations of their seniors. But most of us need to be alone to do our best. We must be at our ease, and unencumbered by the presence of another, if we would think a subject through; while if we are writing a sermon we shall find it helpful now and then to read over *aloud* that which we have written, and for that, also, we must be alone. The following of this practice will keep us from falling into the style of the printed page, which is meant for the eye, and will enable us to acquire that of spoken utterance, which is addressed to the ear.

Then, again, a student must be beside his books, both that he may conveniently refer to them, and that he may catch

whatever of inspiration may come from the literary atmosphere which they generate. It must not be forgotten, either, that one becomes so accustomed to his surroundings in such a place that there is less in it to distract his attention than there is elsewhere. For all these reasons, therefore, it is well that the minister should have a room that is entirely consecrated to study. Whether that shall be in the parsonage, or in an adjunct of the church, will depend very much on the choice of the individual, but, after having some trial of both, I pronounce most emphatically in favor of the home study. For obvious reasons, it is better for a pastor to receive some sorts of visitors in his own house, while in going to and from a workshop that is outside his home, much time will be lost; and, as some kinds of labor will have to be done in the evenings, the result will be that he will have two studies, with a part of his library in each, and that while he is in the one he will continually find himself needing to consult some volume which is in the other. Then, on the score of health, the home arrangement is vastly preferable, for there is always a kind of forlorn chilliness—do what you will to remove it—in a room that adjoins a large building that is used only once or twice a week. But wherever it is, whether in the pastor's house, or in the church premises, let the study be radiant with cheerfulness.

Have it, if possible, on the sunny side of the house; for there is a spiritual influence in sunshine that will make its way into the sermon, while its effect on the physical health must not be overlooked. But comfort is not all that is desirable. A little elegance and ornament may be added, and the portraits of some earnest men, who have been distinguished for their efficiency in the ministry of the Gospel, may prove as inspiring to us as that of Henry Martyn was to Charles Simeon. As I write, the faces of three of my much-loved theological instructors are turned toward me with all their old-time interest; the "counterfeit presentments" of four early pastoral friends encourage me with their smile; the likeness of my predecessor in my present pastorate bids me look to myself that he "lose not those things which he had wrought, but that he receive a full reward"; while from above them all, the beautiful face of William Adams looks down in benediction, reminding me that it is possible for a minister of the Gospel to combine in himself in fullest harmony, and in a very high degree, the scholar, the gentleman, and the Christian. Thus even the ornamental may become useful, and everything in the minister's study may be made to contribute to his pulpit and pastoral efficiency.

But having such a study, the minister must secure time for working in it, and, as a general rule, this ought to be in the forenoon. Some prefer to sit far into the night, but that is forbidden by a regard to health, and the matter is really one of habit; for if only one will "sit down doggedly and command" himself into it, he will very soon find that his thoughts will flow as freely between nine and one o'clock in the day-time, as between nine and one o'clock in the night. More than a quarter of a century ago, I met, within a short interval, two ministers in the old country who were known to me as having done the greatest amount of work without seeming to be in any way hurried or overworked—these were Dr. W. L. Alexander of Edinburgh, and Dr. John Eadie of Glasgow; and, on inquiring of each what division he made of his time, I learned that, altogether unknown to each other, they had both settled on the same plan. Neither of them was what could be called an early riser, but after breakfast each found his way into his study about nine o'clock, and remained there at work until one; then, after lunch, Dr. Eadie went out for pastoral and sick visitation, returning to a late dinner at six; the evenings after that being divided between domestic intercourse and general or discursive reading, unless when something special was on hand, in which case there might be writing till ten o'clock, but rarely, if ever, later. Ever since that time I have adopted and adhered to this plan with the greatest advantage to myself, and have thereby been enabled to get through an amount of labor which otherwise would have been impossible. Four hours in the morning

given, not to reverie or newspaper reading, but to steady, earnest work, will make a minister independent for the rest of the day, and be amply sufficient for meeting all the demands of pulpit preparation; then the prosecution of pastoral work in the afternoons will furnish a needful alternative, and some little exercise.

But these hours must be sacredly secured and the minister will do that most easily by taking his people into his confidence. Let him tell them publicly, once a year or so, that he holds himself at their service at any moment, by day or night, when they require his services, but that as he feels it needful to hedge around one part of the day for study, it will be a great favor, if, unless in cases of emergency before which all restrictions must give way, they will allow him to be undisturbed between the hours of nine and one in the forenoon. Let him add that for an hour or so after one o'clock he will be at leisure to see anyone who may desire to confer with him, and he will find not only that they will accede cheerfully to his wishes, but also that they will do what they can to keep others from breaking in upon his privacy when he wishes to be at work. It is indispensable, at least in a large city, that some measures be taken to make the blockade effective, else, while the pastor is "busy here and there" with miscellaneous callers, his day will be gone before he knows. Some one, I forget whom, used to say, "The man who wants me is the man I want"; but if he had been a New York minister, I presume to think that he would have revised his utterance, for it seems to me that here ministers are popularly supposed to keep a public stone which they are glad to turn *gratis*, merely for the sake of exercise, for every one who comes with an ax to grind. But all such visitors ought to be taught that, if they come on their own business, they must consult our convenience, and not we theirs. Let them be told remorselessly by the domestic Cerberus to come back at an appointed hour, and let no appeal be allowed. To secure that no right be violated, however, let the minister see that the person on guard is able to discriminate between his own people and all others.

But the hours thus sacredly guarded should be given to *work*. I do not speak here of devotion, save to say that each day's work should begin with a short season of communion with God, and from that the transition will be easy to the special subject that is in hand. Let me suppose that the minister has two discourses to prepare in each week. In such a case he will find it of great service to carry on some subject consecutively—a Bible biography, or a Gospel, or an epistle, or a series on the parables, or on the miracles of Christ, for one part of each Lord's day. That will map out for him a well-defined course of study, so that he will have work enough for two mornings at least in reading over in the original the passage that is to come in course on the next Sunday, and in carefully weighing all that has been written upon it by the commentators whose works are on his shelves. Let him mark the thoughts that are of special importance in each, and read on, until he is, as it were, saturated with his theme. Then in a wonderful way—which I can never explain to myself, but which may be traced, perhaps, to what Dr. Shedd has called "the homiletic habit" that is gradually formed in the preacher—he will find that, by the time he has read all his books of reference, his own thoughts have begun to crystallize, and perhaps all at once, almost with the rapidity of an electric discharge, the whole plan will open up to him, and he will see his way from the beginning to the end of his discourse. Let him take a note of that plan, and then leave it to simmer for a season—for a good exposition, like good soup, must be made from stock, and must not be hurried at the first. That will do, therefore, meanwhile for one of the discourses. Now he may turn to the other. The text has been suggested to him either by some providential occurrence, or something that he has seen in his parish; or it has leaped out upon him in his reading of the Scriptures, and taken hold of him as if it would say, "I will not let you go until you preach on me." Or he has been prosecuting some course of instruction with his people, and has come to a certain subject which has at once determined the passage he must take; or in somewhat of

a strait he has gone to his note-book and looked over his list of suggestive texts which he has put, as it were, on the docket for emergencies. But in any case he does not think upon it for the first time when he sits down with the determination to preach on it. Usually it has been for a longer or shorter period brooded upon by him elsewhere. He looks at it now, however, in the original. Then, after he has got fairly at its meaning, let him make his outline and begin. Let him not think of waiting for any inspiration. He will kindle as he proceeds, and perhaps two mornings will finish this discourse—certainly three ought to be enough. Then let him go to his formerly studied exposition, and give the remainder of his working time to that. He will find it "go" delightfully after his little interval of incubation, and in this way he will have no difficulty in accomplishing his week's work with comparative ease. It will take all the week at first. But as he goes on he will acquire facility in many ways, and after a year or two he will be surprised to find how habit has come to make work delightful, and he will be able to add some things which will conduce to increased usefulness. In particular, as soon as his necessary work becomes easy, he will be able to give some attention to general reading, and that will keep him from professional pedantry, while at the same time it will widen the field from which he may gather striking and pertinent illustrations for his discourses. For in the hands of the true minister the pulpit is a magnet which attracts toward itself everything that is fitted for homiletic use, and so delivers him from the necessity of applying to cyclopædias of illustrations and other ready-made devices for saving men from doing their own observing and making their own analogies. He will not need either to keep a record of illustrations suggested by his reading, but will find that in the glow of composition the memory, as well as the other faculties, is stimulated, and lays down at his feet the right analogy at the very moment when it can be most effectively employed. He does not write a sermon for the mere purpose of introducing a particular illustration; but in the healthful excitement of intellectual effort, and in a way which no one man can perfectly explain to another, the accumulations of his reading will come to him unsought, giving that element of spontaneity and naturalness to his use of illustrations which everybody recognizes, and which has a force that nothing artificial can possess.

But enough. Every one will have his own plan of study. Only study there *must* be, if the minister would prove himself to be a workman that needeth not to be ashamed, rightly dividing the word of truth; and if the hints which we have given, mainly from personal experience, shall prove helpful to any of our younger brethren, we shall be amply recompensed. —*Congregationalist.*

SOME TEMPTATIONS OF THE MINISTRY.*

By Rev. A. L. Vail (Baptist), Emporia, Kansas.

This title is intended to place limits on our thinking at present. I do not say, "Some temptations of *ministers,*" for we being human are liable to all the temptations of humanity; but the temptations intended are those in some way peculiar to the work of the ministry, if not exclusively in kind, at least extraordinarily in degree. And I say "some," because this enumeration does not attempt to be complete. So, then, without trying to analyze very closely, let us reflect on some temptations coming with extraordinary force and special subtlety to those engaged in the Gospel ministry.

I. Ambition for showy results. In the ministry, as elsewhere, always, and especially in this time of urgency and competition, he must fail who is not sustained by an earnest and just ambition. We are

* Read before the Ministerial Association.

recreant if we are not eager for results. Under the promises and warnings of the New Testament no man has a right to be contented with fruitless work. But at this point we are open to a peculiar temptation, which ordinarily comes with most force to him who is most eager. The world assures us that "nothing succeeds like success" So far, we may safely accept the world's assurance and freely apply it to ourselves as both rebuke and inspiration when we lag. But inquiring further, "What is success in the Gospel ministry?" we shall need to closely scrutinize the world's answer, because here the world's wisdom is foolishness, the field of observation being beyond the range of its vision. The ambitions of the world are material, temporal, superficial and spectacular. It does not duly appreciate the spiritual, eternal, profound and genuine. But these last, not those first, are our essential terms. We must heed their admonitions and fellowship their life or we shall fail.

We need to rectify our ambitions by such reflections as these, because the world's influence upon us is very great, both directly through the operation of its spirit and maxims on our own imperfections, and indirectly through the churches, influenced mightily and craftily by their worldly associations. It is unquestionably a sad fact that many Christian churches judge the ministry, their own ministry, too much by the multiplication table and too little by the Book of Life, exalting in this estimate the mathematical above the spiritual. The minister is often pre-eminently judged by his skill in counting in. If his work yields a plump group of figures on the "addition" side of his report to association, conference or presbytery, he is considered a success. Otherwise "Well, he is probably a good man, but—" This state of things in the churches is not surprising. The atmosphere about us is full of this temper. The mania for numbers is abroad. A city is esteemed more for its increase in population than the character of that increase. If it shows a large numerical gain, it is accounted prosperous, even though that gain may be of elements more likely to blow it up than build it up ultimately.

Any sober observer of the situation knows this to be the fact. Our business with it now is to apprehend its warning. We must see it from the Christian point of view, recognizing its influence on us and dealing with it in the light of eternity. No man with respectable nerve in him can serve in the pastorate here and now, without being tempted to rash results, to conform the divine scheme and lower the divine standard for the gratification of his official ambition in subjection to popular and pernicious estimates and expectations.

Of course all this means no criticism on numerical success. Its whole application is to such success superficially, sought under other motives than the glory of God and the eternal good of men, and with methods neither provided nor approved by our Lord.

The term "showy results" may have various applications. The numerical does not exhaust them by far. I have illustrated with this thus fully because as an illustration it is most readily at hand. Time does not permit us to elaborate the same thought along other lines, such as the social, financial and literary. But in many ways this is a temptation peculiarly assailing the ministry, both in the strength and subtlety of the assault.

II. Partial work. Most workmen have their work cut out for them more than ministers do. When a man has only one row to hoe, his only responsibility is for hoeing, his only or chief temptation being to do too much or too little of the regulation work. But when he is responsible for several differing rows, his responsibility becomes more complicated and his temptation more serious. He will be a miracle if he likes all parts of his work equally, and a marvel if he is as faithful in one part as another.

The ministry cultivates several rows, involving decided differences in attractiveness to most men, thus making a temptation for the minister to do that most and most diligently which best suits his native taste or most ministers to his ruling ambitions or desires. If he, for instance, is

weak on the side of speedy and showy results, his temptation in that field overflows into this, and he will give excessive attention to those lines of endeavor which promise such results. If he is lazy, he will magnify the doing of the easy things. If he is carnal, he will be disposed to excessively cultivate the externals, and if spiritual, he may err in neglecting them. Perhaps there is no man in the ministry who is not tempted in these and similar ways to do partial work, neglecting one part of his duty through an undue devotion, relatively, to another. Let us particularize by way of illustration. (*a*) As between the pulpit and the pastorate. Every pastor must be these two, a preacher to an audience assembled and a shepherd of a flock scattered. The first requires diligent study; the second, social sympathy, and sometimes business sense. Now, the men are very rare who are equally adapted to these two things. Most have a conscious predilection and many a commanding preference for one as against the other. He who discovers no enthusiasm in either is distinctly called to go into some other business, but to complain of a man for having a preference between the two is to rebuke nature. One man loves his study because he loves to study, and enjoys his pulpit because he is endowed for oratory. Another goes with alacrity to his pastoral work because he delights in social intercourse, personal contacts and the investigation of human nature. The point here made is that to whichever side of the work thus analyzed a minister naturally turns he will be tempted to neglect the other side, and so fail of the symmetrical development of his ministerial influence as well as his own character.

(*b*) As between different sides of the truth and different parts of the Bible. Divine truth is very comprehensive, and its revelation very symmetrical. Every man is under constant and often powerful temptation to practically disregard the comprehensiveness and symmetry of the Bible in his study and experience, and consequently in his preaching and pastoral counsel. We all agree in the happy faculty of being one-sided, more or less; at least we seem to be happy in exercising the faculty. Hence arise different theological systems under the same Great Teacher, loyally loved by those who differ. No obedient mind ever drew from the Bible a system of thought entirely false—that were impossible; and perhaps it is also impossible for one to draw even from that perfect source a system entirely true, both in its elements and their adjustments to each other at all times. People who love the Lord differ in their views of doctrine and duty mainly because they yield just to this temptation. Constitutionally every one has a predilection for a certain cast of doctrine. This is affected by his education, conditions and surroundings; and out of them all arises a temptation to study and teach the Bible partially. He is inclined not only to a partial system of truth, but also as regards the advice he shall give enquirers, the themes he shall present in the pulpit, and the way he shall present them. It is not in most men (is it in any man?) to be indifferent to what his congregation thinks, desires, abhors, when he speaks to it. And so there is thrown around us always a very potent, peculiar and deceptive temptation to handle the Word of God deceitfully, to skip texts or modify them or mollify them—any of which falsifies them—on account of influential sinners, sensitive saints or doctrinal heresy in the church or the congregation. It is not easy for a preacher to carry the text, "In secret have I said nothing," to its legitimate though conservative conclusions before a congregation in which four-fifths of the men are members of secret societies to which they are more devoted than to the Church; or to make the text, "Except a man be born again he cannot see the kingdom of God," mean what it says in the presence of respected citizens, courteous neighbors and kind friends.

(*c*) As to individuals in pastoral work. Most ministers are human and some of their parisioners are also human. Most ministers have their likes and dislikes, and some congregations have several sorts of people in them. I hope this is not stating the case too broadly, for I would not dull the point of application by too

broad a statement. These facts about ministers and people work out a temptation for the former in relation to the latter. It is easier for you to do your duty as a counsellor and comforter to one whom you like than whom you do not like; and possibly it may be a little easier to do duty of rebuke and exposure for one you do not like than one you do like. It is just as natural for a minister to avoid the disagreeable and seek the agreeable as it is for another man. But no other has laid on him the necessity that the minister has to regulate nature in this particular. The pastor who enters into proper fellowship with all his flock, and some beyond, necessarily comes in contact with much that is unpleasant. He learns the ins and outs, the ups and downs, especially the downs, of character. He observes manifestations of meannesses in those higher relations where they seem the meanest, and he equally discovers nobility in those same relations, where it is the noblest. If he is as sensitive as he ought to be, naturally, morally and spiritually, he must encounter many thorns; but to do his best work he must not announce any thorns, or very few. He is sent to the lost sheep and the low lives, to save and lift up. Now here comes sharp temptation to do partial work, to ease the conscience by diligence in pleasant associations while evading the unpleasant. In nothing perhaps does one so much need the spirit of Christ in order to do impartial work as just here. For Bartimeus, Zaccheus, Lazarus, Simon, Mary, Martha, Pharisees, Sadducees, lawyers, Jews, Greeks, Annas, Caiaphas, Pilot, Herod, Judas with the bag and the widow with her mites, come jumbling and jostling along the pastor's pathway, sooner or later, about as they did along the Lord's from Jericho to Golgotha. And it is not easy to give to each his portion in due season, penetrating the crafty sophistries and blundering sincerities as He did, and rightly dividing the word of life with the steady hand of discriminating judgment and abounding sympathy of divine compassion.

III. Neglect of personal piety. There is a difference between official propriety and personal piety. It is not impossible for one to be a very diligent minister and at the same time a very poor Christian. Toward the latter the minister is tempted by the very work peculiar to him. "Familiarity breeds contempt," or indifference. The guide amid the scenes of some wonderland of nature becomes unconsciously careless of the things he shows and explains to others just because his work leads him to the constant repetition of that which, were he himself the traveller, would rouse in him close attention and eager enthusiasm. There is a tendency to the same effect in him who guides others through the wonderlands and glory scenes of Scripture story and Christian doctrine. His handling of the Bible tends to become perfunctory, and his religious thinking and feeling official too much and personal too little. He searches the Bible for texts and meditates on truth for sermons, and gets texts and sermons in order to meet his appointments and discharge the service he owes, under contract, to others. In all this is an enticement to forget himself as an individual with a separate and needy spiritual life. He "lumps" himself with his congregation and is lost in his congregation. Exhausting his religious attention on the needs of others, he fails to attend to the needs of himself. No one needs a pastor more than the pastor does, but too frequently none is more destitute of the needed pastoral care. The Bible in becoming to him a book of texts, a textbook with which to teach others, fails to be to him as it should, the book of life for his own instruction, rebuke and comfort. To counteract this tendency, he requires a personal Bible, prayer and meditation, as well as official.

IV. Spiritual pride; or, if you prefer, conceit. We understand that of all pride the spiritual is most offensive to God and most disastrous to the proud. But is it not true that the minister is peculiarly tempted to this kind of pride? There is not much else open to him. As a rule, purse-pride in him would proclaim him an idiot. Intellectual and literary pride, to be sure, he is liable to, but the spiritual is his distinctive field, and unless he is very careful, the worm of spiritual pride

will reach his vitals. Several things tend to this.

1. It is easier for the minister to be a good man, as things ordinarily go, and according to current estimates, than for others. He lives in constant contact peculiarly with the sources of goodness, and away from the temptations that beset and overcome other people in such way as to lead them to manifest their imperfections. The anxieties and annoyances of business in the jam and wrangle, the irritating scuffle of daily life do not come to him as they do to other men. The upsetting and exposing temptations are not his. A pastor, after having become business manager of a religious paper, where ends did not meet easily, said to me: "I have learned to sympathize with business men in their temptations. It is harder for a man in business to be a Christian than I thought it was until I tried it." If some of us were to change places with some of our brethren we might not be the sublime, sweet saints we now are!

2. The people from whom we get our most constant and direct impressions have high regard for us. They appreciate our goodness, magnify our spirituality, praise our piety, and protect our reputations. They do not discover our defects, or, if they do, fail to announce the discovery to us. Their appreciation of us as preachers and as saints tends to give us a high opinion of ourselves as both preachers and saints.

3. The world also lets us know that it regards the minister as a lump of heavenly salt let down to keep this bad world from totally spoiling. It gives him half-rate permits, free lunch, the easy chair, etc., all because he is the minister, the presumption being that he practises what he preaches, and if he does he is certainly much better than the average man.

4. If God has called us into the ministry, given us this high honor, and reposed in us this great confidence, does not that indicate that we are pleasing to Him?

Now all these things work together very quietly, but very efficiently, to induce the minister to carry about with him, though he may not announce it on a placard, the secret conviction that he is a pretty good man. If the conditions of his life indicate anything, they indicate that he is tempted to think more highly of himself than he ought to think, both absolutely and in comparison with his brethren, who sell dry goods and groceries, or raise corn and cabbage. — *Standard.*

THE CHARACTER AND AIM OF THE "SOCIETY OF JESUS."*

By W. R. Gordon, S.T.D., of the Reformed Church of North America.

More books, pamphlets and paragraphs have been written about the Jesuits than about any other order of men ever formed. The reason lies not in the amount of good they have done, but in the vast amount of unmingled evil justly laid to their charge. A brief statement, therefore, is all that is necessary for our purpose.

In A.D. 1540 Ignatius Loyola, a crippled Spaniard and a fanatical, bigoted Romanist, devised the formation of a new society to help the papal cause against the progress of the Reformation. The Pope, Paul III, in due time gave it his sanction and a formal existence in a verbose bull, saying: "We will that in this society there be admitted to the number of sixty persons only, desiring to embrace this rule of living, and no more; and to be incorporated into the society aforesaid." "Given at Rome, at St. Mark's, September 27th, 1540." The limitation of the number to sixty, however, was abrogated by another bull, dated March 14th, 1543.

This society took the name of Jesuits, or followers of Jesus, but the name only; for Him they followed not at all, save in manner as did the malicious Jews who drove Him to the cross. Their history for a period of more than two centuries is most amazing. Under the autocratic power of a General to whom they made a solemn vow of blind obedience to do and dare whatever he commanded in any

* A chapter in advance from a book on Romanism by Dr. Gordon.

service assigned them, they soon became famous as the right arm of the papacy. Their number rapidly increased. Men were trained for membership with the greatest caution and subtle care, under laws and regulations the completest, most efficient and best adapted to make out of any pliable honest man the vilest villain, while wearing the livery of sanctity and essential goodness. Other and older monkish orders were content to rest in seclusion, but the object of the Jesuits was to roam the earth to gain the greatest possible influence over the persons and affairs of all men for insuring popularity, protection and support for the papal see; and that by cunning devices and false pretences, to enlist all classes in the destruction of Protestants and Protestantism by any and every means in their power. With consummate skill they managed at the same time to blind the eyes of men to the nature of their doings and the object of their designs, while making themselves the masters of the papacy. Their government was purely monarchical. Their General, elected for life, was empowered to keep and control deputies throughout all nations for consolidating Jesuitical power everywhere in the world. Their vast revenues, gained by cunning contrivances, were in his hands; in whose grip were all the cords of management worked by all the arts of treachery, through a system of espionage that eluded the wit of all who felt their power but could not discover its source.

When, however, after a successful career of two hundred and thirty-three years, the truth respecting them was revealed, it excited everywhere the intensest indignation and alarm. It was found that they had been guilty of every conceivable crime. By their means torrents of blood had been shed, the gunpowder plot had been laid, and the Duke of Alvah had been prompted to put to death thirty thousand Protestants in the Netherlands, within the space of a few years, by the hands of common executioners. The horrid Inquisition—a Romish institution—had destroyed, by various means of torture, a hundred and fifty thousand within the space of thirty years! These awful facts, and many more, are die-sunk into the record of Protestant experience, and can never be erased from the memory of man.

Pope Clement XIII. was a violent partisan of the Jesuits, and in answer to a thousand clamors from all quarters for their summary suppression, sent forth a bull condemnatory of the expelling decree of the French Parliament, whose act in justification of it "relates the principal works of the Jesuits, cited as extremely dangerous because of the doctrines which they professed in reference to the subjects of simony, blasphemy, magic, witchcraft, astrology, irreligion, idolatry, impurity, false witness, adultery, incest, sodomy, theft, suicide, murder, parricide and regicide. Finally, the decree concluded with a list of kings, princes, prelates and popes butchered or poisoned by the disciples of the renowned and sainted Loyola." (Bower's Hist., Vol. III., p. 350—its continuation.)

The Pope, however was too weak to withstand this pressure, and he was forced to yield to the demand for the suppression of the Jesuits, "announcing that he would formally proclaim the abolition of the order of the sons of Ignatius Loyola, in a public consistory. That announcement was the cause of his death. The Jesuits were on the watch, and during the night preceding the day appointed for that solemn act of justice, the pontiff was seized with extraordinary pains and expired in terrible convulsions, early in the morning of February 2d, 1769. The Jesuits poisoned the Pope!" (*Id.*, p. 352.)

This formidable Order of "Holy Mother" has always claimed its own existence as necessary to the cause of education, and has succeeded by its blandishments in imposing large numbers of Jesuits upon the French people; for when banished from that kingdom, no less than four thousand of them were driven out of Paris alone! When their common confederacy in guilt was found out, the people soon saw what was the end of their vaunted erudition. "The boasted genius of the Jesuits for education," says M. Cousin, is "nothing but the organization of a vile system of spying into the conduct of young men, and there never was one

manly course of studies in their institutions. They sacrifice substance to show, and deceive parents by brilliant and frivolous exhibitions." (*Id.*, p. 353.)

The Catholic Dictionary says that "at the present day the total number of the Society is believed to be about ten thousand"; and further that "Pope Clement XIV., in 1773, summarily disposed of this great society in a very unpopelike manner." He "signed the constitution, by which, on account of the numerous complaints and accusations of which the Society was the object, without declaring them to be either guilty or innocent, he suppressed the Order in every part of the world." On the face of it, this account of the matter is misleading. We have open before us the bull of suppression, the Constitution of the Order, and other historical documents, by which we shall see to what extent this pretentious dictionary may be relied upon for exactitude of statement in criminating the Pope, or in vindicating "this great Order."

The Constitution of the Jesuits was first published in Latin at Rome, A.D. 1558. Our copy is one "reprinted from the original edition, with an appendix containing a translation, and several important documents." (London, 1838.)

By the tone of pious verbosity, well kept up throughout fifty-four chapters, in ten parts, one would judge "Constitutiones Societatis Jesu" likely to be worthy of confidence; but we are compelled to say a close perusal exhibits the exact reverse as the exact truth. This is made clear by the fact that the "Secreta Monita," or "Monita Sacra," as Giustiniani calls it—a book of rules by which the Jesuits conducted themselves, and agreeing remarkably in the style of its Latinity and drift of thought with the former, but discovered about a century previous to the expulsion of Jesuits from France, A.D. 1762—this book casts back some rays of light upon the following sentences, and others like them found scattered throughout the pages of the "Constitutiones" (Latin omitted).

1. "The Society was not instituted by human means" (p. 95). This, unfortunately, was soon shown to be true enough.

2. The members "must be gifted with a comely presence" (p. 6).

3. Men must not be admitted of "ungovernable tempers, or unavailable to the society" (p. 7).

4. They must have "a comely presence for the edification of those with whom we have to deal" (p. 7).

5. "It is necessary that all yield themselves to perfect obedience regarding the Superior (be he whom he may) as Christ the Lord" (p. 22).

6. They must not "wish to be led by their own judgment, except it agree with that of those who are to them in the stead of Christ our Lord" (p. 20).

7. They must strife to acquire "perfect denial of their own will and judgment, in all things conforming their will and judgment to that which the Superior wills and judges" (p. 22).

8. "Generally speaking, they should be taught what method should be pursued by the laborers of the Society, in securing the emoluments which contribute to the greater glory of God, by employing all the means which can be possibly employed" (p. 38).

9. "They should greatly revere their Rector as one who holds the place of Christ our Lord, leaving to him the free dispositions of themselves and their concerns with unfeigned obedience" (p. 40).

10. "Every one must persuade himself that they who live under obedience should permit themselves to be moved and directed under Divine Providence by their Superiors, just as if they were a corpse, which allows itself to be moved and handled in any way; or as the staff of an old man, which serves him wherever and in whatsoever thing he who holds it in his hand pleases to use it" (p. 36).

11. "No one may allow himself to be examined without the license of the Superior in civil or criminal causes, unless he who can oblige him under sin should compel him, and the Superior will never grant permission except in causes which relate to the Roman Catholic religion" (p. 62).

12. "The Superiors of the Society are over them in the place of the divine majesty" (p. 64).

13. "The Society desires all its members to be secured, or at least assisted from falling into the snare of sin which may originate from the force of its constitutions or injunctions (?). It seems good to us in the Lord, that, excepting the express vow by which the society is bound to the Pope for the time being, and the other essential vows of poverty, charity, and obedience; no constitutions, declarations, or any order of living can involve an obligation to sin, mortal or venial (!), unless the Superior command them, in the name of our Lord Jesus Christ, or in virtue of holy obedience: which shall be done in those cases or persons, wherein it shall be judged that it will greatly conduce to the particular good of each, or to the general advantage; and instead of the fear of offence, let the love and desire of all perfection succeed; that the greater glory and praise of Christ our Creator and Lord may follow" (?) (pp. 63, 64).

14. "Whoever is endowed with the talent of writing books conducive to the common good, and shall compose any such, nevertheless shall not publish them except the General shall previously see them, and subject them to the judgment and censure of others; that, if they shall seem good for edification, they may come before the public, and not otherwise" (p. 70). (See the list of Jesuit works herein given for edification.)

15. Upon the election of a General, "all shall come forthwith to do him reverence, and on both their knees shall kiss his hand" (p. 79).

16. "Among the various endowments desirable in the General, this is the most important; that he be most intimate with God and our Lord, as well in prayer as in all other actions" (p. 82).

17. "As it belongs to the General to see that the Constitutions of the Society be everywhere observed; so shall it belong to him to grant dispensation in all classes where dispensation is necessary" (p. 85).

18. "He may send all that are subject to him to any part of the world, for any period, definite or indefinite, as he shall determine, to do any action of those which the Society is wont to exercise for the succor of souls (!). He may recall missionaries, and in short, proced in all things as he shall think will be to the greater glory of God" (p. 85).

19. "He shall scrutinize as far as possible, the consciences of those who are under his obedience." (p. 87).

20. "Obedience and reverence should always be paid him, as one who holds the place of Christ" (p. 87).

These underscored phrases—some of them blasphemous, some tyrannical, some purposely made ambiguous—occurring in a large instrument, more or less suspiciously worded throughout, are indicative of purposes that will not bear the light of a perspicuous style, while all are quite in keeping with the style and drift of the "Secreta Monita."

Soon after this Society was legalized by Pope Paul III. in 1540, it began to bring forth the fruits of iniquity, and it was long after, that the people among whom it had operated found out its character by their own sufferings, were driven into exasperation, and clamored for its suppression. By heathen, as well as by Christian states; by Roman far more than by Protestant countries, the Jesuits were ignominiously expelled, as intolerably dangerous to human society.

There never was such a horrid catalogue of crime verified against any body of men, outside of Romanism, put on the records of any court since the Noachian Deluge; and this by a Parliament whose religious sentiments would have naturally biassed every member of it in favor of the accused, had it been possible to have avoided the frightful proof profusely furnished, not by Protestants, but by the Jesuits themselves in numerous books collected—one hundred and fifty, and every one of them published with the approbation and permission of their Generals.

"So atrocious, extensive, and continual were their crimes," says Mgr. DePradt, Roman Archbishop of Malines, "that they were expelled, either partially or generally, from all the different countries of Europe, at various intervals prior to the abolition of the Order in 1773, thirty-nine times—a fact unparalleled in the history of

any body of men ever known in the world. This is the seal of reprobation stamped upon Jesuitism."

The volume, published by the French parliamentary sanction, ought to be translated into English and circulated throughout our land. It is divided into eighteen chapters, containing extracts from one hundred and fifty volumes, covering the period from 1500 to 1751; and proving the various counts recited as reasons for the decree against the "Order."

These chapters are arranged according to the following "Table of the Title of Propositions recited in this Collection":

"I. *Unity of sentiment and doctrine of those who are called the Society of Jesuits.*"—Upon which topic there are extracts from five authors and eight different works, from the year 1540 to 1757. The last volume is entitled "Institutes of the Society of Jesus. By authority of the General Congregation." They inculcate these three general rules: That the spirit and character of Jesuitism are to to be ascertained by the ordinances and rules composed by the Superiors and most influential members; that no book can be published by any Jesuit upon his own private responsibility, for it must be sanctioned prior to its promulgation, by the Generals of the Order, as a true exposition of the avowed principles of all the members; and that they are but "one in design, action and vows, as if they were united by the conjugal bond. At the least signal, one man turns and changes the whole Society, and determines the whole body, who are easily impelled, but with difficulty counteracted." ("Imago primi Seculi," etc., Prolog. 33, Lib. 5, 622.)

"II. *Probabilism.*—To illustrate the peculiar attributes of Jesuitism, fifty-five writers, from the year 1600 to 1759, are cited, containing about three passages, of which only one, from page 15, is selected as a specimen of that perfect adaptation of Jesuitical principles to the depraved propensities of sinners. 'The confessor, whether ordinary or delegated, under the penalty of mortal sin, is bound to absolve the penitent, who follows the probable opinion of sin, even when the confessor himself knows that it is false.' (Georges de Rhodes, Actes Humains, Disput. 2, Quest. 2, Sect. 3.)

"III. *Philosophical Sin, Invincible Ignorance, Erroneous Conscience, etc.*—Forty authors are quoted as expositors of those dogmas of Jesuitism, from the year 1607 to 1761; including one hundred and thirty paragraphs.

"IV. *Simony and Secrecy.*—To this chapter are appended the works of fourteen writers, from the year 1590 to 1759; and forty-one extracts from their productions.

"V. *Blasphemy.*—Five of the Jesuit commentators are adduced, from the year 1640 to 1766; and fourteen illustrations.

"VI. *Sacrilege.*—This subject is elucidated by four passages from Francis de Lugo, of the year 1652; and three citations from Georges Gobat, 1700.

"VII. *Magic.*—To unfold that part are alleged the writings of Escobar, of the year 1663; Taberna, 1736; Arsdekin, 1744; Laymann, 1748; Trachala, 1759; and thirteen paragraphs from their works.

"VIII. *Astrology.*—Arsdekin, 1744; and Busembaum and La Croix are cited as sanctioning that impious violation of the divine law.

"IX. *Irreligion.*—Thirty-seven writers, from the year 1607 to 1759, are successively adduced, and one hundred and thirty extracts from their volumes. We select one specimen: 'By the command of God, it is lawful to murder the innocent, to rob, and to commit all lewdness; and thus to fulfil His mandate is our duty.' ('Alegona. Sum. Theolog. Compend., Thom. Aquinas, Quest. 94.')

"X. *Idolatry.*—This is subdivided into three parts. The general sanction to idolatry which is given by the order of Jesuits is proved by three extracts from Vasquez, of the year 1614; and by a quotation from Fagundez, 1640. The approbation which the Jesuits formally gave to the Chinese idolatrous ceremonies is verified by nineteen extracts from the papal bulls and various works of those priests from the year 1545 to 1742. That they encouraged and participated in the idolatry of the Malabars is demonstrated

by three extracts from papal bulls, decrees, etc., from the year 1645 to 1745. Those mandates from the Roman court particularly interdicted the Jesuits from their open combination with those idolaters; upon which Daniel, in his 'Recueil de Divers Ouvages Philosophiques, Theologiques,' etc., Paris, 1724, thus decides: 'That article concerning idolatry, of all the provincial affairs, is the most cruel towards the Jesuits. I have often told them that it is a decisive point for all others; for anything once having been supposed to be true, all which follows from it is credible, or at least appears not to be incredible.' (Entretien de Cleand. et d'End., 440.) According to which proposition, error or wickedness cannot possibly exist in the world.

"XI. *Licentiousness.*—This topic is illustrated by eighteen writers of the very highest authority in the Order, from the year 1590 to 1759; with fifty-one citations from their works.

"XII. *Perjury, Lying, and False Witnesses.*—Twenty-nine authors, from the year 1590 to 1761, illustrating those subjects; and one hundred and fifty-three paragraphs are extracted from their books.

"XIII. *Prevarication of Judges.*—Laymann of the year 1647; Fabri, 1670; Taberna, 1736; Fegeli, 1750; and Busembaum and La Croix, 1757; in eight paragraphs instruct judges how to pervert law and justice.

"XIV. *Theft, Secret Compensation, Concealment, etc.*—To develop how men may steal and plunder with impunity, and without sin, by every variety of artifice; thirty-four writers, from the year 1590 to 1761, are introduced; with one hundred and forty-nine expositions of Jesuitical knavery.

"XV. *Murder.*—Thirty-six authors, from the years 1590 to 1761, teach the various modes of violating the sixth commandment, in one hundred and sixty-one passages from their volumes.

"XVI. *Parricides.*—Dicastille of the year 1641; Escobar, 1663; Gobat, 1700; Carnedi, 1719; and Stoz, 1756, in twenty-nine paragraphs, inculcate and justify the murder of parents and other relatives.

"XVII. *Suicide.*—Laymann of the year 1627; and Busembaum and La Croix, 1757; in fifteen passages defend suicide.

"XVIII. *High Treason and Regicide.*—Seventy-five of the most renowned Jesuit authors, from the year 1590 to 1759; English, French, German, Spanish, and Italian, all are cited; with two hundred and twenty-one quotations from their writings, which maintain that 'Roman priests are not subject to any civil government'; Nicholas Muskza, Leg. Hum. Lib. 1. Dissert. 4. Num. 185; and which defend rebellion, treason, and the murder of all Protestant rulers and magistrates.

"One of the dogmas must be quoted as a specimen of the morals of Jesuits. It was the thesis of Francois Xavier Mamaki, Prefect of the Jesuit College of Rouen in France, in 1759. 'Heroas faciunt, etc., Fortunate crimes sometimes make heroes. Successful crime ceases to be crime. Whom France calls by the opprobrious names of robber and pirate she will call "Alexander," if his course be prosperous. Success constitutes or absolves the guilty at its will.'"

The eleventh chapter of this volume, published by the Parliament of Paris, on the subject of licentiousness, and beginning with a quotation from Jesuit Sa. 1590, "Potest et femina quaeque, et mas, pro turpi corporis usu pretium accipere et petere; et qui promisit, tenetur solvere" (Aphor. Luxuria, 249), is perfectly horrible. These one hundred and fifty volumes were each issued with the approbation of the "General," "standing to" their author "in the place of Jesus Christ" (!!!). These books, unparalleled for intensified iniquity, afforded a mighty mass of evidence for conviction, and thoroughly justified the prompt parliamentary action.

The *arret*, or judicial decision, was speedily drawn up and passed so confidentially and secretly that the royal troops had surrounded the Jesuit college, and had rushed in, and seized the private papers of the miserable inmates, before they had become aware of the enactment of the decree relative to their banishment, — subsequently and swiftly executed. Because the French Parliament was very

particular to collect material sufficiently strong, and unmistakably authentic, to justify such expulsion to the world, in the event of their resorting to this measure, it is more important herein to relate their proceedings in the matter, briefly as possible, after saying that all these documents in the case must have been before the Pope, Clement XIV., to enable him to decide upon his own duty. Never was any poor Pope more perplexed while perusing the odious mass which proved out of their own mouths what all Jesuits are bound to be and to do, and what they actually did; and what was truly affirmed of them in the bill of indictment before a Roman Catholic parliament, upon the strength of which the suppression of the Order was clamorously demanded, and righteously granted. Though "His Holiness" knew that their final suppression by his own infallible authority would be at the cost of his life, he did not flinch from his duty.

In his bull, dated July 21st, 1773, Clement XIV. wrote as follows:

"That we might choose the wisest course in an affair of so much importance. we determined not to be precipitant, but to take due time not only to examine attentively, weigh carefully, and wisely debate; but also by unceasing prayer to ask the Father of lights for His particular assistance."

Thus the Pope records his decision: "The very sovereigns whose piety and liberality towards the Company were so well-known—the kings of France, Spain, Portugal and Sicily, found themselves reduced to the necessity of expelling and driving from their states, kingdoms and provinces these very companions of Jesus; persuaded that there remained no other remedy to so great evils: and that this step was necessary in order to prevent the Christians from rising one against another, and from massacreing each other in the very bosom of our common mother, the Holy Church."

"It was very difficult, not to say impossible, that the Church should recover a firm and durable peace so long as the said Society subsisted; in consequence hereof . . . we are determined upon the fate of a society classed among the mendicant orders both by its institute and by its privileges. After a mature deliberation, we do out of our certain knowledge, and the fulness of our apostolic power, suppress and abolish the said company." . . . "We declare all, and all kind of authority, the General, the provincials, the visitors, and other Superiors of the said Society to be forever annulled and extinguished."

"Given at Rome, at St. Mary the Greater, under the Seal of the Fisherman, the 21st day of July, 1773, in the fifth year of our Pontificate."

Notwithstanding this infallible decision, this dangerous Order was restored to life and power by another infallible Pope, Pius VII., Aug. 7th, 1814. He said: "We should deem ourselves guilty of a great crime towards God if, amid these dangers of the Christian republic, we neglected the aids which the special providence of God has put at our disposal; and if, placed in the bark of Peter, tossed and assailed by continual storms, we refused to employ the vigorous and experienced rowers (Jesuits) who volunteer their services, in order to break the waves of a sea that threaten every moment shipwreck and death" (!!!).

HELPS IN PASTORAL WORK

Whaling Without a Harpoon.

By Thomas Kelly, D.D. (Methodist Episcopal), Oxford, Pa.

A sailor who had just returned from a whaling voyage was taken by a friend to hear an eloquent preacher. When they came out of church the friend said:

"Jack, wasn't that a fine sermon?"

"Yes, it was ship-shape; the water-lines were graceful; the masts raked just high enough; the sails and rigging were all right, but I didn't see any harpoons. When a vessel goes on a whaling voyage, the main thing is to get whales. But they don't come to you because you have

got a fine ship. You must go after them and harpoon them. Now it seems to me that a preacher is a whaleman. He is sent not to interest or amuse the fish by sailing among them, but to catch them. Jesus said to His disciples, 'I will make you fishers of men.' Now, how many sermons like that do you think it would take to convict a sinner and make him cry out, 'What must I do to be saved?"

The friend said: "But, Jack, people nowadays don't like to be harpooned. They want to be interested intellectually in the truth. They like to listen to such expositions and illustrations as the doctor gave us this morning. Did you not see how attentive they were? Surely it is a grand thing to attract such an audience to hear the Gospel."

"To hear about the Gospel, you mean! I don't object to the doctor's exposition and illustration. As I said before, they were all ship-shape. But the trouble was when he sailed to the fishing ground, and the whales had all gracefully come to the surface, instead of manning the boats and striking for a haul, he made a polite bow, and appeared to say: 'I am very glad to see so many whales. I must not do anything to hurt or frighten them; hope they will admire my ship and all come again on my next voyage.' Do you think the ship owner would send such a captain to Behring Straits a second time?"

"Read in Acts the report of Peter's first Gospel sermon. He begins with an able exposition of Old Testament prophecies in regard to the incarnation and resurrection of Christ, and the outpouring of the Spirit, and then, when he had gained the attention of the crowd, he charged home upon them with the words 'Jesus, whom ye have crucified.' That was hurling a harpoon. And we are told that it was effectual. 'They were pricked to the heart,' and the Gospel catch that day was three thousand souls. No, no; a sightly ship and staunch boats are well enough in their place, but they will be of but little practical value to the Gospel fisherman, unless he is liberally supplied with harpoons and has the courage to wield them.

"It is all right to polish your harpoon, and as wielded by the Gospel fisherman, the more polished the better; but after all, it is not the polish, but the harpoon, that does the business. If the whaleman fails in that, the whole voyage and venture is a failure, and I can't but think it is the same with preaching."

Jack was a level-headed, old-fashioned tar. He believed something. He believed in sin and salvation—the curse and the cure—and that nothing can remove the curse but the cure. While we have great cause for gratitude to God for the noble array of powerful, Holy Ghost men in the ministry, yet it is a fact that in many places the pulpit has sadly deteriorated, and that preaching with a direct view to the conversion of sinners is obsolete—hurling the harpoon is a lost art. The awful condition of the sinner, both by nature and practice; the ample provisions of the Gospel; the duty of all to accept salvation now, and the fearful and eternal consequences to those who neglect, are things which many preachers talk about, but do not appear to realize with the tremendous force of a personal belief in their reality.

Gospel bread is a scarce commodity in some pulpits. Plenty of exposition and theory, but no bread. Plenty of science and culture, but the sinner might die and perish in the hell he sought to shun before he could get one saving glimpse of the bleeding Victim. From the array of false theories and infidel objections which some men discuss in the pulpit, and the many errors and mistranslations they feel called upon to correct in their texts, a thoughtful sinner might naturally think that the old blundering book would not be able to hold out much longer in the face of such fearful odds.

Some men treat a text as they would a curiously constructed lock, and intentionally use a number of false keys, to show what an unmanageable lock it is: and then in the last few moments do what they should have done at the beginning—open the lock. Such preaching neither feeds saints nor converts sinners. This fast, wicked age demands a direct, practical, searching ministry – a ministry not taken up in vindicating the Gospel, but in preach-

ing it—a ministry that glories in revealing the Cross to a dying world, and feels confident it will withstand all the attacks of infidelity without being propped up by the little canes of their logic. The Gospel is the power of God unto salvation, and nothing else is. God help us to be fearless and faithful in handling it: and may no intelligent hearer ever be able to honestly adopt "Jack's" language and say of our preaching: "It was all right, but I didn't see any harpoons."

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

December 1, The Temple Dedicated.—I. Kings viii., 54–63. **1889.**

I. Introduction. David conceived the idea of building the temple. Its design was revealed to him and he provided the materials and money for its construction. It was Solomon who built the "holy house." A description is given of the wonderful structure in chapters vi. and vii., and in II. Chron. iii. and iv. The chapter of which our lesson is a part gives a full account of the dedication of the temple. Here we have in the first eleven verses the gathering of the elders of the people at Jerusalem and the bringing of the ark into the most holy place of the new sanctuary. Then comes a speech by Solomon (vs. 12–21); after this the wonderful prayer of consecration (vs. 22–53); again a second speech by the king (vs. 54–61); the whole closing by a seven days' feast of sacrifices and joy (vs. 62–66). This eighth chapter is one of the most profound in the Old Testament. Every part of it is of deep spiritual significance. Our lesson deals with but a brief portion of it and contains Solomon's second address to the people, together with a word regarding the sacrifices offered. The speech before us is full of gratitude to God for all His goodness to Israel (vs. 54–56); of hope in God for His continued mercies and blessings (vs. 57–60); of exhortation to the people that their hearts might be right in the sight of Almighty God, so that Israel might accomplish that great divine purpose in filling the whole earth with the knowledge of the God of Abraham, Isaac and Jacob (v. 61). Following this great address came the offering of sacrifices (vs. 62, 63).

II. Solomon's praise to the Lord for His infinite goodness to Israel in the past. Vs. 54–56. (1) Rising from prayer (v. 54), the king "blessed all the congregation of Israel with a loud voice" (v. 55). The word "blessed" here means the imparting to the people spiritual instruction. Whatever reminds us of the goodness of God and calls forth our gratitude to Him, is a means of grace, and hence of religious health, strength, happiness and sanctification—blessing. All preaching of the Gospel, whatever may be the truth presented, is to secure this end: it is to bless the people. (2) "Blessed be the Lord that hath given rest unto His people Israel," etc. (v. 56). (*a*) "Blessed" here means "worthy of adoration"; it is calling attention to the Lord in order to make Him the object of our supreme gratitude and love. The earnest Christian feels like exclaiming every hour of the day: "Blessed be the Lord." Evermore is His praise upon our lips and in our hearts, because of His goodness to us. We are blessed by blessing Him. The more we adore Him; the more are we sanctified. Praise is one of the most powerful means of grace. (*b*) The gratitude of Solomon was for "rest." Israel had come to a time of peace and great prosperity. It was recognized as a gift from God according to promises given, none of which had ever failed to even the slightest degree (v. 56). All this is most suggestive. The culmination of all the goodness of God towards us is rest from sin, anxiety and hopelessness as to the future. This rest is a free gift through Jesus Christ, according to those rich and precious promises contained in His Word. No one can have the consciousness of this blessing in the soul without praising the Lord for it. O the grandeur of the three words contained in the fifty-sixth verse,

"rest," "given," "promised." Behold, also, the last part of the verse: "there has not failed one word of all His good promise." The Lord never fails! How we should trust Him!

III. Solomon's ardent desire for the continuation of the goodness of God to Israel in all future times. Vs. 57–60. (1) The hope expressed does not imply a possibility of the Lord failing, but rather that the present generation and those to follow may, as the fathers were, be willing to have Him. Hope rests upon the promises of God. (2) The object of His continued presence and blessing is to make us more and more willing to serve Him in love and in humility. It is a matter of character-building: "That He may incline our hearts unto Him to walk in all His ways and to keep His commandments." (3) It is also that His cause, which must likewise be ours, may be sustained and made successful (v. 59). There is no hope of establishing anything for the glory of God and the good of mankind, save by the constant presence and blessing of Almighty God. And to this end our prayers must ever be "nigh unto the Lord night and day." (4) The great mission of Israel, as stated by Solomon, is the same as that of Christianity: "That all the people of the earth may know that the Lord, He is God; there is none else" (v. 60). The purpose of Jehovah from the beginning was the salvation of the whole human race. He laid that purpose upon the conscience of Israel of old; it is upon ours also. O what are we doing in order to realize the divine idea, the redemption of the race? If only for ourselves we are living, how small a benefit we are receiving from our own prayers, the presence of God with us and all His great and precious promises.

IV. Solomon's profound exhortation to Israel. V. 61. "Let your hearts therefore be perfect with the Lord our God to walk in His statutes and to keep His commandments as at this day." (1) This charge is given in view of all that has gone before, the rest given and enjoyed, the promises fulfilled, the assurance of mercies continued, and the great purpose to be realized—the bringing of the knowledge and fear of the Lord to all the people of the earth. (2) The thing to be done by all is to preserve a true faith in God and a consistent moral walk before Him: doing His will, walking in His ways, keeping His commandments. (3) God has promised great things that He will do. He expects great things from us. The lesson is full of these two ideas: what God will do for and what He requires from His professed people. The purpose of all this is their own and that of the race's salvation!

V. The sacrifices of Solomon and the people in token of their sincerity. Vs. 62, 63. (1) These were very numerous, showing the largeness of Israel's heart toward the Lord. (2) They were all peace-offerings, showing the appreciation of the rest they enjoyed, and their gratitude in consequence. The dedication of the temple was a grand act of thanksgiving to the God of Abraham, Isaac and Jacob! To Israel the wonderful structure stood as a visible token of the divine goodness and a place in which, evermore, they must seek to maintain that goodness to the sanctification of their own souls and the redemption of mankind.

December 8, Solomon and the Queen of Sheba.—I. Kings x., 1–13. **1889.**

I. The significance of the Queen of Sheba's visit. Vs. 1–3. (1) This story is not a little episode that might have been left out of the sacred narrative. It is an important circumstance, stating a fact in a most romantic way, that ought to appear in the history of Israel at this time. The fact is this: The kingdom of God, in the old dispensation, was at that time in the zenith of its power and glory, and the visit of this queen to Solomon demonstrates it. (2) From the time of Samuel Israel had been growing in importance. Under David the kingdom made prodigious progress. Now under Solomon it had gone forward to the very climax of its magnificence. Never before nor after the point of history before us was Israel so great. (3) "Sheba at the time was reckoned to be the richest, most highly-favored and glorious land in the ancient world." It was from this land far to the south that the woman in question came. She herself represented power, wealth and great magnificence. But even she with all her high estate had heard of the renown of King Solomon and the glory of his court and the greatness of his people. Now, when the Queen of Sheba declared, after seeing the splendor of Solomon, that the half had not been told her, showing, at the same time, that she felt her own

greatness was nothing in comparison (v. 5), what was all this but a grand dramatic exhibition of the supreme greatness of the Kingdom of Israel as compared with the other nations of the earth? (4) It was this idea of this visit our Lord had in mind when He said what is found in Matt. xii., 42. We find the same thought in Ps. lxxii., 10, 11; Is. lx., 6. The Gospel truth sets forth the acknowledged greatness of the Church by the mighty and magnificent nations of earth; however great they may be, the Kingdom of God on earth will some day attract them with all their admiration and choice gifts.

II. The effect of the visit upon the Queen of Sheba. Vs. 4–13. (1) It put her out of heart regarding her own greatness, though she represented the richest and grandest country on earth outside of Israel. Seeing what Solomon was and had, "she had no more spirit in her" (v. 5). So it would be if men with all their boasted pride and magnificence were to come to the true Solomon—the Lord Jesus Christ. His glory would take all the spirit of their own greatness out of them. (2) Instead of being disappointed as to Solomon's greatness, she found all true and confessed that one-half had not been told her. Here again we find an illustration of a great Gospel fact. No one who really comes to the Scriptures to learn what they contain, unto the Lord Jesus for his salvation, ever yet was disappointed—indeed they have to confess that the half had not been told them (v. 6). (3) The queen's impression from what she saw and heard was not only that of greatness and glory as to external things, but also of the happiness of the people. There was a grand spirit pervading all (v. 8). (4) Her heart was lifted above Solomon, to the God of Israel (v. 9). It is a great blessing when earthly power, grandeur and prosperity remind us of the great Giver and move within us the spirit of praise and gratitude to Him. (5) In the next three verses we have an account of the presents received by King Solomon, all of which were tokens of his own greatness and the glory of God's kingdom over which he ruled. These were prophetic of the great gifts of the nations to the cause of Christianity. (6) In beholding the glory of Jesus Christ, are we moved to make costly offerings in token of our humble recognition of what He is as King of kings and Lord of lords?

December 15, Solomon's Fall.—I. Kings xi., 4–13. **1889.**

I. The cause of Solomon's great sin. Vs. 4–8. (1) What a contrast between the last chapter and this one. O how sin destroys everything. How few can stand great prosperity. While many sin on account of the adversities of life, many others fall into great wickedness through overmuch success. It was his godless wives that led him away. (3) We must not suppose that Solomon himself became an idolater, but only that he allowed his wives to worship false gods, and he built high places for them. Solomon relaxed in his close walk with God, did not keep himself unspotted from the world, did not set an high and holy example of righteousness. This is what we must learn from such statements as these: "his heart was not perfect with the Lord his God as was the heart of his father David" (v. 4); "And Solomon did evil in the sight of the Lord; and went not fully after the Lord as did David his father" (v. 6). In no place is it said that Solomon gave up Jehovah for the worship of heathen gods. (3) His sin is that of many of our day, who, through the influence of others, leave off all the earnestness of the Christian life and give themselves up to the indulging of others in the ways of sin, without themselves entering heartily into such practices. Solomon should have denounced idolatry by word and deed and kept himself separated from all, male and female, that were not willing to worship with him the true and living God!

II. The Lord's anger against Solomon. Vs. 1–14. (1) Solomon sinned against great light (v. 9). He knew better, yet he was led away. (2) The punishment threatened: the rending of the kingdom. (3) There is forbearance shown (vs. 12, 13). Though Solomon had greatly forsaken the commandments of the Lord, yet the Lord was merciful towards him.

December 22, Close of Solomon's Reign.—I. Kings xi., 26–43. **1889.**

I. The sad close of a great life. Vs. 26–43. (1) In the last lesson we found Solomon fallen away from a close walk with the Lord, and, in consequence, the Lord threatening to bring disruption upon his kingdom. (2) In this lesson we see the prophet Ahijah declaring the same thing to the man into whose hands one portion of the

rent kingdom was to pass (29-39). (3) To Jeroboam who had been put in authority by Solomon (vs. 27, 28), the prophet promised ten of the twelve tribes (vs. 30, 31). (4) The cause assigned for this was Solomon's sins together with that of Israel. It would seem that with the king's fall, the nation joined in. (5) The ten tribes were to be Jeroboam's, on condition of fidelity to God—"If thou wilt walk in my ways and do that which is right in My sight to keep My statutes and My commandments" (v. 38). The blessings and responsibilities of God are always bestowed conditionally. (6) It would seem that this man Jeroboam raised his hand against Solomon (v. 26). We may believe that God permitted this to be done, as if to teach him that as he was not faithful to Jehovah, so neither would his subjects be faithful to him. (7) Sin brings to a man the hand of adversity from earth as well as from Heaven.

Mission Fields

Rescue the Perishing.

(FROM "VACATION CHIPS.")

BY REV. J. F. AVERY, MARINER'S CHURCH, NEW YORK.

I have observed that in churches, and outside, too, there is a great deal of good-natured fussiness, and people are often very busy doing nothing. It would be well for them to consider Paul's life and practice. For he fought not as one that beateth the air. He had something definite to do, beneficial to himself and others, and he did it.

Again, not a few people in this world delight in poking other people's fires, and they do it without being asked, or considering the economy or utility thereof. Such busybodies often stir up a flame and heat, when and where they should not. If they had considered what James the Apostle saith, "Beloved, how great a matter a little fire kindleth," they would have kept still the little member which stirreth up strife.

The question has often been put, respecting our Chatham Square Mission work, Does it pay? Do you think that kind of men can be reformed? Do they hold out? To all of these questions we can say, Decidedly, yes! emphatically, yes! Less than two years' experience proves there is much wheat amongst the chaff. This square is an important centre, and we thank God it is ours to evangelize in. It is providential that such a grand old church edifice as the Mariner's Temple should be conserved and reserved for such a work. Here flows some of the densest streams of humanity. It is the Bowery juncture where Satan does some of his vilest work. Pray for us that Chatham Square Mission may be a mighty salvation spot. Remember these lost and wandering ones are somebody's boys.

Many judge by the outward appearance. What a change soiled apparel makes in a man—look at the stranger, travel-stained and careworn! If the coat be a little threadbare, it requires true Christian education to give to such a one a Saviour's welcome, and the apostolic seat, according to James xi., 3. The poet saith appearances are not the standard,

"A man's a man for a' that."

The soul is the standard of a man. But, alas! how sin defiles and mars, so much so that the outward visible form of manhood is scarcely recognizable and approachable. The habits of sin often make the victim a loathing object. Yet how great is the power of love! During my vacation a lady said: "I know a minister's daughter who wants to come and labor with you a month in the hope that in the lodging-houses she may find her lost and fallen brother." Note her love and its prompting. There are many who now shrink back into the deeper shadow of sin, who have or have had just such loving friends. Friends who would, if they could, seek them out, and say: "O, prodigal child, come home, come home!" Think of a man of talent becoming so en-

thralled with the love of strong drink that his very person becomes so neglected and abused that in conscious disgrace he skulks along. Has not such a man robbed somebody? Often it is not himself alone. Parents and relatives, who can estimate their loss? It is often more than a case of robbery, it is clearly murder in the first degree.

Wanted, a Drinking Fountain.—We have often thought it a shame, at such an important and crowded junction as Chatham Square, with its cabstands and tired throngs, both of man and beast, no provision is made for the thirsty, save, alas! through the ever-swinging doors of the saloons, doors which hide from view, but do not hinder those who have money from having a drink, and drinking even unto maudlin and maddening drunkenness. Much, yea, most, of the money so spent is the price of the cruelest robbery, and that to our knowledge. We do not say that to get the money in the first place the majority commit robbery, as generally understood by that term. But the fact that somebody is robbed every time a man drinks we need not go far to prove. Note the surroundings. Why are the pawnbrokers so many and conveniently near? Why do the customers who go in to get full come out of the saloons so empty? Their heads are leaden instead of steady; the wallet, alas! is light enough. Solomon saith, "Who hath wounds without cause?"

A man may wrong and rob himself, but not with impunity.—Will a man rob God? If he drinks he does. But why say drinkers as a rule are robbers? Because it is the result of observation in the home life and of the general habits of those who drink and are drunken. They rob themselves. The only proven, effective, efficient remedy for the regeneration of the fallen is the grace and Gospel of the Son of God. To-day, here as elsewhere, a lifted and preached Christ inspires men with a new hope and life. The Gospel is the power of God unto salvation. It contains all the motive power of true success.

THE TREASURY IN THE FAMILY.

Show Your Colors: A Talk to Young People.

By Rev. J. G. Haigh (Congregational Church), Yorkville, Ill.

What a pity that Peter did not use the grand opportunity recorded in John xviii., 17, to show his love for his Master! We are very sorry for him, but while ready to mingle charity with criticism, we are compelled to acknowledge that he was wrong, terribly wrong, in lying and cursing. To be sure, the circumstances in which he was placed were enough to make any man afraid, to create panic in him, but that does not justify the lie nor the profanity, nor does it make us one whit less sorry that at the very time and place in which he might have proved himself a hero, he miserably failed.

Now, there are two lessons which the incident suggests, and which I want to impress upon your minds. The first is: *Show your colors.* That is a motto for every Christian, young and old. Nothing can be more unmanly or cowardly than to repudiate moral or religious principles, especially when they demand assertion. I know it is one thing to hurrah in a crowd and another to stand by one's self and contend for that which all others ridicule or condemn. No person is more contemptible, nor more to be pitied, than one who, in a desire to please everybody and divide honors with everybody, sacrifices the noblest principles. And yet you have seen persons who could talk religion among religious people and filth among the filthy; who could shed tears in a revival meeting and laugh boisterously at a variety show. I suppose many followed Christ who enjoyed loaves and fishes, and fled from Him when, as they regarded it, He had nothing more to give them.

It is easy to show your colors in the time of peace; easy to march in the home parade and salute the flag when there are none but those who say: "See those patriotic fellows!" But it is quite another thing indeed when the tocsin of war is heard, and savage foes invade the land. They are times which try men's

souls and show of what metal they are made. I think God leads His children sometimes into straits and difficulties that they may learn, as they could not in any other way, how strong their love is, how firm and unyielding their loyalty and allegiance to Him. It is very easy, let me say again, to be pious among pious people, not always among a crowd that reviles religion. But our religion is not a thing to be ashamed of. I do not say you are to go about canting piously among men, ordering your speech in set religious phrases, or framing your conversation in scriptural quotations. Your religion is not a cloak to put on, not a thing to be carried about as an effigy, not a trumpet to be put before the mouth; but it *is* a *principle* to govern all our actions everywhere, as much in one place as in another; and if it please God to lead us where danger be, not to be laid aside then. It matters more to us what Christ will think of our actions than of what men will *say.* Christians sometimes laugh and make merry at the very things they ought to frown upon and rebuke. We have, perhaps, stood by and heard Christ reviled, but were too weak to contend for Him. There are too many professing Christians who, instead of seeking to lead men into the service of Christ, are themselves led into the questionable practices of the world just for want of courage to bear its sarcasm and sneer. If a person should come to me on a prayer-meeting night and invite me to a minstrel show, or to a theatre, or to a dance, or to a game of cards, and I should neglect the meeting and go along with him, that would be the same as saying, "I am not His disciple," for how could I consent to go and at the same time maintain my claim to discipleship? I just couldn't. But it is hardly supposable that any person would invite us to such doings on a prayer-meeting night, or any other night, if we had always, by right living and consistent conduct, *proved* ourselves His disciples. That class of temptations come only to unstable, inconsistent professors in religion. No true Christian ever allows himself to go *where he would have to deny Christ to be consistent.* We are, however, sometimes placed just where we must choose between being the hero or the coward. If, for instance, we find ourselves in a company where scepticism is prevalent, where delight is taken in the burlesque of religion, and we refuse to show our colors, it is a kind of denial of our Lord. We ought always to impress men with the fact that we are not ashamed of our religion. We ought never to let men have it to say that they drove us out, that they scared us, that a man who professes to have God with him couldn't stand before them. Let us show our colors though we be swallowed up.

But there is another lesson for us here, and that is: *The vanity of relying upon our own strength.* Peter had done that thing several times. He did it when he jumped overboard to meet Christ on the sea, and immediately began to sink. He did it when he cut off the man's ear who was coming with others to arrest his Master. We do not want courage of the self-reliant kind like that, but that which God imparts to those who steadfastly put their trust in Him. To have Christ in us means to have His *qualities* in us; and among those qualities are strength, courage, heroism sufficient for all the emergencies of the Christian life. When Peter goes forth full of Peter, in Peter's name, then he fails wretchedly; but when Peter goes forth in Christ's name and full of Christ, then it is to victory.

There is no doubt, my young friends, that your faith will be subjected to trial, for faith *implies* trial. It may be very severe and searching. Indeed, how shall we know that we have true faith, or true courage, if we never be put to the test? Shall we then run away from the battle-ground where the opportunity is presented to prove the weapons of our warfare? Shall we forfeit God-given opportunities for demonstrating the presence and power of faith? Are not these tests of priceless value, revealing as they do unmistakably to our own hearts just what manner of persons we are? Are they not God's appointed safeguards against self-deceptions? Are they not a part of the discipline whereby we are made strong in the faith and reliant in the conflict? And are they not of the greatest importance as the strongest testimony that can be presented to the world? Yes, the trial of your faith is precious. It is precious to you. It is precious to the Church. No part of her history does the Church prize more highly than that of the heroism of those who endured all things for Christ's sake and the Gospel's. It is the ability to stand the test, to pass through the fire, to overcome difficulties and surmount obstacles that impresses the world with the value of true religion. Remember Peter, who failed because he trusted in himself. These are our lessons —show your colors and trust in Christ.

Beautiful Thoughts

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*Ruskin.*

If you want to be miserable, think about yourself—about what you want, what you like, what respect people ought to pay you, and what others think about you.—*C. Kingsley.*

You need the Church that needs you. Christians must get over supposing that the prime object of a Christian Church is to nurse them. It is not; it is to save sinners.—*Parkhurst.*

The favor of God alone can make anything on earth truly ours, and truly good; can give to what is good, permanence, and render it a foretaste of things infinitely better.—*Dr. John Ker.*

You will never cure your brother of his errors by sneering at him. If he is ignorant, he needs to be dealt with patiently. If he is wilfully wrong, kindness and prayer will better suit his case.—*Ex.*

Christ showeth to His disciples, after His resurrection, His wounds to heal the wounds of their unbelief. As though He would say, look upon Me and fight manfully; without a battle shall no man be crowned.—*Miles Coverdale.*

This is an age of rush and hurry, and there is great danger of getting too much of the business idea in our work to save souls. The Spirit must make men willing before they will turn and cry "What must I do?"—*Rev. J. L. White.*

The great highroad of human welfare lies along the old highway of steadfast well doing; and they who are the most persistent and work in the truest spirit will invariably be the most successful. Success treads on the heels of every right effort.—*Smiles.*

Nearness of life to the Saviour will necessarily involve greatness of love to Him. As nearness to the sun increases the temperature of the various planets, so near and intimate communion with Jesus raises the heat of the soul's affections toward Him.—*Spurgeon.*

There is no key to these dark letterings; we can not trace them through our blinding tears; here we have only partial links. But God has the whole chain unbroken in His hand, and this we know—it is enough for us; nothing comes wrong that comes from Him.—*M. C. Duff.*

The blessing we long for can come in this world, sudden and wonderful, written all over with the manifest tokens of God's hand; or, if it may never be ours here, it carries the standard of hope beyond the gulf to plant it on the shores of the eternal.—*Dr. J. Ker.*

The corner will never be found in this world where care and evil shall be unknown by human beings. But the peace which the Saviour gives His own is peace of heart and mind amid daily duties. It is that "central peace" which may "subsist at the heart of endless agitation."—*Boyd.*

Let us serve God in the sunshine, while He makes the sun shine. We shall then serve Him all the better in the dark when He sends the darkness. The darkness is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes.—*F. W. Faber.*

What are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them friends?
For so the whole round earth is every way
Bound by gold chains about the feet of God.
—*Tennyson.*

Each one of us is bound to make the little circle in which he lives better and happier; each of us is bound to see that out of that small circle the widest good may flow; each of us may have fixed in his mind the thought that out of a single household may flow influences that shall stimulate the whole commonwealth and the whole civilized world.—*Dean Stanley.*

Give me these links: First, sense of need; second, desire to get; third, belief that God has in store; fourth, belief that, though He withholds awhile, He loves to be asked; and, fifth, belief that asking will obtain. Give these links, and the chain will reach from earth to Heaven, bringing Heaven all down to me, or bearing me up into Heaven. —*Guthrie.*

There are great lives that fashion themselves in prayer. Their communion with God gives them somewhat of the dignity of their associations. All the belittling things of life are obscured and hidden under the august conceptions that engross the mind when it is holding fellowship with God. Outwardly, such a life is filled with the peace and warmth of the Gospel, and it is fruitful in spiritual results that shall be counted among the treasures of Heaven.—*Leighton.*

Illustrative Selections

By Rev. C. M. Hawkins.

36. Determined to Die.—Ezek. xviii., 31.

A case is recorded in the papers of a recent date of a fearful determination in seeking physical death. "A man who killed himself yesterday, by jumping off a four-story house, was bound to die. He first broke into a drug store and swallowed poison. He followed this up with three attempts to hang himself. He then cut his throat with a razor, and with the blood streaming from his wounds he went to the roof and sprang off. While the body was being prepared for burial, twelve wounds, made with a pair of scissors, were found on his body." And in the day when all things are known, it will be seen that every soul that perishes is covered with scars showing wounds deliberately inflicted unto death, in spite of all God's gracious provisions and tender offers and efforts to save him.

37. Damnable Covetousness.—I. Tim. vi., 10.

The epidemic of small pox in a certain village in Wisconsin has been traced to its source. About a month ago the Allen County pest-house, in Indiana, was robbed, and all the clothing, which was taken from the two hundred patients treated there, was stolen and sold to the men working for the Natural Gas Company. They were mostly Italians and Swedes, and a large number of them left shortly afterwards, carrying the pest-house clothes with them. Of course, wherever they went they carried with them the infection lurking in these garments of death. Are not those who stole and sold these clothes responsible for the spreading and the results of this disease? And will not the Day of Judgment bring to light many a parallel case, where, for the sake of money, direful consequences were entailed? And will not those thus guilty have a fearful retribution?

38. Great Confidence.—Eph. iii., 12.

A party recently crossed a new bridge, and they trusted confidently in its strength, because that strength had been so thoroughly tested. "The great steel bridge of the Illinois Central Railroad, crossing the Ohio river at Cairo, was formally tested this morning by sending nine large mogul locomotives, coupled together, across, their aggregate weight being about seven hundred tons. The result was entirely satisfactory. The deflection of the 500-feet span under the heavy weight was four inches, not enough to bring the span to a level, as they are built with a crown of ten inches. The testing-train was followed by a special train of five coaches, bearing officials of the road and invited guests." Like that bridge, the mercy and grace of God have been most severely tested. And under the weight of all the sin that has passed over it in the ages past, its capacity has not been even approximated. On this bridge of grace any poor soul may most confidently venture itself.

39. Dangerous Playthings.—I. Thes. v., 12.

A dispatch from a Pennsylvania village tells of the mistake of some children at play. "A number of school-children found a bomb loaded with dynamite near the school-house. While attempting to open it with a knife, it exploded with terrible results. Two of the children are fatally hurt, while eight others are in a serious condition. One's arm was blown off, and his face was terribly disfigured. Another's right eye was blown out, and his face badly lacerated. The others were cut about the head and body by the fragments of the bomb, which had been made by some one for the purpose of killing fish." And so, in moral things, people often toy with sinful amusements, with doubtful social customs, with pleasing appetites and habits, accounting them only playthings of an hour, but often find out, when too late, hidden in them forces resulting in sad spiritual disfigurement, and in many cases soul-death.

40. The Eternal Records.—Rev. xx., 12.

All nature may be God's great picture gallery, treasuring up and jealously preserving all the facts of existence. An eminent scientist, who has visited the Alaskan coast for many years, a short time ago visited Muir's Glacier, and took a shot at it with his camera. He was startled by a most remarkable result. It was the phantom of a great city, with rows of high warehouses, factories with tall chimneys, stately residences, and elegant church spires. A French Canadian present at once recognized the picture as that of Montreal, four thousand miles away, distinguishing the Windsor Hotel, the new Catholic cathedral, and the Notre Dame, with Mount Royal in the distance. A large number of these pictures have been struck off, and it is the wonder of the day. We know not by what laws of light and chemistry this photograph was caught and preserved by the glacier. But it suggests to us that God may have ways of preserving pictures of every act of our lives, of recording every spoken word; that there are even laws so subtle the secret thought may be caught, and preserved, ready to be reproduced at that last day.

Monthly Survey

One thousand Christian Chinamen are said to be connected with the Congregational missions in Oregon and California.

The mission of the Free Church of Scotland on the Sea of Galilee, chiefly a medical mission, is prospering. A friend has offered $6,500 to build another house.

The Second Adventists may be grouped in this wise: New England, 12,000; Middle States, 6,000; Western States, 8,000; Northwest, 2,000; Canada, 5,000.

One of the missionaries of the China Inland Mission, a Scotch gentleman worth a million, is living in China on twenty-five cents a week, using all his fortune in the work.

The offerings at the temple at Monghuyr, India, have decreased from $50,000 to $20,000 at the two days' annual festival, and the priests attribute it to the influence of the missionaries.

In different parts of the world, under the auspices of sixteen different societies, there are twenty-seven vessels engaged in missionary work. Six of these are employed in the Pacific Ocean and sixteen of them along the coast or on the rivers of Africa.

The *Catholic Review* says that there are in Ireland 3,797,357 Roman Catholics and 3,251 priests. The Catholic population of England numbers 1,353,455 and 2,340 priests while Scotland has 338,541 Catholics and 329 priests. According to this same authority, there are in the United States 7,762,168 Catholics.

The number of church communicants in the United States is about 20,750 000, and the increase for one year has been 877,000. The Methodists, of whom there are fourteen varieties, count up to 4,723,881; the Roman Catholics, 4,438,019; the Baptists, of whom there are thirteen kinds, 4,078,589; the Presbyterians, of whom there are nine varieties, 1,180,113; the Lutherans, 988,008; the Congregationalists, 475,608; the Episcopalians, 459,642.

The Irish Methodist Church had last year a net increase of 60 in the membership, with 624 on trial. Total now in society, 25,306; new members, 1,954; emigrations, 419; deaths, 390; leakage, 918. There are 364 churches; 1,894 other preaching places; 49,391 hearers at Sabbath service; 23,932 additional week-night hearers; 1,139 hearers in the army and navy; 74,232 sittings in 367 churches. The total income from seat rents is £3,234, and the total contributions to circuit funds is £1,742. There are 231 schools, 2,856 teachers and officers, and 25,298 scholars.

At the closing session of the Mormon Conference, April 8th, G. Q. Cannon read the statistics of the Church, which are: Apostles, 12; patriarchs, 70; high-priests 3 719; elders, 11,805; priests, 2,069; teachers, 2,292; deacons, 11,610; families, 81,899; officers and members, 115,915; and children under eight years of age, 49,302—a total Mormon population of 153,911. The number of marriages for the six months ending April 6th, 1889, was 530; births, 3,754; new members, 488; excommunications, 113. Than this Mormon abomination there is no greater menace to civil government and social order. Let it be suppressed, at once and forever.

All over India and Burmah and Siam and China and Japan the traveller sees evidences of a power which was great and mighty in former ages, but which has no part now in the living forces of the world. It is the light coming in from Christians which has wrought this great change in all the East. The masses of people are still in darkness; but they are losing faith in their old superstitions. They are beginning to see that the new religion from the West comes to them with a message of truth and of power, of life and of liberty. It will take more than one generation to break the long bondage of ages and set the people free. But the dawn brightens in all the East, and it will shine on more and more to the perfect day.

It is interesting to note the growth of the Roman Catholic Church to the state in which it now is. It claims to have been always the same, but history is against it. Once the Christian Church was pure, but the Romish branch drifted further away with each succeeding century from that original simplicity. Its successive steps in error and assumption were taken in the following order and at the following times: invocation of the saints, 375 A.D.; the service in Latin, 600; papal supremacy, 606; images and relics, 787; baptism of bells, 965; canonization of saints, 993; the celibacy of the priesthood, 1000; transubstantiation, 1000; sale of indulgences, 1095; use of beads in worship, 1090; the sacrifice of the mass, 1100; the confessional box, 1215; restriction of the Bible, 1546; purgatory, 1439; worship of Mary, 1563; seven sacraments, 1547; creed of Pope Pius IV., 1564; immaculate conception, 1854; Papal infallibility, 1870.

Book Department, Etc.

WILFRED: A STORY WITH A HAPPY ENDING. By A. T. Winthrop. New York: A. D. F. Randolph & Co., 38 W. 23d St.

This is a beautiful story emphasizing the importance of early religious training, and making it manifest by example, that a child is susceptible to truth earlier than is often supposed.

THE KINGS OF ISRAEL AND JUDAH. By George Rawlinson, M.A., Camden Professor of Ancient History in the University of Oxford, etc. New York: Anson D. F. Randolph & Co., 38 W. 23d Street. Price, $1.00.

Anything from the pen of this author is worthy of respect and careful study. This book gives well-written historical sketches of nearly forty kings, beginning with Rehoboam and ending with Zedekiah. Every available source of information has been consulted, and a clear, judicious biography given of each king. It is an excellent little volume to have on hand when reading the Books of Kings and Chronicles.

EVERY-DAY BIOGRAPHY. A collection of brief biographies arranged for every day in the year. Designed as a book of reference for the teacher, student, Chautauquan and home circle. By Amelia J. Calver. 12mo, pp. 378, cloth. New York: Fowler & Wells Co., Publishers. Price, $1.50.

Under date of each day in the year the author has given a brief biographical sketch of a few noted persons in all the diversified walks of life born on that day, and amounting in all to about fourteen hundred persons. There is an alphabetical index, and also an analytical one in which the persons sketched in the volume are arranged under headings according to their pursuits. It is a very useful volume—a small, condensed biographical encyclopedia.

READY FOR BUSINESS; OR, CHOOSING AN OCCUPATION. A series of practical papers for boys. By George J. Manson, author of "Work for Women." New York: Fowler & Wells Co., Publishers, 775 Broadway. Price, 75 cents.

The author, with an evidently practical knowledge of each department, gives good common-sense advice to youth who are enquiring for some pursuit in life adapted to their tastes and capacities. The opportunities of each pursuit, what should be done to acquire a knowledge of them, and the respective chances of success, with various things well adapted to give a youth an intelligent view of the prospects that await him in the choice of any trade, business or profession, are all clearly set forth. There are many valuable hints given and judicious suggestions made.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

NEW ENGLAND MAGAZINE, NOVEMBER, 1889. The Revival of our Country Towns, *Rev. J. H. Ward.* A Church's Retrospect, *Charles F. Adams.* The New England Town, *Hon. J. D. Long.* The Wayside Inn, *Edwin D. Mead.*

ATLANTIC MONTHLY, NOVEMBER, 1889. The Character of Democracy in the United States, *Woodrow Wilson.* The French in Canada, *Eben Greenough Scott.* Some Romances of the Revolution, *E. F. Hayward.* Roosevelt's The Winning of the West.

LIPPINCOTT'S MAGAZINE, NOVEMBER, 1889. The Violin, *E. Heron-Allen.* William Cullen Bryant, *R. H. Stoddard.* Handwriting and Writers, *Wm. S. Walsh.* Does College Training Pay? *D. R. McNally.* What it Costs to Issue Big Newspapers, *Melville Philips.*

THE CHAUTAUQUAN, NOVEMBER, 1889. The Burial of Rome, *R. Lanciani, LL.D.* Traits of Human Nature, *J. M. Buckley, LL.D.* The French Constitution, *Albert Shaw, Ph.D.* Electricity at the Paris Exposition, *Eugene M. de Vogue.* The Modern Thermometer, *E. Ingersoll.*

OUR DAY, OCTOBER, 1889. National Defence against Ultramontanism, *Bishop A. Cleveland Coxe.* Educational Ideals in Miss Brigham's Life, *Miss K. S. Woodward.* French Canadian Romanists in New England, *Pres. C. E. Amaron.* Sunday and the Saloon as Rivals, *Joseph Cook.* Reverses and Resources of Romanism, *Joseph Cook.*

MAGAZINE OF AMERICAN HISTORY, NOVEMBER, 1889. Frontispiece, Portrait of Charles Carroll of Carrollton. The Home of Charles Carroll of Carrollton, *Editor.* A Chapter from the History of Utah, *Hubert H. Bancroft.* Some of the Beginnings of Delaware, *Rev. W. W. Taylor.* The First Iron Works in America, *Nathan M. Hawkes.*

ANDOVER REVIEW, NOVEMBER, 1889. The New Prison Law of New York, *Prof. C. A. Collins.* The Arabian Brothers of Purity, *Rev. E. Hungerford.* The Blood of Jesus Christ—the New Testament Doctrine, *Lyman Abbott, D.D.* Shall the Papacy go from Tiber to Thame? *Editorial.* Report on Marriage and Divorce, *Rev. S. W. Dike, LL.D.*

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SERMONS

THE CHRISTIAN CHURCH ESSENTIALLY MISSIONARY.*

BY REV. LEWELLYN PRATT, D.D., BROADWAY CONGREGATIONAL CHURCH, NORWICH, CONN.

Jesus therefore said to them again, Peace be unto you: as the Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.—JOHN XX., 21–23.

BRETHREN AND FATHERS: These words take us back to the beginnings of the Christian Church. They define its mission, confirm its authority, and reveal its world-wide power.

If there be any special occasion when the Christian Church may appropriate the high-priestly prayer of Jesus Christ just before He yielded up His life, and come under the baptism of His first meeting with the disciples after His resurrection, when He formally and for all time commissioned them—it is in such services as this which calls us together to-night. We are gathered from our distributed tasks to counsel for the work of the Church in the world, to study the plan of the Leader, and to learn the nature of the commission from the Head of the movement, from the King who sends the embassy of which we are a part.

Going back, then, to that prayer of consecration in which Jesus surveys the extent of the work entrusted to Him, we hear Him praying for new means

* Annual sermon, revised by the author, delivered before the American Board of Commissioners for Foreign Missions in the Broadway Tabernacle, New York, Oct. 15th, 1889.

of action upon the world. Having finished the part to be accomplished by His visible presence, He asks for Himself restoration to the complete exercise of divine powers, of which He had for the time divested Himself. Not simply for restoration to divine blessedness and glory does He ask—for the aim of that petition is not His own satisfaction—but the continuation and finishing of His work—"that Thy Son may glorify Thee," and "that the world may believe that Thou didst send Me."

Assuming now, what He had up to this time forbidden the disciples to use, the title of the Christ, that they may have His sanction for its use, since He is in "a little while" to commit His work on earth to them and to give them the new word of command for mankind, He prays by an appeal to the decree of the Father—"as Thou hast given him power"—the decree by which sovereignty over the whole human race—"all flesh"—had been conferred upon Him as Redeemer and Saviour. That sovereignty He, "the Christ," is now to use as the basis of the command to go and disciple all the nations—that is, to take possession of them in His name.

He prays, also, for the special band whom He had chosen and kept, and for all who should believe on Him through them, that they may be sanctified and be brought into oneness with the Father and Himself, in order that through them, whom He has not simply prepared to be taken out of the world, but who are to remain in the world, and whom He sends into the world as the Father had sent Him—that through them the world may know God, the holy and righteous Father, and Jesus Christ, and, receiving that knowledge and believing it, may have eternal life. He concentrates His prayer on them, the missionaries of the truth to the whole world, on them "alone" for the world's sake. He contemplates them as sent as truly as He was, and as so united into oneness with Him that He is made the Head of one long line of confessors and martyrs who labor and struggle for the sake of God's glory. Hence they have been called out of the world and sanctified—set apart and made holy—lifted into a higher sphere of life and action and power, and thence can be sent on the same mission. As He was sent from Heaven to touch and renew the life of man by the communication of the knowledge of the true God, so, having brought up into that knowledge and life chosen ones, He is about to send them, in whom that life is embodied, to be heralds and propagators of that knowledge in all the world.

Accordingly, we find on the evening of the resurrection He appears to His disciples to prove that His prayer for Himself was in a measure answered, to confirm their faith in Him, reunite them to Him, open their minds that they may understand the Scriptures concerning Him, and to show that Christ must needs suffer and rise again, "that repentance and remission of sins be preached in His name unto all the nations." The apprehension of the Gospel was followed at once by the charge to proclaim it; the work of Christ, finished in one sense, was to be continued in another, and fresh powers were divinely provided for fresh duties. The disciples, awakening from the joy of surprise, passed into the joy of calm assurance; but, convinced as to the present and

enlightened as to the past, the mighty future lay before them unknown and unexplained. "Jesus, *therefore*, said to them *again*, Peace be unto you." He had spoken to them the word of "peace" for themselves—peace in the certainty that death had been overcome, in restored fellowship with the lost Master, in the words which removed from them their burden of sin—"and the disciples were glad when they saw the Lord." Through His return they had been completely changed; they had tasted the powers of the spiritual world.

But the shut doors remind them of a world hostile and powerful, and this world was to be met and conquered. The words, "Ye are My witnesses" "unto all the nations," showed them their mission; they could not remain isolated and inactive. *Therefore*, in prospect of the vast undertaking which they had not yet attempted, using the strength of renewed personal faith, starting from the vantage-ground of quickened hope and reaching forth at once to the last issues of Christian effort, Jesus said to them *again*, "Peace be unto you!" Not merely as believers now, but as missionaries to the world, He brings from the grave this message of reconciliation and peace they will have the task of proclaiming to the world, that they may be able to say: "We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God." He confers the vocation, then the gift of power in the measure now possible, then the greatness of the task. And we note that our Lord here is not speaking exclusively to His Apostles; there is here no special apostolic pitch of duty. These words were not addressed to all the Apostles, nor to the ten alone. Others were with them; the commission and the promise were given, like the Pentecostal blessing, to the body of disciples, and not to any special order in it. The work which is described deals with sin and its pardon, and is to manifest the divine will and not to determine it. To all Christians as such, to ministers and to people alike, and while they are as yet undistinguished from each other, He directs the words of sovereign power in the announcement of His victory over death and sin. The message of the Gospel is the glad tidings of sin conquered. To convey and apply *this* is the office of the Church, and so of each member of the Church.

In the very terms used He shows that He is the one Apostle; the mission of the disciples is included in His, and is simply to realize that to the world. He claims this in the word used to express *His* sending, while in passing it on to them He uses a simpler word implying a sending under that. He is the Apostle; they are His evangelists. And as there is properly but one mission, there is also but one force for fulfilling that which He communicates through the Spirit. Raised Himself to a higher stage, Jesus raises them by the Spirit to this new position, associates them in His state as raised from the dead—just as later at Pentecost He will make them participate through the Spirit in His state as glorified—communicates to them the spirit of adoption, and the spirit of wisdom in the understanding of the Scriptures, and the spirit of power in bringing their wills into unison with His, that they may be

prepared for their new work—offering salvation to every human being in the name of Christ.

"Peace be unto you."

"I send you *into the world* as the Father sent Me."

"Receive ye the Holy Spirit."

"Whose soever sins ye forgive, they are forgiven."

I. CHRIST'S MISSION, THE PATTERN.—Christ's mission to the world is our starting-point as we strive to find the motive lying back of the Christian Church. He Himself makes this pattern for His disciples, and declares the extent and character of the sympathy which must subsist between them and their pattern. The most absolute oneness of heart, will and life is required of them; to believe in Him implicitly, to receive His mind on all things as perfect wisdom, His will as absolute law; to be able to cry to Him as He cried to the Father—"Not my will, but Thine, be done"—this is the spirit of Christian discipleship. It is not merely the fact of *a* mission, but the character of *the* mission which Christ dwells upon in likening the disciples to Himself in their relation to the world. He assumes it to be possible that His followers enter into the spirit that inspired His coming, the spirit that Paul illustrates when he says to the Colossians: "I fill up on my part that which is lacking of the afflictions of Christ in my flesh for His body's sake, which is the Church; . . . to fulfil the word of God, even the mystery which hath been hid from all ages and generations: but now hath it been manifested to His saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."

We do not forget that there is the great distinctive work of Jesus Christ in which man has no partnership, which was done once for all and declared to be finished—that work by which He put away sin by the one great sacrifice which He alone made for its expiation. He is the author of salvation as well as the witness of salvation, the message as well as the messenger sent from Heaven. In the one sense He is not sent, He is the absolute, underived origin and source; He is "the Lamb that hath been slain from the foundation of the world." In the other He is the messenger of the covenant, the Apostle of the Gospel already provided, who comes "to declare the things hidden from the foundation of the world." God reveals Himself in Christ by what Christ is and does, rather than by what He says; but Christ proclaims Himself, and His death making the sacrifice is a revelation and proclamation. Not as He makes the one atonement for sin, but as He brings that out of the counsels of eternity and makes it operative upon the world, not as the High Priest, but as the Apostle of our confession, is He here set to be the pattern for the Church.

Take, for example, a few of the salient features of Christ's mission.

1. He was sent into the world to declare and apply the remedy for the disease of sin—a scientific remedy which made application of God's mind, by careful method, by infinite wisdom, to a disease which He alone could

measure: "Christ crucified the wisdom of God and the power of God." He was sent to declare that One mighty to save had entered into the miserable conditions of humanity, put Himself under God's law; One who knew no sin had taken upon Himself the sin of the world and been made a curse for sinful man, that thus there might be, by that rational and beautiful law, vicarious sacrifice, the intervention of a stainless will and an untainted love, through which God might drive in His wedge and effect a separation between man and his heritage of sin; that there might be in the world "the irresistible might of a will unbroken and a love pure and strong moving with patience toward the beauty of holiness and with its unwavering eyes ever fixed on God," the source of life and health. He was sent to bring the remedy which He provided for sin—sin, the source of the poverty and the sicknesses and the distresses of the world—and not to work away at these natural results except as He wrought at the cause; and hence He was ever more anxious, when men came to Him, to say, "Thy sins be forgiven thee," than to say, "Rise up and walk." He was sent not as a reformer, but as a Saviour.

2. He was sent to declare that this remedy was the supernatural, purposed act of the personal God, an act out of Heaven, originative and antecedent. Not up from man, but down from God, must help come. The force of the whole story of Christ's coming founds itself upon the truth that God must begin the work of salvation, that the misery of sin is its powerlessness to begin the recovery, that man cannot beget himself. Just as the secret act of God's original energy underlies our natural life, preceding, hidden, enduring, so a secret act of forgiving, life-renewing love, original, preceding, enduring, must underlie all man's regenerated life. God spoke once, "Let us make man," and breathed into him the breath of life, and man became a living soul. God spoke again: "Thou art My Son, this day have I begotten Thee. Ask of Me and I will give Thee the nations for Thine inheritance and the uttermost parts of the earth for Thy possession"; and in the power of that decree the new race of the saved finds itself existing. Not man's goodness moved the Father to send the Son, as He did, into the world, but man's sin—"While we were yet sinners, Christ died for us." God first loved man while he still loved sin rather than holiness, in order that by loving us He might restore the lost power of loving Him. Man could not begin until God had begun. To deny this is to be still under the law—the law of works and wages, which Paul declares unavailing. True help, Christ's sending shows, does not come along that road; not by development, but by regeneration.

3. Christ was sent to find a place for and to manifest the love of God in the world. How can holiness dwell with that which is corrupt? The answer is, "God sent His Son into the world" to have part with man, to be identified with him. The act, then, by which God pardons, brings out of Heaven the power to begin in the world the change that justifies the forgiveness, God pardons by sending His Son into the world. He has ever been ready.

has ever been crying to man through the former times, "Why will ye die?" but what is there in man on which His favor can rest? His forgiveness and love are shut up within Himself. There is no point of attachment by which to lay hold. "The love of God" has been pictured as "wandering round and round this sinful, inhospitable world, and finding no door that is not barred, and no hand that is stretched out to take it in. Therefore He sends His Son, in whom His pardon can find a road into this repellent world, into this repugnant humanity. God's expelled love, as all other doors are bolted will open a way for itself; as no man will admit it, it will itself become man that it may find admittance." Jesus Christ is the forgiveness of God. He arrives, bringing with Him into humanity the forgiving and cleansing love of the Father. There is now one spot, at least, on which the eyes of God's purity can rest. There is now, amidst the loveless herds of men, one heart on which He can pour out His love, one person who can admit the rushing power of the transfiguring Spirit. The love, purity, life of God, "long homeless and unhoused," have now found a footing within our flesh, a habitation, a temple. They had looked, and there had been no man, not one that would respond to their appeals, not one that would welcome their intimacy—no, not one. Now, there is one Son of man, in and through whom they could begin to work. Through Him, a real man, the love of God, the life of God came into the race of which He became part. He was sent not only to do a work for us, but in us, and in such way that God is "holy" and "righteous" in the forgiveness of sin.

4. He was sent thus to bear witness to the truth that the salvation of the world, while *from* God, is *by* man. Therefore He became man—"the Word became flesh." This condition was necessary that He might identify Himself with those in whose places He was to stand; for there must be both a revelation of God's claims upon humanity, and a recognition of those claims by that humanity itself. He must be a real man, who should live so as to bring human life in His own person up to the state appointed by God and repair the evil brought in by sin, and become a redemptive and regenerating power in humanity. More than man He was, but He must become man and deal with actual human conduct in actual human conditions. But not only for His distinctive personal work does He thus enter Himself; He shows this to be God's plan for the world, to save man by man. From the first it had been so. It was the seed of the woman that was to bruise the serpent's head; primarily, Christ Himself, but in Christ the redeemed human posterity. When He came, He submitted to the law, and took up the struggle as a struggle of the race. He illustrated this idea in various ways, notably in the parable of the leaven, where there is not only the working of the leaven originally put in, but of each particle that is leavened, till the whole is leavened. He, the Son of man, is the Son of God, "but to as many as received Him gave He the right to become the children of God, even to them that believe on His name." He is the preacher of righteousness; but He makes men preachers of righteousness. He brings the Gospel; but He

deposits the Gospel, with all its institutions and appointments, with men. He is baptized with the Spirit, but He baptizes men with the Spirit. He forgives sin, but He also tells men, "Whose soever sins ye forgive, they are forgiven." They declare the pardon He brought and wrought—"a savor of life unto life or of death unto death." He comes to convert the world, but He gives to men the work of evangelizing the world. Through His name, through His continual presence, through the work of the Spirit, but by human agency, as He shall use and inspire that agency alone, salvation is to be brought to the world. The great world—all the empires, continents, islands, many parts then undiscovered, all the generations and ages, are given in trust to men. He is the Captain of salvation, but He is to fight through His soldiers for the victory. Having chosen men to propagate His work, and made them one with Himself through the Spirit, He makes them worthy to be called His own by giving them the task of overcoming the world. "Since by man came death, by man came also the resurrection from the dead." "God was in Christ reconciling the world unto Himself" is the gospel Christ came to bring, and which He has given to men to preach. Through a human medium this revelation came; through human means it is to be made known.

II. The Church, the Missionary.—Thus we are brought to the Christian Church, the body in which the risen Christ continues to dwell on earth, and through which He continues and extends His mission to the world. While here in the earth as a man our Lord submitted to the limitations of the flesh and dwelt in the locality and nation in which He was born. He spent His life in that little country so strangely separate from the great empires of men. On either side of Him were the millions without God and without hope. His eyes looked out on the fields white for the harvest; His heart yearned for the other sheep not of this fold; He anticipated the coming of the many from the East and the West; He knew that it was to be His death and resurrection that should liberate His activity and make Him Lord of all flesh; that He was straitened till that should be accomplished, and that then the new means of action for which He prayed would be secured when the repressed secret of His coming for the world would burst its limitations of locality and nation, and go forth to work out its will with power among the nations. Therefore, having finished the part given Him to do, and that depended upon His localized stay on the earth; having brought down the life of God and found a lodgment for it in the race; having united some into oneness with Himself and participation in His oneness with the Father, He could ascend to resume the exercise of His divine powers in their world-wide scope through them. Therefore He prayed, "Take Me out of the world: keep them in the world." He could now send men to be His instruments, the Church to be His organ, by which His own presence could find channels of entry and be distributed everywhere. Thus He had secured citadels into which from Heaven He could throw His spiritual forces, means by which His special saving power could discharge itself.

To men, then, chosen men, He commits Himself and His mission. He says: "As the Father hath sent Me"—not merely as the Father sent Me—"so send I you." He thus declares that His work is not over, though the manner of it is changed. Henceforth He is and He acts in those whom He has chosen. They are in Him, sharing in the fulness of His power; He is in them, sharing in the burden of their labors; and now it is their part to bear witness, that the world may believe. They are to take the same truths He came to bring from Heaven—God's remedy for sin, the love of God to man, man's work for man; Christ the Sacrifice and the Saviour; to bring from another realm that which earth could not furnish, to illumine, vivify, and guide. He entrusts to them the supernatural message, and they are to bear witness to the truth, and, like Him, "to seek and to save that which was lost," "to call not the righteous, but sinners, to repentance." As He constantly appealed to the Father—"I do nothing of Myself; as the Father hath taught Me, I speak these things"—so they are to be able to say, "We are not as the many, corrupting the word of God; . . . but as of God, in the sight of God, speak we in Christ." He is the Light of the world; to them He says, "Ye are the light of the world." He is the sole purifying Sacrifice; but they, organized in Him, become His sacrifice, by which corruption is stayed, and He says, "Ye are the salt of the earth." He says also of the diffusiveness of His work: "He that soweth the good seed is the Son of man, and the field is the world, and the good seed, these are the sons of the kingdom." They are the light of the world, the salt of the earth, the good seed of the kingdom sown in the world-field.

Read over the farewell address of Christ, His last prayer, and then His great commission after His resurrection, and see if every word does not obtain meaning from this view of the mission of the Church to the world. He begins the parable of the vine and its branches, but interrupts the story by demanding "fruit" and "much fruit" of the branches, before He has told what the branches are, and breaks up the figure entirely by telling them to "*go* and bear fruit." He anticipates sending them before He sends them, and says, "He that receiveth whomsoever I shall *send*, receiveth Me." He asks them to live so that "*all men* know that ye are My disciples." He promises the Comforter, who shall witness and make them witnesses, going with them to "convict the *world* of sin and righteousness and judgment." He promises that they shall do greater works, because He goes to the Father; then tells them distinctly to "*go* into *all* the *world*," and "be of good cheer, I have overcome the world." Here is the meaning, the purpose of the Church, not to receive, but to give. It is sifted out, chosen, disciplined, purged, that, holding fast the name, the truth, the life of Christ, it may put that name, that truth, that life of Christ to its full use and exercise, to make possible, to make known, to make active, the work which Christ by His incarnation, death and resurrection, achieved once for all. Only through man can it be laid open to man. What Christ was in the world, that the Church is; "so is every one that is born of the Spirit." To be born of the Spirit necessitates being what the Spirit is.

Whether, then, the Church shall be filled with the missionary spirit, or not, is not a question. The missionary enterprise is not an aspect or phase of Christianity; it is Christianity itself. "Ye are My witnesses;" "Ye are the light of the world," "the salt of the earth," "the good seed" planted in the whole field.

As the agent of the Christ in the execution of the sublime purpose—supplying the spiritual need of the world—the Church is of necessity a missionary organization, endowed for this purpose, and authorized to carry the Gospel to every creature. The Church now must not make the blunder of the eleven at the first, the blunder of omitting the change wrought by the resurrection, the blunder of knowing Jesus after the flesh and simply clinging to Him as their special possession, of simply recording the old days when He was with them. It must grasp with them later, and with Paul, the mystery revealed in His resurrection and ascension, His lordship over the Gentiles, that which lay dormant and inoperative all the days of the flesh, whose issues, necessities, width and demands could become visible only when He had ascended up into Heaven. The resurrection is no glorious end sealing a work done; it is itself the beginning, and not the end. The full work had not really begun until Jesus rose from the dead. The resurrection of Christ carries the Christian Church over a dividing line and plants it out amid the vital energies of the new dispensation. It leaves behind the exclusiveness of Judaism, it drops the distinction between Jew and Gentile—a distinction of race and blood,—it deals not with man as a thing of earth, as of a particular seed, as he is through his birth in the flesh. It is dead to all these; there is now neither Jew nor Gentile, bond nor free. The world is the field of the Christian Church; the entire race is the object of its thought and labor. Into all the world it is sent, to subdue all the earth unto Christ, the Lord of the resurrection. And each particular Church in its own measure is thus a missionary body—not merely a consecrated household—designed under the divine economy to have a specific mission to humanity; it is a messenger of glad tidings to every sinner, however far astray, whom it can by any means reach. Its command is: "Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame;" and then, that My house may be filled, "Go out into the highways and hedges and constrain them to come in." It belongs to the world for Christ's sake.

This is a cardinal obligation wrought into the very constitution of the Christian Church at large, and of each particular organization of the Church of the resurrection; and any deviation from it, even in thought, is infidelity to the great commission given to His earthly Body by the ascended Head. He bids us to go into the world bent on evangelizing all the nations; so shall we give effect to the Cross of Christ, and prove that Christ has not been sent in vain; so shall we uphold the honor of Christ's name; so shall His joy remain in us and our joy be fulfilled; so shall we be His disciples.

III. The Spirit of Christ the Power of the Church for its Mission.—A right relation having been restored between God and man and

men united to Him through Christ, the impartation of the Spirit follows—power from on high; the same Spirit that was poured upon Christ in His humanity, and that He promised to give to His disciples. Christ, ascended on high, becomes the sovereign dispenser of this, the manifest energy of the very God. He had told His disciples that that Spirit was waiting to impart Himself to them, as if the wealth of God's personal power had been pent up and restrained, till it could be withheld no longer, and when the work of Christ is completed it must come forth into discovered action through those who were joined to God through Christ. It was as if God Himself, through the door which the incarnation and resurrection of Christ had opened into humanity, had entered upon the scene, like a torrent whose banks had been broken down, in the full manifestation of His being. Now, through the atonement made by Christ, there need be no limit to the wealth, the "riches," as Paul again and again calls it, of His manifestation. But it is the abundance of His grace wherewith He abounds towards us, that He might show the riches of His grace to the Gentiles. This power from on high does not remain a counsel in Heaven, a plan, a scheme formed by God Himself, but Christ sends it in the person of the Spirit to come down out of seclusion to insert itself into the hearts of men, to press its way in, to act and move and empower. God shows in His Spirit to them that believe "the exceeding greatness of His power according to the working of the strength of His might which He wrought in Christ when He raised Him from the dead . . . and gave Him to be head over all things to the Church, which is His body, the fulness of Him that filleth all in all." The Spirit now breathed upon men is represented as a mighty force (δύναμις) entering in, penetrating, transforming. The same Spirit had wrought His work in the world upon the Son whom He begat, whom He drove into the the wilderness, whom He raised from the grave and set on high "above all rule and authority and power and dominion and every name that is named." Nor did He stay His pent-up energies there. On men, too, in Christ, that Spirit of Christ lays His hand and puts out His force. The love which caused Him to pour out His strength upon the Son whom He begat, impels Him to those included in oneness with the Son, and gives them the life and force and grace of the risen Lord of life.

Yes, blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in Christ, even as He chose us, having foreordained us unto adoption as sons through Jesus Christ unto Himself, to the praise of the glory of His grace which He freely bestowed on us in the Beloved, having made known unto us the mystery of His will, to the end that we should be unto the praise of His glory, having sealed us with the Holy Spirit unto the praise of His glory, having quickened us with Christ, and raised us with Him, that in the ages to come He might show the exceeding riches of His grace in Christ Jesus. This is the dispensation of the grace of God now to be preached to them that are far off as well as to them that are nigh, this open mystery of Christ, which in other generations was not made known unto

the sons of men as it hath now been revealed in the Spirit, to wit, that the Gentiles are fellow-heirs and fellow-members of the body and fellow-partakers of the promise in the Gospel. And to us is this grace given, as to Paul, less than the least of all saints, to preach unto the Gentiles the unsearchable riches of Christ, and to make all men see what is the dispensation of the mystery, to the intent that now might be made known through the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord.

The mission of the Church, then, is the carrying out of the sending of Christ into the world—to seek and to save the lost—and He bids them to go into all the world. And if this brings immense responsibility upon them—as it does, for the work is given to men—they are to remember that the power is also bestowed, and that, Jesus Christ "being by the right hand of God exalted and having received of the Father the promise of the Spirit," that Spirit with all His plenitude of power abides with men.

1. Is it not time for the Church to apprehend fully its function in the world? Christ came not to found a church; but He founded the Church as the means by which the work that He by His incarnation, death and resurrection achieved once for all, be made known and be made active in the world. By being in the Church we are under strict obligations, undertake responsibilties toward the ignorance, suffering and sin of the world. We become members of Christ's body—the hands and feet on earth of Christ in Heaven. To each of us the voice of Pentecost is uttering its eternal commission, applying the words which Christ appropriated to Himself:

> "The Spirit of the Lord is upon *thee*
> Because He anointed *thee* to preach good tidings to the poor;
> He hath sent thee to proclaim release to the captives,
> And recovery of sight to the blind,
> To set at liberty them that are bruised,
> To proclaim the acceptable year of the Lord."

2. This missionary spirit is needful to the Church for its very existence; "for whosoever would save his life, shall lose it; and whosoever shall lose his life for my sake and the Gospel's, shall save it." The bestowment and the distribution of God's favor are connected, and the former ceases without the latter. Dr. Duff, in his memorable sermon on missions, has put it none too strongly when he says: "The church that ceases to be evangelistic (or missionary), ceases to be evangelical; and when it ceases to be evangelical, it ceases to be a true church of Christ, however primitive and apostolic it may be in its outward form and constitution."

As surely as Christianity is the religion for all men, so surely has the Christian Church a mission to all men. She cannot rest until she has made known "the Name" to all on earth. In her times of reviving an impulse for extension is always stirred, and all that is effected by her outside reacts with animating result within the Christian circle. "The pulse of a distant success throbs back to the heart of the living Church, and the youngest child born into the family awakes the freshest joy." Christianity must grow by being

both extensive and intensive. History shows that a missionary church is a flourishing church, and that those Christian bodies that have seen this primal obligation most distinctly and have given themselves most zealously to its fulfilment are precisely those which increase most rapidly and whose future is brightest with spiritual promise.

3. What right have we to change the terms of the commission—to turn to our own use what is entrusted to us by the Master to be carried into all the world? This is to repeat the mistake of the Church in the old dispensation, who hoarded for themselves what was designed for mankind, and thought more of themselves as the depositaries of the truth than of the world for whom the truth was given, and had to have their exclusiveness and egoism shattered again and again by dispersion, that they might be planted out among the nations as witnesses, in spite of themselves, to the world, and finally lost their place in carrying out the great plan for the nations. What right has Protestant America to overlook, suspend, or indefinitely postpone the work of foreign missions, or to say that we must first thoroughly Christianize our own land, and then fulfil the command? The two must go together. "There is that scattereth and yet increaseth." Indeed, the power is given to us only as it is used—the righteousness and the grace of God are revealed from faith to faith. Is not our present comparative failure at home due to our inefficiency in going into all the world? Should we be on the defensive at this late day, and like a besieged city, if we had thrown ourselves in perfect faith against "the principalities and powers and world-rulers of this darkness"? What chance would there have been for the forms of doubt and scepticism of the present if we had verified the truth in all its saving power everywhere? The farther it goes out, the fuller is the proof of its divine power, the grander the testimony to its world-wide mission. Shall we depend upon persecution, as did the disciples at first, when "they that were scattered abroad went about preaching the Word"? Shall we wait for the corrupting agencies now at work to scatter us? Shall the kingdom be taken from us and given to another?

4. Christ has provided abundant means and motives for the propagation of His Gospel. He gave not only an impulse, a sentiment, a school of thought to the world, but He organized His Church, a visible and stable institution, with definite doctrine, worship and government. He made this organized society capable of acting on those without, even to greatest distances, by its example, by its acts of prayer and praise, by its personal testimony—setting it a city on a hill not to be hid. He added to this impulsion of possibility and position the positive obligation to reach into the regions beyond; and for the fulfilment of this obligation has given a transmissible message that can be spoken and sent everywhere, that its line may go into all the earth and its words to the end of the world.

The means so amply provided He has re-enforced by all the purest and strongest motives to use them. The greatness and urgency of salvation as needed by every creature appeals to man's sympathy and benevolence; the

memory of personal deliverance to gratitude; the command of our Lord makes the missionary spirit a duty, imitation of His pattern a privilege, and oneness with Him through the Spirit a necessity. So, too, the difficulties in the way and the greatness of the task rouse all heroism and love of achievement; the thought of the glory of God, dishonored and defied, compacts all that is most zealous in piety; trust in the promises and predictions that foretell success fire with the conviction, "God is with us," while reliance upon the Holy Spirit sets at work all the energies of eternal life.

People swarm upon us on every side—wild and degraded and ignorant people, as well as educated and polite and speculative people; but they are all needy and hungry, and to every doubting question, "Whence shall we buy bread for so many?" and to every hesitating entreaty, "Send them away to buy for themselves," the assuring answer always comes back, "Give ye them to eat;" "Freely ye have received, freely give."

5. Enough for us that the Lord sends us to preach the Gospel to the whole world. The one broad basis is loyalty to Him. There is weariness on the part of some with the ideas, the methods, and the appeals of missions. Everything that is large and generous in this age of intellect is subjected to keenest criticism, and we cannot expect this work to escape. We are told that missions are too expensive; that they are a failure; that they are useless to the heathen, who either contemptuously reject them, or, if they receive them, their natural development is perverted into ungainly forms. Give to these peoples civilization, commerce, intercourse with other nations, government—develop these first, and the Christian preacher can follow in their train. We might ask how soon the commerce in alcoholic drink that goes from New England and from Old England, the most advanced of commercial peoples, or the intercourse with other nations that marks its tracks with the bleaching bones of tribes dragged toward the coast of slave-traders, will prepare the way for the Christian preacher. We thank the critics. Part of their criticism was deserved; all was needed. Our self-satisfied, self-indulgent Christianity needed it. Our one church for the rich, another for the poor—one church for the whites, another for the blacks, needed it; our Christian England and America, with the right hand laden with death-dealing drinks and drugs for far-off peoples, while the lean and laggard left carries feebly the life-giving Gospel, needed to be told that "he that soweth sparingly shall reap also sparingly," and that an enemy is doing his work.

And the whole Church needed to be summoned afresh, and to have her heroism and faith appealed to and aroused. We thank the critics. We needed to be reminded that as the Father sent Christ into the world, even so He sends us into the world, to call not righteous but sinners to repentance; to dare something for the Gospel; to believe that it has power to arrest the careless, raise the fallen, to save to the uttermost—and already the fire of heroism kindles in men and women, and movement all along the line is called.

Preach Christ and His Cross and resurrection is our answer, and now, as

of old, in the track of the "beautiful feet" all goodly seeds will spring; in that preaching is the mighty "working whereby He is able even to subject all things unto Himself." Preach Christ, who reveals the true worth and dignity of man, the sacredness of obligations and rights, the brotherhood of men as the children of God and redeemed through Christ, the common Saviour, and all those great ideas which have wakened man to Himself, to society and to God, and have guided and inspired the true political and social progress of modern times. Commerce has tried its hand at saving, strong rulers have tried, education has tried, civilization has tried, all experiments have been tried, for God rules men in freedom, and progress is by a series of costly experiments; but it is power from on high which has wrought salvation and development for man in all ages of Christian history. Christ crucified is the wisdom of God and the power of God. The risen and the living Christ—in Him are all our springs. Great is the mission of commerce, of civilization, of education, of science, and we hail them all; but the missionary of the Cross has the first and the greater mission, to bear abroad the Word that quickens, redeems and saves. And we fall back in perfect faith on the broad commission of the Master, and leave the results to Him. He can find a place for these peoples, and He can care for them. We preach to men because Christ died for men; and wherever a man lives we believe that there is an immortal being for whom He yearns; and if He has made the knowledge of His Gospel depend upon the ministry of man to man, be it ours to justify His ways. He claims the world; be it ours to give the world to Him.

> "Christ for the world we sing:
> The world to Christ we bring,
> With loving zeal."

The progress may seem slow. The light in touching so many points at once may be fitful, like the early sunbeams that tinge the summits apparently to fade away. But the promise of the morning is in its first glimmer, and it will not recede till the full day has come, and faith, soaring above the present, sees the glorious vision in the golden light of the future:

"Men of every tribe and tongue and people and nation made to be unto our God a kingdom and priests, and they reign upon the earth."

"SHE HATH DONE WHAT SHE COULD."

So all our *best* shall be for Christ,
All we most dearly prize,
Shall be upon His altar laid
A willing sacrifice.
So should our souls, to Jesus turned
And living in His light,
Reflect some rays of heavenly love
To make this earth more bright.

Then, as from Mary's precious gift,
The fragrance filled the room,
So may our lives as incense rise,
Of rare and sweet perfume.
And He who knoweth how we long
To serve Him as we should,
Perchance may say of you and me,
"*She hath done what she could.*"

—*Marie.*

Lecture.

THE ELECT LADY, THE MODEL MATRON.*

By M. B. Wharton, D.D., First Baptist Church, Montgomery, Ala.

The elder to the elect lady and her children whom I love in the truth, etc.—II. John i., 13.

The origin of the Elect Lady is involved in as much mystery as that of "the blind bard of Scio's rocky isle." It is said that seven cities contended for the honor of being his birth place, while not one city has put forward any claim for being the birth place of the lady in question, who was destined to a still wider fame. That is a matter of small consequence. Many a noble life is like the mighty river, which flows along in majesty, refreshing and blessing every thing with which it comes in contact, while its origin is hid

> "Deep in those solitary woods
> Where oft the genii of the floods
> Dance round the cradle of their Nile,
> And hail the new born giant's smile."

Not only the origin but the very name and existence of this good woman have given rise to endless discussion. To what person or object was John's second epistle addressed? has been the question of the ages. What nonsense! (may I not be permitted to exclaim?) Is it any wonder that self-styled critics have arisen at this day to prove that no such man as Shakspeare ever lived, or if he lived, was an ignoramus who never wrote the plays ascribed to him? Only a few days ago I looked into a pretentious and costly volume, in which the author undertook to prove that "the greatest master of the human heart who ever swept its chords," was ignorant and uneducated; and that Lord Bacon and not Shakspeare wrote the greatest poems in our language. As I understand it (and the Bible was written by plain men for plain people, and to be understood in the most common-sense way), the elect lady was a good woman living, perhaps, in the vicinity of Ephesus, distinguished for her elevated Christian character, whom John thought worthy of the epistle which he addressed to her. I am glad to have such good authority on my side as Canon Farrar, who says, "I take the letter in its natural sense as having been addressed to a Christian lady and her children. Some of those children the Apostle seems to have met in one of his visits of supervision of the churches of Asia. They may have been on a visit to some of their cousins in a neighboring city." There are several things for which this famous woman was remarkable. First she was called a lady. There are many persons who regard this as an unscriptural term. They do not know that it occurs anywhere

* From advanced manuscript, of a series of lectures (the sixteenth), on "The Famous Women of the New Testament," in press; a companion volume to "Famous Women of the Old Testament," by E. B. Treat, office of The Treasury, 5 Cooper Union, New York, Price $1.50 each.

in the Bible. The word woman has grown into such favor that it is regarded as possessing far more dignity and appropriateness as applied to the gentler sex. The word lady has grown somewhat into disrepute, and yet it is a word of higher grade than woman, and is never used in a bad sense. We hear of a bad woman, but never of a bad lady. The word "lady" occurs four times, and "ladies" twice in the Bible. A striking picture is that recorded in Judges where it is said, "The mother of Sisera looked out at a window and cried through the lattice, Why is his chariot so long in coming? Why tarry the wheels of his chariot? Her wise ladies answered her." And we read of "the ladies of Persia and Media" in Esther; while John in his second epistle emphasizes the word by using it twice. The woman in question was not only a lady, but according to the use of the term in that day, a very noble lady. The term *Kuria* which is the very opposite of lord, implies this. Bengel says, "A title so lofty as *Kuria* was rarely used even to queens." From all which we may suppose she was a very rich woman, for the term lady implies as much according to Shakspeare:

> "Of all these bounds, even from this line to this,
> With shadowy forests and with champaign riched,
> With plenteous rivers and with spreading meads,
> We make thee Lady."

She must have been rich to have extended such a bounteous hospitality. It is a mistaken notion that only poor people were connected with the early churches. There were rich men like Joseph of Arimathea, and rich and noble women like Joanna the wife of Herod's steward, and the elect lady, who ministered to the infant cause of their substance. More than that, it has been said, she was an "elect" lady—elect in the sense of being chosen of God according to His eternal purposes, to the "inheritance that is incorruptible and undefiled and that fadeth not away." While she was the "elect" of God in this general sense, I can but think that there was something special in her case. As John seemed nearest to the Saviour, leaning upon His bosom, so she in childlike faith reposed on "the bosom of her Father and her God." She was also a woman highly honored, honored like Ruth and Esther in having a special book (a small one, it is true, but full of richest truths) bear her name. She was likewise honored in being the convert of John's ministry. If the Corinthians took pleasure in saying, "I am of Paul," and "I am of Apollos," and "I am of Cephus," how delighted she must have been to say, "I am of John, I was led to the Saviour by the beloved disciple." The epistle stands as a tall, white, graceful monument, erected to her memory by John, the inscription being somewhat as follows:

"To the Elect Lady, The Model Matron, Whose children walked in the truth, Who obeyed the commandment of love, Who guarded against false teachers, Whose doors, open to the good, were closed to the enemies of Christ, Whom he hoped to meet again, Who was remembered and revered by all."

This inscription (which may be regarded as an analysis of the epistle) means first, that the elect lady trained well her children. Somewhere in his

journeyings he had met some of these children, and as he saw their pious walk, and heard their godly conversation, he ascribed praise where it rightly belonged—to the mother. "I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father." The command given to children by the Father amid the thunderings and lightnings of Sinai was, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." And when children walk in the truth, walk in love, walk circumspectly, walk worthy of the vocation wherewith they are called, they honor their parents. It is impossible to overestimate a correct Christian walk. When Hon. James L. Orr, Speaker of the House of Representatives of the United States, was spending a summer at the White Sulphur Springs in Virginia, he chanced one day to see Rev. Dr. White, an eminent minister afflicted with lameness, walk across the lawn. Approaching him and extending his hand, "This is Dr. White, I believe," he said, "I knew you by your lameness; you were chaplain at the University of Virginia fifteen years ago, when I was a student there." Dr. White said, "I am sorry my lameness made a greater impression upon you than my preaching." Mr. Orr rejoined. "Dr. White, the very highest compliment that can be paid to a minister of the Gospel is to say that he is known better by his walk than his conversation." This bit of pleasantry illustrates the estimate which the world places upon a godly walk. John rejoiced that the children of the elect lady exhibited this walk, and he knew it was the result of early training. What a pleasure it is now when the bar-room and the ball-room are claiming their votaries by the thousand from the ranks of the young, to find some who will not enter these abodes of the tempter. While preparing this lecture a young lady from a distant city, in company with a young matron entered the "Pastorium" on a visit to my wife. I took my seat with them and for an hour was delightfully entertained. The young lady was about twenty years of age, very beautiful and highly cultivated, with a bright and sparkling mind. She shone a brilliant light in society, and I expected her to discourse of things very foreign to my taste. What was my surprise to find that she was an earnest Christian, "all whose serious thoughts were fixed on Heaven." She told me that she did not dance, as such an indulgence was a foe to piety; that she never played "progressive euchre," or any other game of cards, as it would be setting a bad example; that she permitted the visits of no young man who drank ardent spirits, as she seriously felt that with woman mainly rested the responsibility of putting down this accursed habit; and had resolved never to marry a man who was not a Christian. Incidentally it was made to appear that she was devoted to her church and Sunday school, and found her chief delight in working for her Saviour. My mind at once turned to her absent mother in her far-distant home, and I felt like writing her a letter couched in the very language of John to the elect lady. "I rejoiced when I found thy daughter walking in the truth." While the butterflies of society, destined to be caught "by the poor glittering of a garish flame," may turn their heads contemptuously at such a character as this, she is the woman

concerning whom Solomon says, "her price is above rubies. The heart of her husband will safely trust in her, so that he shall have no need of spoil. She will do him good, and not evil all the days of her life." Many a husband who has been so unfortunate as to marry an untrained girl, has been found to curse the mother who bore her, and prepared her by neglecting proper training, to be the torment of his life; while he has wished for himself a lone residence on some desert isle.

But alas, alas! the very best training sometimes fails of its purpose. The parents have such bad timber to work with, so knotty and cross-grained that they despair of ever doing anything with their wayward offspring. It often happens that the most pious parents have the most wicked children. Ministers' sons in particular, are often said to be the worst. Something must be conceded to the fact that more is expected of them, and a good deal attributed to the doctrine of passive impressions which has been so ably discussed by Archbishop Whately in his "Elements of Rhetoric." The sailor inured to the sea, ceases to regard its dangers; the soldier inured to war, fails to appreciate its perils; and ministers' children, being made familiar with Bibles and prayers and pious advice, cease to regard all and give a loose reign to their carnal appetites and passions. But even in this case training is not without its ultimate results. One of the distinguished Dr. Alexanders had a wild and wayward son, who gave him a great amount of trouble. A friend said to him one day, "Doctor, I know you train your children well, and the Bible says, train up a child in the way he should go, and he will not depart from it. How is it that you have such a wicked son?" "You do not quote the passage correctly," said the venerable man. It reads, "train up a child in the way he should go, and when he is old, he will not depart from it." He said he yet had hopes of his son, and not without reason, for in after years he was converted and became one of the most talented and consecrated ministers of the country. Secondly, John insists in his letter on the commandment of love. He was fond of writing on this theme. The commandment was old and new. Under the old dispensation all was embraced in this requirement, "Thou shalt love the Lord thy God with all thy heart and all thy soul and all thy strength, and thy neighbor as thyself." Under the new, Christ said, "on these two commandments hang all the law and the prophets." And again, "A new commandment give I unto you, that ye love one another." This is a cardinal virtue of Christianity. It was insisted on in early times. "I beseech thee, lady, not as though I wrote a new commandment to thee but that which we had from the beginning, that we love one another." The infidels of the early Christian time thought they could disprove the arguments of the disciples but they staggered at their devotion to each other, saying, "See how these Christians love one another." God be thanked for a religion that can be embraced in one word. A man once asked his friend to take him to the sea, of which he had often heard but which he had never seen. On reaching the shore and gazing out on the waters, the man asked, "Is this all? is this the mighty sea of which I have heard?" His friend replied, "Yes, this is all.

But get upon it, trust your barque to it, and you will find it will take you round the world." So with love. It looks very small, but trust yourself to it; launch your craft on its heaving bosom, and you will find that it will take you through the world and land you on the blissful shore of eternity. In the third place, John warned the elect lady against false teachers. The Roman Catholics have seized upon this passage as authority for all their anathemas, excommunications, and inquisitions.

Regarding the "lady" as the Church, they cared for no stronger foundation on which to construct racks, gibbets and tortures. The false teachers that John alluded to were those referred to by our Saviour when He said: "Beware of false prophets who come among you in sheep's clothing, while inwardly they are ravening wolves." He referred to those who denied that Jesus Christ had come into the world. If justice were done, those who erect the instruments of torture, Haman-like, would be made to expire on them, for John says that he who orders these cruelties "is a deceiver and an antichrist." And we all know who antechrist is. There is every reason why false teachers should be guarded against now as then. Men, under the garb of religious teachers, are constantly coming into communities teaching infidelity, spiritualism, Mormonism, "Christian science," and the like, who should receive no countenance or support from the people of God. Our houses should not be open to such. While those who entertain strangers sometimes entertain angels unawares, it occasionally happens that the reverse takes place—they entertain demons. Churches cannot be too careful as to the character of the ministers they permit to enter the fold. Many time-servers are in the ministry, chosing the livery of Heaven to do the work of the devil in; and as Satan was thrust out of Heaven, they should be banished from the Church and the home.

Protestant parents should take warning from John's advice to the elect lady against the pernicious custom of sending their children to Roman Catholic schools. The more renowned the schools the more kind and winning the teachers, the more surely does superstition find its way into youthful hearts. A motto of Romanism is, "Give us your children until they are eighteen years of age and we care not who takes them afterwards." It is the rarest thing that a girl emerges from a Catholic convent who is not an assured convert or deeply in love with the principles and practices of Romanism. While I would not depreciate anything that is really meritorious in these institutions, the idea that they are the only places where thorough training can be secured, or where wayward girls can be "tamed," is a delusion and a snare. Protestant schools are just as thorough in instruction, quite as efficient in discipline, and, in a spiritual point of view, infinitely superior to these cloistered retreats. We should guard against dishonest teachers, men whose sole aim is to live from the "things of the altar," and to use the ministry as a stepping-stone to worldly success. Ministers should be men, as Cowper says, whose doctrine and whose life show them to be honest in the sacred cause. There is no object more to be despised than a religious libertine,

who stains every Church that he serves with his foul footsteps' pollution, and having injured those whom he should have ennobled and refined, leaves, dishonored and disgraced, for "new pastures green" in some far-distant field. May heaven deliver us from those "ungracious pastors, who, while teaching others the rough and thorny road to Heaven, themselves the primrose path of dalliance tread."

In concluding, John expresses his desire to come to her and speak face to face, that their joy might be full. Nothing could be more full of tenderness than this expression. We must consider John in his old age, perhaps alone on Patmos; while writing to his dear friend at Ephesus, his heart kindles as he thinks of his old home and the friends there. He drops his pen and is lost in silent revery. The familiar houses, gardens, woods, all rise before him. He sees familiar forms moving about the streets, and he hears merry voices that cheered him in the long ago before his banishment to "the lone barren isle," and he hopes before he closes his eyes in death to return thither. So, grasping the pen, he writes: "I trust to come unto you and speak face to face, that our joy might be full." And is not this longing to get back to our childhood's home before we die common to us all? Into distant sections we have strayed, formed new associations, and achieved our successes; but, though old and grey-haired, we long to see the familiar cottage which, in fancy, still stands sheltered by familiar trees. Said Goldsmith of his native village:

> "In all my wanderings round this world of care,
> In all my griefs, and God has given my share,—
> I still had hopes, my latest hours to crown,
> Amidst these humble bowers to lay me down;
> To husband out life's taper at the close,
> And keep the flame from wasting by repose;
> I still had hopes—for pride attends us still—
> Amidst the swains to show my book-learned skill;
> Around my fire an evening group to draw,
> And tell of all I felt and all I saw,
> And, as a hare when hounds and horns pursue,
> Pants to the place from whence at first she flew,
> I still had hopes, my long vexations past,
> Here to return—and die at home at last."

But John, like Goldsmith and thousands of others who have cherished this sentiment, never saw, so far as we are advised, his dear home anymore; but he has long since greeted the "elect lady" in that house "not made with hands, eternal in the heavens." There they see face to face and their joy is full.

With this lecture I close my series on the "Famous Women of the Bible." In bidding adieu to the saintly characters I have attempted to describe, I have a feeling of sadness like that which steals over one who is parting with dear friends, in whose society he has been delighted and ennobled. A study of their lives has increased my admiration for them and the Book

in which they shine as bright illustrations of all that is noble in woman. Each one "looks like a queen in a book" to me this night. My humble contribution to the literature of the subject I leave for the instruction and entertainment of those who now live or shall come after me, rejoicing in the thought that when my summons shall come to join these good women, who by many centuries have preceded me to the spirit world, I shall by this labor be better prepared to enjoy their personal acquaintance.

As to certain characters I have sketched and over whom I would at this moment throw the veil of charity—Delilah, the destroyer; the Witch of Endor, the sorceress; Jezebel, the murderess; Mariamne, the woman of the world; Herodias, the revengeful pagan; and Sapphira, the false witness—they, in all probability, will not be there; but if in their expiring moments they lifted their hearts to God and implored forgiveness, they, too, may be among the saved.

But O! who can tell the rapture that shall thrill my soul as in a fairer paradise than that on the banks of the Euphrates I gaze upon the glorified form of Eve, the first woman that ever cast her smile over the cheerless path of man; of Sarah, "the mother of the faithful," the central jewel in Abraham's glorified bosom; of Rebekah, crowned with celestial beauty; of Rachel, no longer weeping over her children but rejoicing in their eternal salvation; of Miriam, striking an angelic timbrel; of Ruth, her arms full of golden sheaves; of Deborah, standing under the celestial palm-tree; of Jephthah's daughter, enshrined in glory; of Hannah, bowing before the eternal throne; of Abigail, in queenly robes; the Queen of Sheba, with her golden crown; of the woman of Shunem extending the hospitalities of her heavenly mansion; of Esther, bending before the golden rod of the Almighty King; of Elizabeth and Mary, blessed above women, engaged in sweet and holy converse; of Anna, enjoying the long-looked for consolation of Israel; of Joanna, a ministering spirit; of the woman of Canaan, happy in the unending possession of her daughter; of the woman of Samaria, standing by the fountain of the water of life; of Jairus' daughter, radiant with eternal youth; of Mary of Bethany, scattering the perfumes of heaven; of Mary Magdalene, clothed and in her right mind; of Dorcas, surrounded by those once poor, but now rich; of Lydia, clothed in heaven's purple; and the "elect lady," standing in the midst of her children; while in the centre of this ever-expanding circle, composed of all that have been saved by Him, stands the cynosure of all eyes, the observed of all observers, the Son of God! as breaks from myriad voices of hovering angels the anthem, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing"; while saints redeemed shall join in a song which angels cannot sing, "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God, and His Father, to Him be glory and dominion forever and ever. Amen."

CHILDREN'S SERVICE

INDUSTRIOUS CHILDREN.

By Rev. W. H. Whitbread (Congregationalist), Sheerness, England.

Be doing.—I. Chronicles xxii., 16.

David spoke these words to his son Solomon. It was his great wish to build a house for God. He dwelt in such a beautiful house himself, and did not like for God's house to be worse than his own. But God had other thoughts about it, God's thoughts are not always as ours. He told him why He did not wish him to build it; He told him whom He did wish to build it; his son Solomon. David did not sit down, as some do, and say, "Because God will not let me do what I want I will not do anything at all." He collected together all the materials he could, and a little while before he died gave them over to Solomon, saying, "Arise, and be doing, and the Lord be with thee." And from these words I have selected two, "Be Doing," as the subject of a little talk to-day. There are only seven letters in the two words, and I want to break up what I have to say to you into seven little pieces to help you to remember them.

Begin early. A little text says, "If any man will not work, neither shall he eat." "Ah," but you say, "that refers to men." But what is a boy but a little man, a girl but a little woman? I have read about the Parthians that they never gave their children any meat in the morning before they saw the sweat on their faces, telling of labor. They knew well enough that there was no getting through the world without work, and that the industrious child would be most likely to grow up to be the industrious man, and the idle child the idle man.

And I want you to begin early to do something for Jesus. Jeremiah vii., 18, gives us quite a picture of what people do for their idols: the fathers are kindling a fire, the women kneading the dough to make cakes to the queen of heaven, and the children, are they idle? The wood to kindle the fire has been gathered by the children. Jesus said, "Suffer the little children to come unto Me," and I am sure He did not mean them to come to be idle. Employment for children in the idols' service, and none in Jesus's service, that would be strange indeed. You are all fond of singing, and one of our hymns is "Singing for Jesus." Two very rich men, one of whom did not believe in God, heard, as they were leaving an eating-house in a large town, a little child singing very sweetly, "There is a happy land, far, far away." When she had done, one of them said to her, "You don't suppose there is a happy land, do you?" "*I know* there is," gently replied the little maiden,

"and I am going to sing there. My mother said so. She used to sing to me till she was taken ill; then she said she wasn't going to sing any more on earth, but in Heaven." God blessed those words, and the unbelieving man was led to seek that happy land. This, singing for Jesus is one of many answers I might give to the question I fancy you to ask, "What can I do for Jesus?"

Every day do something. Jesus taught us to pray, "Give us this day our daily bread," and I want you to make up your mind that you will never eat the bread of idleness, on any one day. Happiness and idleness are never found together. The little girl who wanted a day with nothing to do and had her wish gratified, was so glad when it was over, she had been so miserable. The Emperor Titus, at the close of a day on which he had neither gained knowledge nor conferred a benefit, was accustomed to say, "I have lost a day." And ways of conferring benefit are not far to seek; they are to be found at home, in helpful, kind acts for mother and father and those we love. Remember the saying, "Never put off till to-morrow what can be done to-day," and do not read it as I fear some do, "Never do to-day what can be put off till to-morrow."

Do it heartily. That is, with all your heart. What a deal there is about "all your heart" in the Bible. Repeat these texts after me: "Love the Lord your God with all your heart"; "Serve Him with all your heart"; "I will praise Thee with my whole heart"; "Trust in the Lord with all thine heart"; "Whatsoever ye do, do it heartily." I want you to remember that heartily does not mean murmuring whilst at work. Repeat another text: "Do all things without murmurings." You all know what "play heartily" means. I want your lives to be all of a piece, hearty play and hearty work. Let me give you another Bible precept, "Doing the will of God from the heart," and by its side a Bible example. Good Hezekiah, King of Judah, "In every work that he began in the service of the house of God . . . he did it with all his heart, and prospered" (II. Chron. xxxi., 21).

Overcoming difficulties. Difficulties—I think some of you like a two syllable word better, a word commencing with a letter living next door to D, *easy*. But it would never do for us to have everything easy even in childhood. Little Hill Difficulties in the way of hard sums and hard lessons, will prepare us for the greater Hill Difficulties we shall have to climb when we grow up to be men and women. Think of the late Postmaster-General, Henry Fawcett. He worked so hard in the way of Post Office Savings Banks and the Parcels Post. He was a great teacher in the Cambridge University, he did good work in the House of Commons, seemed always to be doing, and yet every step was up a Hill Difficulty, such a hill as few would care to climb. Shall I tell you its name? When only twenty-five years of age, by an accident he lost his sight, and yet for twenty-eight years after he kept on up, up, up the Hill Difficulty called *blindness* till the home call came, and he entered, we hope, the land where there are no blind eyes—Heaven.

Imitate Jesus. We sometimes sing, "I want to be like Jesus, engaged in doing good," but we must not rest with singing. Remember He left us an example that we should follow His steps, an example of activity, at twelve years old saying (repeat after me), "Wist ye not that I must be about My Father's business?" When He grew up to be a man "He went about doing good." Once they said to Him, thinking He was hungry, "Master, eat." Repeat His answer after me. "My meat is to do the will of Him that sent Me, and to finish His work," and when they nailed those kind hands that did such good to the cross, He said, "It is finished." That leads me to say,

Never give up. Whatever is worth beginning is worth finishing. There may be a long time between the beginning and finishing; Solomon's Temple was not built in a day, but every row of stones brought it nearer to completion. A poor woman had a supply of coal laid at her door by a kind neighbor. A very little girl came out with a small fire shovel, and began to take up a shovelful at a time, and carry it to a sort of bin in a cellar. A gentleman passing, said, "Do you expect to get all that coal in with that little shovel?" Modestly, she replied, "Yes, sir, if I work long enough." It is not enough to begin the race, you must reach the goal if you would have the prize. "Be thou faithful unto death, and I will give thee a crown of life." It may sometimes be hard work to continue. But let this encourage you—

God will help you. Yes, dear young people, you and I may take all the difficulties in our life-work to God, and He will help us to overcome them. Only we must never boast of what we can do, for without Him we can do nothing. A good man once sought to impress the lesson thus: The pen might say, "I wrote Milton's 'Paradise Lost.'" But the pen could not have made a dot to an "i" if Milton's hand had not moved it. The axe might say, "I felled the forest tree," but it could not have taken off a branch without the strong hand that wielded it. But never fear undertaking anything in the path of duty, remembering Paul's words—(repeat)—"I can do all things through Christ which strengtheneth me."

Now let us try to recall the seven things about our text. B? Begin early. E? Every day do something. D? Do it heartily. O? Overcoming difficulties. I? Imitate Jesus. N? Never give up. G? God will help you. And the seven first letters put together form our text, "Be doing."

Think—

> "Oh, what has Jesus done for me?
> He pitied me, my Saviour;
> My sins were great, His love was free,
> He died for me, my Saviour."

Give yourselves now to Him; begin early to serve Him; never give up serving Him; try every day to do little deeds of kindness to others for His sake, and one day He will say, "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me." Amen.

LIVING ISSUES DISCUSSED BY COLLEGE PRESIDENTS.

DOES THE CHRISTIAN MINISTRY MEET THE EDUCATIONAL REQUIREMENTS OF THE AGE?*

By President E. Benj. Andrews, D.D., LL.D., Brown University, Providence, R. I.

The average education of ministers is probably better than that of lawyers, physicians, or journalists. A larger proportion of ministers than of the others begin with liberal training, and ministers' occupation keeps them more familiar than the majority of other professional men with general and elevated thought. It is, in fact, one of the chief attractions of the ministry as a profession, that it summons, urges, almost forces its devotees to read noble and broadening books. The Bible is by itself at once a literature and a history. To study it thoroughly is to educate one's self in these branches as well as in a vast number besides. Other of the great practical callings may drill and discipline the mind: none of them can feed or enrich the mind as does faithful ministerial work. There is no other profession where you find so large an array of men well informed upon intellectual questions at large. Lawyers have more knowledge of a strictly practical kind; physicians more that is related to science; but neither class equals ministers in all-round, high mental equipment. Nor can any other set of men whatever vie with ministers as felicitous and effective public speakers.

For all this, one must admit that the educational outfit of the average minister is very inadequate to the demands of these times. This is true not only of ministers as a class, but also of such as have enjoyed the advantages of college and seminary life. The fault lies partly in the men who study for the ministry, partly in the methods employed in educating them.

The ministry loses much intellectual power in that many able young men now take up law, medicine, or journalism who would enter the ministry but for the present prevalence of more or less reasonable doubts touching matters of faith. Every one conversant with students in college has known many who have been turned from the path by this consideration. Not always, to be sure, but often, if not usually, they are youths of special mark and promise. Determined to think freely and to act as they believe, they fear to begin the study of theology lest this, and the sacred work to which it naturally leads, shall require them, if they will succeed, to stifle certain convictions. They commonly magnify the danger, but the danger has not always been imaginary. It were fatal, of course, to fill our pulpits with convictionless men. Conservatism the most senseless and extreme is not now doing the Church more harm than the influence of a few callow preachers who regard no truth as settled, and seek each Sunday to edify the people of God with the doubts

* The first of a series of articles by Presidents of Colleges written expressly for The Treasury and published in successive numbers of the magazine.

that their giddy brains have suggested during the week. Still, the quality of our ministry suffers from a too rigid exaction, at ordination, of assent to dogmas. An evangelical spirit and purpose should excuse much theological misconception, for, mark it well, the main aim of the Gospel is not correct doctrine but holy living.

Fortunately, no small number of excellent young men study for the ministry after all; but, owing in part to the matter which is taught them and in part to the methods whereby this is done, their education is far less valuable than it ought to be. Hardly one of our theological institutions is well endowed. The courses offered in them are few. Pupils are forced mostly to pursue the same lines of study, whether they prefer them or not. Certain parts of the theological curriculum, as Homiletics and the outlines of Dogmatics, are indeed, needful for all students. These should be insisted on. But the theological curriculum would with the best results admit the elective principle far more broadly than has yet been anywhere done—more broadly than were proper in schools of law or of medicine. The ideally organized theological seminary would present, in each great branch, one very general course of instruction, and a large number of special courses. None of the special courses would be required, and only the indispensable ones among the general. Though immensely desirable, it is still not absolutely indispensable to success in the ministry that a candidate should be able to read Greek or Hebrew, or that he should have spent a solid year upon Systematic Divinity. Let some spend their time mainly in general Church history, others in the history of doctrine, others in Biblical history, others in Biblical introduction, and so on. Personal preference in study would thus be gratified, with the consequence that new zeal and a vastly larger fruitage of attainments would attend the pursuit of theology.

Such a reformation would offer to students who desired it—as the best would certainly do—time and place for a much more ample canvass than is at present possible of several disciplines now much neglected, which I conceive to be indescribably important in a minister's outfit. Logic is one of these. How few preachers, even when they do their best, work out a truly methodical sermon! How few habitually grasp the exact meaning of words! How few recognize with any clearness the difference between a valid inference and a fallacy! How few argue logically or fairly, or appreciate the multitudinous and subtle sources of mental error! Every thoughtful churchgoer knows that sermons very often fail of effect solely because the matter in them is not properly marshalled. Sometimes intrinsically heterogeneous materials are piled together, each piece proper and rich enough in itself, but powerless in such an *ensemble*. More often what is offered is susceptible of unitary treatment, but the artist has placed cart before horse. I once listened to a sermon which might have been a thunderbolt had the preacher done a little work of definition at the outset. As it was, his thought went "flying all abroad," since no hearer could possibly divine what any of his main concep-

tions meant. Unity may be present but no progress mark the thought —another grievous fault. Many sermons are very interesting on other accounts, though extremely illogical. Let no preacher whose work is of this character flatter himself that the study of method in speech is of no account for him. By it he might double or treble the effect of his utterances.

A worse defect—leaving, now, the form of thought and coming to its matter—lies in the fact that even our ablest ministers have so little knowledge of Practical Ethics. Every reflecting man must feel how painfully society at present needs ethical instruction. Much of the conduct which shocks us in our fellow-men is due to nothing else but ignorance of what is right. Many people are keenly aware of their lack in this regard, and would rejoice to be enlightened. Whence is the light to come unless from our religious teachers? The Church is the only institution recognized as charged with the important duty of training human beings in morals, and ministers are its spokesmen. So far as the writer is aware, schools for ministerial education in America, one or two alone excepted, have no appliances worthy the name for teaching concrete ethics. Students are at best put off with a few more or less edifying lessons upon the family, society, the state, and the more obvious duties arising from these. If any of the difficult moral problems of modern society are broached, none of them are fathomed. Marriage and Divorce, for instance, Prison Legislation, Copyright and Bankrupt Laws, Hours of Labor for Women and Children, Socialism and Communism, the Land Question, Taxation, Honest Money, Stock Gambling, Strikes, the Care of the Poor, the Aged and the Insane, Monopoly, Our Indian Policy—these and many more are essentially ethical problems, of pressing and vital importance; but scarcely a school of sacred learning deems them worthy of more than the most superficial treatment at its hands. No doubt many of these subjects are too delicate to be formally handled from the pulpit, yet who will deny that ministers should know about them? Clergymen are incessantly consulted in a private way respecting such matters, and this would occur far oftener if people found it of avail. The mere opinion of an intelligent and honest man upon any important topic carries great weight, and will become known throughout his community whether publicly proclaimed or not. At present, alas, ministers too often have no opinions touching most questions of this sort, and the few who espouse one side or the other of any of them commonly do it with so little information as neither to carry conviction nor to win respect. These problems are deep and intricate. They need long, careful and unprejudiced exposition. The preacher who enters upon his work without training in them can hardly expect to master the ground by subsequent effort. The study ought to be carried on under competent teachers before ordination.

Adequate ethical instruction for intending clergymen would also include a course in casuistry, covering those numerous difficult cases of conscience which arise in ordinary conduct. Many of these might be treated directly in sermons, giving offence to none, light and relief to many. What pastor has not found good people distressed over queries like the following: Whether a

Christian has a right to be rich; whether the spirit of Christ fully possessing one would not lead him to share his all with the first beggar he met; whether intentional deception is in any case justifiable; whether a debtor whom bankrupt law has absolved from payment ought still to pay if ever able; whether it is right to take an oath, and many more.

Most Christians, like most other people, conceive wealth, whether in any one community or in the world, as a given, fixed sum, so that if one man gains another must necessarily lose. It is, of course, entirely an error, yet I once heard this precise doctrine from a very able preacher in King's Chapel, Boston. It is, he said, the property only of immaterial goods to grow by use; in material wealth your gain means my loss, and *vice versa.*

How rarely preachers discriminate as they should between vice and virtue or between vice and vice. We are perhaps duly careful not to call evil good, but do we not continually denounce certain forms of good as evil? Things merely reprehensible are continually classed with those to which blackest guilt attaches, no distinction or gradation in evil quality being attempted. I have heard of a church which excluded a young lady from its membership for dancing, but retained in good standing a deacon who had been guilty of murder.

It is a complaint as just as it is common that ministers have so little of that education which comes from close and rough contact with men. They do not know enough of human nature. This is the more a pity from the fact that means of instruction in this kind are so ready to hand. Men are all about us: the poor, the rich, high and low, good and bad, believers and unbelievers, fortunate and unfortunate, optimists and pessimists. The great laboratory of anthropology is open. Whosoever will may enter and pursue the study according to the most approved demonstrative methods. Some culture in this way the minister may, to be sure, if he will, obtain after he has begun his life-work. But it is then much harder. He is now "the minister," and men will not behave normally before him. He sees for the most part only the good side of good people and the evil side of bad people. An earlier schooling in actual life would enable him to allow for these artificial appearances in both directions, so giving to his preaching and to his entire influence a healthier tone.

Probably few preachers, when, in their sermons, they refer to the affairs of Wall Street, have any idea how their hearers who are familiar with that region inwardly smile. Many pastors, of congregations not the wealthiest, habitually, next Sunday after returning from vacation, preach upon vacation experiences. I never hear such a sermon without pain, having had occasion to be sure that they are always a source of pain to the large class of hearers who, alas! are forbidden to know from personal experience what a holiday or an outing means. Sermons of this order serve but to remind the poor how poor they are. This ministerial habit is an illustrative fact. My observation is to the effect that the proportion of clergymen who have much more than a theoretical sympathy with the very poor is small; fewer still have the slightest

notion of the peculiar trials which beset the rich, but this imperfection is from the nature of the case more excusable.

Longer tuition in the school of real life would enable ministers to sympathize, as too many of them do not now, with the terrible moral struggles and questionings which are peculiar to this age. We need to know what our parishioners are thinking about, what it is that tries them, what phases of their life are most fruitful of temptation, and, looking out over society at large, precisely where given evils have their root. The common diagnosis of intemperance, for instance, is extremely shallow. Men drink, it is said, because of a liquor habit. Yes; but whence this habit? The habit itself is an effect and not a cause only. The ultimate causes of intemperance need to be investigated. They are mainly two, unbelief and poverty. To a good extent the unbelief may be further traced to the poverty, and this to vicious social and economic arrangements.

Who can doubt that a deeper grasp by our ministers upon these great affairs of humanity's actual life would give added power to their preaching? People are wont, if religious teachers are obviously in error or ill-advised regarding important secular matters, to infer their exceeding fallibility in relation to those of a spiritual nature. We cannot prevent this. But most of the social interests so much discussed nowadays are not wholly or mainly secular. They have their moral and religious aspects, which in many of them are very pronounced. So long as the clergy ignore these mighty interests, dawdle with them, treat them as having no relation to the Church's mission and duty, as topics to be studied by eccentric, leisurely, or worldly-minded clergymen alone, so long shall we wait in vain to see the effect of preaching what it once was, what it ought to be to-day.

SANCTIFICATION BY THE TRUTH.—The design of Christianity is to save and make us holy. I lay this injunction solemnly upon your heart: Do you want to be holy? Do you pray that you may be made holy, as your Saviour is praying for you? And will you not in the depths of your honest soul, determine to be holy? It is an earnest moment. It is a solemn moment; and I want those truths to grip your hearts to-day. Will you resolve, in the sight of God and in reliance upon His grace that you will become holy? You have a right to make that resolve, in reliance upon His grace. It is your privilege. Now is a solemn hour, and I dare to say that when the faces you love best become dim to your eye, you will remember how a preacher, here, this moment, brought this home to your hearts. Oh! that you may be able to determine, with reliance upon God's grace, that you will become holy—that when you die, you may have "the everlasting consolation and the good hope."

"Sanctify them," the Saviour says, "through Thy truth; Thy word is truth." See the idea. It is only truth that sanctifies. It was a lie told in Paradise that brought death into the world; and it is only truth, believed and loved and lived that makes people holy. Blessed be God that it is not indispensable that we must have all the truth. It is only truth which nullifies error and by which we may be sanctified.

Friends, let us read God's Word with the prayer that it may make us better.—*John A. Broadus, D.D.*

A NEW EVANGELICAL MONTHLY.

The Treasury
PASTOR & PEOPLE

Conducted by a corps of eminent Clergymen.

J. SANDERSON, D.D., MANAGING EDITOR.

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"Your Own Best Ways."—These are the ways, we think, every pastor and Christian worker should cultivate. Every one cannot do good work in precisely the same way. God has not given them the gifts to do it. All cannot do as some do. They would fail in some line of work if they attempted it, and probably injure their work on the lines for which they are specially qualified. Each one, therefore, should find out his own talents, cultivate them, use them in the ways of working for God in which he can do work most effectively, and learn to bear patiently the complainings of those who keep harping on the string that he does not do as some others do. These complainers are really finding fault with God, who has not given the worker the requisite talent, and therefore does not require from him the work.

ANNOUNCEMENT.

According to announcements in preceding numbers of "The Treasury," a series of articles on the Great Questions of the Day written expressly for this magazine by twelve College Presidents, will be published in its successive monthly issues. The first of these articles by President Andrews of Brown University on "Does the Christian Ministry Meet the Educational Requirements of the Age?" is published in this number.

The Limits of Amusements.—No one who understands in even a very limited measure the requirements of the human mind and body, but will promptly concede the necessity for relaxation and recreation of various kinds. The strain of pressing duties must be taken off at times or both body and mind will be injured. The buoyancy of youth must occasionally have full play to be in accord with the design of the Creator. But the tendency in the present day is to run to excess in many things that are good and lawful in themselves. The restraint that reason would impose is disregarded, the flood gate is opened, and a deluge of frolic is the consequence, sweeping before it reason, prudence, economy, health, and sometimes life. That which in itself would have been health-giving and productive of much good to mind, body, and morals, is made the means of much evil. Paul's admonition, "Let your moderation be known unto all men," has a very general application, which should have a restraining influence on any and everything to which both young and old are in danger of becoming enslaved by an excessive pursuit.

Organize Early. — Work for the new year should be planned promptly, and every necessary organization formed, so that aggressive church work may be pursued without delay and with full vigor from the start.

To each new subscriber to The Treasury we will, on the receipt of six cents to cover cost of tube and mailing, send a copy of "*The Angelus*"; or, The Vesper Hour by Millet, a beautiful home picture and art treasure for framing. The original painting was recently bought in Paris for $110,600. See Advertising Pages.

Glum Religion.—The religion of Jesus has in it no elements to render its possessor morose, sullen, unattractive, glum. It is essentially cheery, pleasant, joyous. It removes all that terrifies and darkens, and substitutes whatever tends to lighten, beautify, sweeten and make the heart leap for joy. The curse of sin is removed because it has been borne by Christ, the wrath of God towards the sinner has been quenched in the blood that cleanses from all sin, the sin that separated the soul from God has been removed, the peace of God that passeth all understanding keeps the mind and heart, the spirit of love takes possession of the whole man, "the mountains and the hills break forth before him into singing and all the trees of the field clap their hands." "There is now no condemnation to him," "Christ dwells in his heart by faith," "is formed in him the hope of glory," and "all things are his because he is Christ's"; he has the promise of God for every thing that he needs on earth, safe conduct through the vale of death, and an eternal home with God and all blessed ones beyond. What a falsifier of the Saviour, what a caricaturist of his Master, what a stumbling block to others in the way to Heaven, and what an offence to "the little ones" in Christ's fold is the professor who has nothing to exhibit but a glum religion.

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REV. LEWELLYN PRATT, D.D., Pastor.

NOTED PREACHERS

The Rev. Lewellyn Pratt, D.D.

In this number we insert the sermon delivered before the meeting of the American Board of Commissioners of Foreign Missions, recently held in this city.

The preacher, the Rev. Lewellyn Pratt, D.D., was ordained to the ministry by the Philadelphia Presbytery in 1864. For several years he was professor in the National Deaf-Mute College of Washington, D.C., and in Knox College, Galesburg, Ill., preaching more or less while serving as professor; for some time at the New York Avenue Presbyterian Church of Washington, and for two years at the Second Presbyterian Church of Galesburg.

In 1870 the Congregational Church of North Adams called him to its pastorate, where he labored with marked success, until Williams College, his *alma mater*, invited him to the professorship of rhetoric. Thence, in 1880, he was called to the chair of practical theology in the Hartford Theological Seminary, where he remained until the spring of 1888, resigning to accept the pastorate of the Broadway Congregational Church of Norwich, Conn., where he continues to labor with great acceptance.

This brief outline but intimates the life of a man, alike successful as educator and preacher.

The secret of his success lies not in the predominance of one talent, at the sacrifice of many others, but rather in a rare and happy combination of gifts. A commanding presence, genial disposition, thoroughness and tact, yet withal a becoming modesty, unite to form in him a well-rounded man. As an educator, his broad and accurate knowledge led the students to have confidence in him, while his genial bearing gave them confidence in themselves. If possible, he was even more to the students outside than within the class-room a friend and counsellor to whom they naturally came with their troubles. Not unnaturally many of these former pupils continue to turn to him for counsel, while the institutions with which he has been connected have shown their appreciation of his talents—Williams College, by conferring upon him the degree of D.D. in 1877, and later by electing him a trustee; and Hartford Theological Seminary, by electing him to the same office. The latter of these he continues to fill. As a preacher, he masters his subject, covers thoroughly all the ground, gets at and gives the kernel. The analysis is correct, delivery easy and forceful, the voice clear and resonant, and the manner full of earnestness.

Usually a reader of sermons, he is master of, rather than slave to, the manuscript —always so familiar therewith as to be able to look his audience in the face. Said an extemporaneous speaker after listening to him, "If I could so use a manuscript I should always take one into the pulpit."

His manly manner attracts other men—and young people—as manifested by his large men's Bible-class and young people's meetings.

Not inappropriately he might still carry the title of "Professor of Practical Theology," for in all departments of Church work he is eminently practical, not only finding time to attend to the many duties of his own church and various calls for occasional sermons and addresses, but also co-operates, or rather leads, in many movements of reform, being identified with the charities and reforms of his own city and State, rendering valuable service by his wisdom and tact, and exercising in them all a thorough catholicity of spirit.

The church over which he is pastor, through its commanding influence, contributes to his strength; it being not only the largest Protestant church of Norwich, but in a sense the representative church of that half of Connecticut lying east of the river.

Wisdom in Christian Service.

By John Hall, D.D., LL.D. (Presbyterian), N. Y.

For your obedience is come abroad unto all men. . . . But yet I would have you wise unto that which is good, and simple concerning evil. —Romans xvi., 19.

This is from the letter to the Romans, the one written by St. Paul. Some of the residents of Rome were Hebrews by birth, and some were Gentiles. It were impossible to believe other than that the Apostle considered his advice would have a very wide reach. There were several forms of religion among the Romans thus addressed. There was the religion of the family, which consisted of prayers and offerings known as the Lares and Penates, of which there is more or less exemplification in the present day, when we indicate a tendency of emulation by putting ornaments round about our hearths. Then there was the worship of state, which was occasional, and was administered by priests. In the early days of the Roman republic, the worshippers were earnest without being sensuous and excited. Everything changed when Rome became mistress of the world. The worship then introduced was sensuous in the extreme. Yet the scholarly and educated men of Rome were in the habit of decrying the worship and showing up the deities. The worship thus censured died out, as a consequence. The result was that when Augustus ascended the throne all religion had fallen into neglect and decay. He remodelled no less than eighty-two temples. It was to the Christians of Rome, under these circumstances, that Paul's epistle was written. What a grand thing for Rome it would have been had she built herself upon this epistle. Alas! she failed to do so. With the growth of papacy she fell into decay, and when the pope left Rome to go to Avignon nothing but desolation was widespread and robbers lurked in every ruin. Some time after the glory of the city was revived by these letters of Paul. We can well understand, under the circumstances, the breadth of the argument of these epistles, dealing as they do with Gentile and Jew, the practical duties of one toward another, and formulated in the spirit of a wish that the community to whom they were directed might secure the blessing which they indicated would be the result of a fixed and definite course. It will be noticed that the Apostle expresses himself in commendation of the obedience characteristic of the Roman Christians. A city like Rome, and like New York, too, for the matter of that, has a great effect on the surrounding region. It is talked about and imitated to a very considerable extent, and the example it sets is extensively followed. Therefore it exercises a great effect for good or evil. The obedience spoken of was docility. Many of the Gentiles were tired out with the effete worship among them. Paul was glad they had this teachable spirit among them. Yet there was some danger that this docility might be abused. False teachers had already sprung up, and the people must take care not to imbibe false notions and fallacious theories which would convert them into sodden slaves of their own bodies. Just because we have docility we need to be careful, and as St. Paul said, wise touching the things that were good, and simple touching the things that were bad, and evil, as the Saviour expressed it "harmless as the dove, wise as the serpent." To us of to-day, how does this advice apply? In the first place, among the things about which we are to endeavor to be wise are the common and ordinary industries of our lives. We should be wise in relation thereto, that we may provide things honest in the sight of all men. How often it is that industrious men having acquired a vast fortune, put it in the hands of their children, and the fortune is then squandered and wasted. It is the duty of Christian people to be wise in this respect. No organization can hold up the weak and worthless and succeed in keeping down the capable and

competent, or limit the work of those who should work in a particular line. What would be said of ministers of the Gospel if they should prevent men entering the ministry and create a monopoly of those already in it, or what would be said of the lawyers or physicians who did likewise? The Christian man ought to be able to say: "I mean to do rightly, and be avowedly frank and honest, and as to anything that is base I will have naught to do."

Those are methods in which the Christian must be wise. If we are to be Christians we must be wise as to the good of capital and labor, and ignorant as to the evil. The same thing is true as to intellectual good. People are growing tired of hearing the intellectual activity of the age in which we lived extolled. There are theories of science, philosophy, life, and religion thrust upon our notice, and we are to endeavor to be wise. If a man says, "Let us eat and drink, for to-morrow we die," we must weigh the arguments on which the proposition rests and assign reasons why we reject it as impracticable, and we must apply to it the words of the Book: "Wise as to the good, and ignorant as to that which is evil."

Parents would not let their children go among others who were affected with small-pox. They would be afraid of contagion. What a great benefit it would be if people considered moral contagion as they did physical contamination. Yet parents make no conditions as to the literature, nor limitations as to its quality, which the children of to-day digest. They are astonished when they discover that their children are contaminated. Some persons will ask: "But how are our young people to know evil? Is it necessary to send them into the dives of New York and the saloons to see the mischief of immorality?" Everybody knows it is not, and we must apply the principle to be wise touching the things that are good and simple as to that which is evil. The same thing applies to citizenship. The state is the sum of the citizens, and if the state is corrupt the indications are, the citizens are more or less corrupt also. Why is the name of politician synonymous of fraud, soddenness, total lack of principle? Is it not that citizens have not done their duty? Why should we leave it in the power of the representatives of Old World ways to say to us that we have come under the influences of corruption, ruffianism, logrolling, bribery, and deceit? We should have nothing to do with them. That is the honest application of the text. As the individual is educated, so the individual will be. Some say the state or nation has nothing to do with religion or religious education. That must be modified to some extent. The nation has days set apart for religious observance and chaplains for the army and the navy. The nation does recognize the religion of Christ. We should be wise touching that which was good of those dependent on us. So in religion we must be wise. We are in religion for cause, for we believe that the fellowship of the saints is maintained, and we have a practical belief in the Holy Ghost, the holy Catholic Church, and the communion of saints. We stand by Jesus Christ not merely as lifting up men by enlightening them, but He is our Saviour because He stood for us and shed His blood for us, that His righteousness might save us. As to the church to which we belong, we ought to be wise in relation to it. It has its ministerial brethren in Christ, on a level with the Bishop of souls and the one Shepherd of all. We have an inspired rule of faith in the Presbyterian Church, Divine truth and an outline of the Christian organization in the New Testament, along which we can move as American citizens. The Presbyterianism of the New Testament and the democratic republicanism of the United States are in harmony. Be wise, also, concerning that which is good in personal religion. Why does man look to Jesus Christ? Because he needs such a Saviour as He is, and anything less is not needed by mortal souls. When sinners look to Him, then shall they be saved with protection in the hour of death, with a salvation that is complete and eternal. Why does man profess the Lord?

Because the Lord Jesus Christ bids and charges and tells him to do it. He said: "Do this in remembrance of Me." Why does the true Christian keep away from things common, popular, and fashionable? Because the Saviour said: "Be not conformed to this world." And why does he give of his money? Because Jesus enjoined it: "Ye are not your own. Ye are bought by a price." Why has he a hope of life to come? Because he cleaves to One who is able to save to the uttermost of time and eternity: therefore he puts himself in His hands because he loves Him and wishes to do His will. Is that the conviction of those who hear me? Is He all to them? They will be wise to keep away from His enemies. They are invited to come to Christ, to lean on Him, to obey the never-failing Comforter, Companion, Helper, and Friend, who will stick closer than a brother, for death will part man and his brother, but death only brings man closer to Him. When we have this love we will have nothing to do with evil friends, pursuits, and enjoyments. We want to be simple and innocent. The devil has his lobby, his party machinery, and his canvassers. We want nothing to do with these. We want to be wise as to the good and ignorant as to the evil

Form and Power.

REV. C. H. SPURGEON.

Having the form of godliness, but denying the power, etc.—II. TIM. iii., v.

What is the form of godliness? Attention to the ordinances of religion, which, if scriptural, are few and simple, but these of themselves will not save. Attendance with the assemblies of God's people, joining in prayer and praise, uniting in church fellowship and working together for sacred purposes. Others go further—they freely speak of the things of God, defend scriptural doctrines, plead for its precepts. All this may be included in mere form; and more—such persons may be intensely active in church work; may be earnest preachers or diligent officers in the church and yet be only as a sounding brass and tinkling cymbal. Some come by the form of godliness in an hereditary way. It is natural to take up with the profession of parents, but grace does not run in the blood, or Ishmael would have been a good son of Abraham, and Esau of Isaac, and Absalom of David. Others accept the form of godliness by the force of authority and power of those who were on the Lord's side, others have been the creatures of their surroundings, have been influenced by example—others still assume the form from a natural religious disposition. But these are denying the power! What is that power?

God Himself is the power of godliness —godliness brings a man to God and binds him to Him. It makes a man like God, love Him, commune with Him, gives him a partnership with God and prepares him to dwell with God for ever. Those who have the form without the power, have only a show of godliness—a sham—a pantomime. There is no value in a dead form—Imitation jewels may be pretty and brilliant, but they are worth nothing to the jeweller; a form of godliness without a holy heart is of no value to God. A swan was not allowed to be offered on the altar of God for though its feathers are white its skin is black. There is no use in mere morality. It is like going into battle with a paste-board helmet, warming yourself before a painted fire or dining off a painted feast. There is no comfort in it. There is nothing in it to warm the heart, raise the spirits, or strengthen the mind against the day of sickness or in the hour of death. The godliness which is worth having, is a joy to a man, his choice, his treasure, his all. A form without power is like the fig-tree on which there was nothing but leaves. Remember what Christ said of it and be warned.

The Believer's Refuge in the Day of Trouble.

BY REV. EDMUND BELFOUR (LUTHERAN), PITTSBURGH, PA.

Hezekiah received the letter from the hand of the messenger and read it, etc.—ISA. xxxvii., 4.

Sennacherib had invaded Judah at the head of an immense army, had violated his pledge to withdraw after the payment to him of a heavy tribute, and made a most insolent demand by letter for the

immediate surrender of Jerusalem. Hezekiah, under the advice of the prophet Isaiah, refused to surrender and laid the Assyrian king's letter before the Lord. The whole scene teaches these lessons:

1. The people of God, while serving Him, were attacked by a profane and unscrupulous enemy. Such has been the conduct of the wicked against the children of God in every age. Moses and the Israelites in Egypt were similarly treated. So also was David ridiculed by the ungodly for trusting in the Lord in his troubles. So renegade Jews and idolatrous Gentiles sought by their combined efforts to crush the Christian Church in its infancy. The history of the Church is darkened on many a page by such persecutions. The conflict began at the fall and will continue till the close of time.

2. Hezekiah's conduct in the day of trouble. He laid the whole matter before the Lord. This is the true course for God's children to pursue. Birds, beasts, and children, run to their natural protectors. So should Christians put themselves under the shadow of God's wings.

3. The attack on God's people was regarded by God as an attack on Himself. God and His people are bound together by the most tender ties. His paternal relation is a most glorious reality, and His anger is kindled when the wicked persecute His faithful followers.

4. The Divine encouragement given to Hezekiah in time of trouble. The very comfort he needed was given. He was told that the enemy, though powerful, should not overcome him. A similar assurance is given to the true believer through and by the Holy Spirit. The promise is to the whole Church and to each believer: "Lo, I am with you always, etc." This imparts strength and inspires courage.

5. The signal deliverance of Hezekiah and his people. God's order is prayer and then victory. God's goodness in this instance exceeded the faith and hope of His people. Their deliverance was complete. Salvation is of the Lord. Lactantius' book on "How the Persecutors Died" is a terrible record. Woe unto those who fight against Zion.

QUALIFICATIONS FOR THE MINISTRY OF OUR TIMES.

By Bishop C. D. Foss, D.D. (Methodist Episcopal).

The importance of the Christian ministry cannot be overestimated. It is the third great institution of the Church, and is flanked on all sides by the power of God. In the way of the minister there are many serious difficulties, but no obstacle is great enough to hinder him in his work if he possesses the requisite qualifications. I want to notice as briefly as may be, some of the qualifications for the ministry of our times. And it may be said that what is necessary for ministers in these times is the same as has been required for the ministry of all times.

First, I remark, that it must be a *learned ministry*. Mind you, I did not say, an educated ministry. The two terms are not convertible. I mean a ministry that continues to increase in intellectual power. I have during nearly all my life been connected with schools and colleges, and believe in our young men acquiring the fullest possible intellectual preparation. Yet it has pleased God from time to time to call men from the anvil and the plough to the pulpit; men who have not had the advantages of a wide academic training. But this need not hinder them from being *learned*. There is a manifest and increasing need of a learned ministry in our times. The people to whom we preach are a reading, studious people. The high school graduate of to-day knows more than the Harvard graduate did in 1800. If the preacher fails to keep abreast of the times, yea, a little ahead of them, he will lose influence and efficiency. Three hundred years ago not one in ten could read a chapter in the Bible, or write his own name. In the British museum there is an old Bible, upon the fly-leaf of which is an inscription written by Queen Mary,

as follows: "Presented to king and I at the time of our coronation." The sign-boards hanging in front of the old English taverns remind us of the illiteracy of the people only a few years ago. Upon these signs were painted a cock and bull, a white swan, or other objects. It was the only language the masses could read. But those days have passed away. How great the change! Why, it was only in 1800 that the first public school was opened in England. Books were printed then for the favored few; now they are for the masses. They are sold everywhere at trifling cost. And the people are reading them. There is an impression that almost any kind of a preacher can get along in the far West, out on prairies and frontiers. I tell you that is no place for the clerical weakling. They have yonder a people with bright, penetrating, discriminating minds, and they very much enjoy the best preaching. Indeed, there is no place on this continent for ignoramuses in the ministry. It is necessary for you, young brethren, to be alive and studious, or it will seriously bar your way to success and usefulness. You must familiarize yourselves with the great religious, social and industrial questions that are now occupying so large a place in the public mind. The duties of citizenship; the duty of citizens at the polls; the questions of temperance, Mormonism, polygamy; the mighty problem of immigration; the relations of capital and labor, of employer and employé—these, and twenty other questions I could name, are things about which you must know, or the people will see that you are behind the times, and your way will be barred. You should lead public sentiment on these issues. What the pulpit teaches moulds sentiment, and also that of the press.

But how are you to become learned ministers? It may be your duty to attend one of our schools, Albion College or Garrett Biblical Institute. If you can do so, go by all means. But that may not be in the line of your duty. What you need is a daily, nightly, everlasting study of a few great authors. Two or three works of philosophy, several on theology one or two of poetry, and so on. Neglect to read some poetry, and you miss one of the very richest currents that can flow into your intellectual life. Don't squander your time in reading newspapers and magazines. Dr. McClintock said that seven minutes a day was enough to give to the newspapers. Don't waste your precious time devouring sensational despatches, baseball news and senseless gossip. Don't become absorbed in magazine reading. It is not what you need. Get hold of the great authors. God does not let loose more than five great authors on any generation. Stretch your little intellects on the great authors. Then, study the Book. The daily, nightly, everlasting study of the Book is absolutely essential if you would become learned ministers. There is no excuse for any one who does not read the New Testament in the original Greek. One hour every day for two years will master it, and make you a learned exegete. Give the Bible a chance. Read it systematically, consecutively. What would you say to one who would read Macaulay's history of England as many persons read the Bible—a chapter of the first volume, and a section of the second, and a little of the third, and so on? Read the Bible largely. Read it consecutively. Pore over it until its truth and harmony and power shall become absorbed. Again I say, give the Bible a chance. But woe be to the man who affects a learned *style* of preaching—who delivers philosophical, geological, scientific lectures. That is not preaching. Preach the Word. Bring all your knowledge and lay it down at the feet of Jesus. Let all your study and all your knowledge be consecrated to Him, and used only to present His loveliness the more clearly to the world. Young men, if you do not seek to be learned in this best sense, people will soon find you out. I was presiding at the Kentucky (colored) conference some years ago, and in our cabinet work we found it difficult to appoint one brother. Day after day passed, and the presiding elders failed to nominate him for any place. At last I said, "Brethren, how is it you have not made a suitable nomination for Bro. ——?" I thought that possibly I was laboring under

some mistake as to the identity of the brother, and so said to the presiding elders, "I mean the brother who always sits near the third window on the north side. He is a fine-looking man, dresses well, and is quite bald." "Yes," said Dr. Marshall W. Taylor, one of the brightest colored men I ever knew, since gone to glory, "yes; but, bishop, he is bald on the inside of his head, too." If you are bald on the inside of your head, it will soon be known.

Then again, the ministry for the times must be a consecrated ministry—a holy ministry, one absolutely devoted to the work of God. With Paul, it must not confer with flesh and blood. It must have self-abandonment. There never was a time when truth has taken a wider outlook and great reforms have been wrought unless led by a martyr. We want men utterly devoted to the work of God. A man devoted to a wrong cause, who goes at it with all his mind, and soul, and strength, multiplies his power for evil beyond measure. The ministry for the times must be a soul-saving, a revival ministry. Not a ministry that will secure the salvation of sinners by ones and twos, though that is good, but by tens and hundreds. I am not here to plead for wildfire. Nor for the work of indiscreet, weak evangelists, so-called, who invite people who want to love Jesus to raise their hands as high as their shoulders, with the understanding that such a condescension upon their part will make all Heaven and earth very happy; men who plead with you to write your name on a card, and to whom big sinners say, "Why yes, if it will please you so much, it won't hurt us to do that." Out on all such work! Men are sinners, lost and undone, and are in danger of eternal retribution. Blessed be God when one such is converted. But more blessed is it, when a a sand blast of revival power comes into the community, when society is shaken to its foundations, and scores are soundly converted to God. Blessed be that church whose pastor is his own evangelist.

But some say, "I'm not a revivalist; my work is in building up the Church." How are you going to build up the Church? I never found any other way than by taking the rough stones from nature's quarry and putting them into the walls—getting sinners converted and training them for glory. There are not two classes in the ministry, those who are revivalists and those who are not. Let every minister in Michigan Conference resolve to save some souls this year. God grant 10,000 souls to Michigan Conference this year. . . . The Church of Jesus Christ is not a guild, it is not a social club. That is a mean and belittling conception of the Church. It should mould public opinion in the community and give moral tone to society. You should preach so that the merchant of the congregation who is tricky and cheats and takes every advantage, will be greatly troubled, and will think that either God or the devil is after him, and will get him sure. And so that other merchant who is straight, and honest, and conscientious in all his dealings even to his personal loss at times, will feel that his counter is as sacred as your pulpit.

Then, your ministry must be a pastoral ministry. There must be hand to hand work. After the cannonade, the struggle with short swords. My preaching is done mostly at long range now. If God did not honor even this long range preaching, I would feel that I must abandon this work, and go out into some field where I could win souls. A few months ago I preached at Ann Arbor, and at the close of the sermon a brilliant young student came to me asking, "What must I do to be saved?" Soon after I received a letter from another asking about the ministry, saying that during the sermon he had been greatly moved. God gives me a little victory, but it is nothing as compared to that secured in the short range method. John Hall visits each of his two thousand families twice every year. I don't mean that you are to go and sit in the parlor till the lady of the house makes her toilet and arrays herself in a silk dress, and then ask her to call her husband from his work that you may formally visit them. No, no. Go where the laborer is, into the shop, on to the roof, down into the mine, into the field. Don't ask him to stop his

plowing. Tell him to drive on or ask him to let you drive, and then speak a few earnest words about the Church and his soul. The Church has some rights which a young man is bound to respect. I know of nothing so laughable, if it were not so lamentable, as to see some young knight of the pulpit come out on a fine Sunday morning with an old sophomore essay, finely written, gilt-edged, and perhaps scented, now to be read, or more probably recited, in which he labors to make the impression that neither the Church nor the doctrines on which the Church was founded, nor the Word which emanated from God Himself was to be accepted until each had been proved by his lordly reason. If the young village rhymster should declare that Milton's "Paradise Lost" didn't amount to anything, or if the amateur architect should decide that the dome of St. Peter's was a failure, it wouldn't hurt the poem or the dome, but it would dig their grave. . . . Be patient with honest, inquiring doubt. Teach it. Show it the truth until the doubter shall at last exclaim, "My Lord, and my God." But with bold, self-asserting, dishonest doubt, it is not worth while to trouble. When I come around again in ten or twelve years and ask after my class, for such you will always be to me, I shall expect to hear from the presiding elders who will then be, a good account of you. I hope I may hear that, while you may not have developed into what the world calls great preachers, that you are fresh, earnest, biblical preachers, and judicious, soul-saving pastors.—*Michigan Christian Advocate.*

RETRIBUTION AND HOW TO PREACH IT.

By Prof. Austin Phelps, D.D. (Congregationalist).

1. The force of comminatory preaching should be *still* force. It should resemble the most profound energies of nature. Light, vegetation, gravitation, are its symbols. The most vital human element in it is the intensity of suppressed emotion. It has the energy of passion with the self-collection of soliloquy. In its best examples it is energized, yet subdued, by the preacher's consciousness of his own exposure to the doom it threatens. He aims his monitory message first of all at himself as the one who, to his vision, seems to deserve it most.

2. Biblical examples of retributive speech give hints of an emotive contrast in the sensibilities of the speaker with the appalling nature of his theme. When Isaiah was inspired to proclaim the downfall of the people of Moab, he introduced the prophetic malediction with an outburst of personal sympathy: "My heart shall cry out for Moab." The thunder of the doom is carried on the wings of compassion for the doomed. This is a momentary disclosure of the whole spirit of the divine administration of retributive government.

3. Our Lord's denunciation of Jerusalem is cast in the mould of the same contrast of the retributive sentiment with the sentiment of compassion. As Christ looked upon the moribund capital of Judæa, so, from eternity to eternity, God looks upon the world of retributive despair. How often would I have gathered thee! The doctrine of endless suffering for endless sin should be preached in sympathy with our Lord's burdened spirit. Such discourse in one aspect of it will be rather a pleading than a threat—rather an expostulation than a rebuke. This personality of the man is immensely potent in the preaching of the stern side of the Gospel. Without it intimidation can scarcely be a means of grace. Such preaching moves men, not by an art of speech, but by the outflow of a crushed heart. Men do not succeed in it who enjoy it. The existence of a hell, and its correlated themes, are almost the only themes on which tears are germane to a manly preaching of the Gospel.

4. The elocution of comminatory discourse requires studious adaptation to its theme. More depends on the manner

than on the matter. No other truth is so fatally enervated by incongruous delivery. It should be uttered in low and gentle tones. Vociferation of it is a burlesque. Gesture, if employed at all, should be repressive rather than obtrusive. The open palm, not the fist, is its elocutionary symbol. Reticent men, with large responsive sympathies and melodiously magnetic voices, make the most impressive comminatory preachers.

5. The delivery which we instinctively attribute to Christ in His denunciatory utterances is the model to which the elocution of the pulpit should aspire. His were the most overpowering conceptions of retributive despair that ever came from human lips. Yet they never make upon us the impression of vindictive fury. Who ever thinks of Him as vociferating the endless curse with clinched fist? He speaks the calm utterances of a judge, not the impassioned maledictions of a prosecuting attorney. Do we not intuitively imagine His sitting posture, His suffused eye, His kindly extended hand or monitory finger? Do we not seem to hear His tremulous voice and His benignant tones? The whole scene portrays itself as one in which the personality of the Man is revealed in signs of suppressed emotion and reserved power. Imperial sovereignty and retributive menace are there; but never, in sentiment or word or manner, does He convey to us the idea which one of the comminatory hymns of Dr. Watts expresses by the word "vengeance." Not that is the moral indignation of God as our Lord portrays it.

6. In sermons on endless punishment, more evil than good is done by prolonged descriptive painting. Guizot remarks it as a token of Shakespeare's genius, that he does not indulge in detailed description of human suffering. Physical pain he never paints in lurid coloring. He makes the sufferer act it, but no third person describes it. In the fourth act of "King John," he executes a masterpiece of pathos, by evading the destruction of Prince Arthur's eyes. The genius of great preachers treats with similar reticence the penal inflictions upon the lost. Something innate in us all responds gratefully to this oratorical reserve, as our eyelids close instinctively upon the glare of electric light.

7. The proportion of comminatory discourse should be affected by the fact that prophetic intimidation holds a place of precedence in the history of conversion. From thence it cannot be dislocated without damage. The experience of conversion in all ages has emphasized the ministry of fear. In the order of time, the first thing which commonly awakens thoughtfulness of eternal things is alarm at the threatening of eternal pains. Intimidation is the primary means of salvation. Offensive as it may be to human pride, the fact is beyond dispute. Other ideas come to the front in the experience of a believer at a later period; but the initial discovery which first makes the eternal verities a reality to his thought is the danger of eternal loss through the inflictions of angered law. Such is the place which retributive commination holds in the vast majority of conversions. Fear of the wrath of God provides the leverage by which man in sin is lifted out of the abyss of moral stupor in which the Gospel finds him. Before men discover in its saving power the fact that God is love, they discover in its damning power the truth of God is a consuming fire.

8. Dr. Bushnell has put this principle incisively. No one will suspect him of fanaticism in his conceptions of the punitive justice of God; yet he says: "One of the things most needed in the recovery of men to God is this very thing—a more decisive manifestation of the wrath-principle. Intimidation is the first means of grace. No bad mind is arrested by love and beauty till such time as it is balked in evil and put on ways of thoughtfulness. And nothing can be so effectual for this as a distinct apprehension of the wrath to come."

9. The theory of comminatory preaching should be steadied in its working by the fact that the depth and finish of godly character evolved in conversion are commonly proportioned to the intensity of this initial experience of the wrath of God. Effeminate convictions of this truth result in dubious conversion and a

flaccid character. Convictions which crush the spirit and lay it low before God result in clear-cut ideas of Christian duty and robust purposes of holy living. To this man will I look, even to him that trembleth at my word. The supreme examples of Christlike consecration have usually grown out of convictions of guilt and fears of hell, in which men have felt themselves driven face to face with an indignant God, and for a time left there.

10. The fidelity of retributive preaching should be stimulated by the fact that a reduction or a suspension of the popular faith in it has a singularly enervating influence upon faith in other fundamental truths. This sympathetic degeneracy is scarcely equalled in degree by that induced by any other variety of error. The doctrines of depravity, of regeneration and of atonement, form, with that of retribution, a quadrilateral of truths, with the collapse of any one of which the rest are quick to fall. The interpretations necessary to their elimination from the Scriptures necessitate also a theory of inspiration which cancels all claims of an authoritative revelation. Thus truth falls, in afflicted sympathy with truth. As moves the one, so move the whole.

This sympathetic decadence may not disclose itself in a sudden departure from an ancient faith. More naturally it appears in a slow and insidious subsidence of the ancient vitality of faith as a power of control over character and life. Beliefs remaining, faith expires. The popular theology takes on a soft molluscan consistence which is a melancholy travesty of the Pauline system of ideas. A vertebrate theology has been the power of the pulpit in all ages. This has been kept erect and forceful in part by the ministry of fear.

11. The animus of comminatory preaching should be largely inspired by the identity of the retributive sentiment with the sentiment of benevolence in the divine mind. Especially should the fact be emphasized that moral complacency and moral indignation in the mind of God are one thing. The difference is in the character of the recipient. Love of right and hatred of wrong are one thing. That sentiment in God which, to a guilty conscience, bears the aspect of infuriated anger, bears to a pure conscience the look of benign complacency. Compensatory blessing and retributive malediction proceed from the same affinities in the divine nature. In the vision of St. John, the same phenomena of penal torment awakened in redeemed beings an outburst of adoring song, and in lost beings a passion of despair. The disclosure of God was the same to both. The difference was not in Him, but in them. The atoning love of Christ and the "wrath of the Lamb" are one thing. The recipient discovers in it, as in a mirror, the reflection of his own character. What he sees in God's character emphasizes by contrast what he feels in his own. His own self-consciousness and the judgment of God are one thing.

This is no abstruse speculation: It is one of the plainest practical principles of all righteous government. Let the popular thought once get possession of it as an emphatic and pervasive principle in the government of God, and few honest objections, or difficulties, will remain for the pulpit to deal with in the Christian theory of retribution.

12. A restrictive principle underlies the argument in defence of endless punishment, which the pulpit often ignores, to its own hurt. It is, that the conditions of the problem must be accepted as we find them. We first encounter it in a world which is steeped in sin. By the hypothesis of the argument, here are moral beings, free beings, moral sovereigns in their sphere, who, as the retributive decrees of God find them, are set in incorrigible guilt. Their chief distinction in the scale of moral being is their guilt. That by which chiefly they are known to kindred beings through the moral universe is guilt. They are centered in evil, matured, full-grown, consolidated. They have dragged behind them to the bar of judgment a history of accumulating and concentrated depravity. By the self-perpetuating force of character and the intrinsic cohesiveness of sin, what they are they will be forever. Such beings are ultimately the normal subjects of the problem.

13. The only relevant question therefore is, what shall the Sovereign of the moral universe do with such beings when they stand before the last tribunal? What can He do? The question is not, shall He create such beings? They are created. The question is not, would He be upright and benign in creating such beings? He has created them. The act of their creation belongs to a prior and distinct class of phenomena. Whether we can solve that mystery or not does not concern the problem in hand. This problem takes them where it finds them, in a state of incorrigible guilt under the condition of immortal being, and at the bar of ultimate and eternal justice. The question to be determined is, what ought a righteous moral Governor to do with them there? In another form it is, what can He do with them? Narrowed to a point, this is the critical inquiry and only this. Much irrelevant reasoning in the pulpit results from an illogical shifting of the argument from the question of judgment to the question of creation.

14. An illustration in the extreme will set these conditions of the problem in light. Imagine the Florentine Duke Guarnieri to be on trial in the day of judgment. He was the chief of a band of miscreants whose fiendish atrocities shocked even Italian conscience in the civil wars of the Peninsula, four centuries ago. He wore on his person a silver medal, on which was engraved this motto: "An enemy to God, to Mercy and to Pity." And that he was—no less and no other. He represented a class of men who scourge every generation by their stupendous depravity. They are the colossal and supremely damnable monsters of their times who abjure all brotherhood with man, and all sovereignty in God. They are living proofs of the existence of a personal devil and a hell. They are beings who explain the anomaly of imprecatory prayers.

Conceive, now, of such a man as carrying the spirit of his Satanic motto in crystallized elements of character into eternity! That spirit is fixed in him beyond hope of remedial change. By the terrific sovereignty of his own free will, that malignant character is consolidated forever. It has become more than character; it is second nature. All that he is, as a subject of moral government, is that —an enemy to God, to Mercy and to Pity. Such he has been in this world, where the Gospel found him; such he will be in another world, where retribution overtakes him. In other words, he is solidly and eternally demonized in moral being.

15. The question now is, What shall God do with this monstrous impersonation of evil in a spiritual world? Where locate him? With whom associate him? How adjust the moral correspondences of his spiritual body with his damned soul? How fashion his relations to a holy universe around him? How fix his destiny congenially with his own sense of equity in retributive compensations? How adjust it in keeping with the same awful and adorable sentiment in the Mind of God?

These are practical inquiries. It will not do to go back of them, to inquire what, and whom, and how, and where, and why, God should create, or not create. Here is a being who is created, and who has become what he is, in the exercise of his own imperial power to be what he will. Our reasonings must start just here, with the facts as we find them. They are not abstruse speculations. They suggest no recondite problem which the common sense of men cannot solve.

16. In treating the doctrine of endless punishment for endless sin, preachers should adjust discourse to the condition of minds under the enervating experience of sin. In all things that concern the administration of God's moral government human nature is fatally decrepit. Guilt has taken moral stamina out of us. Morally we are a race of paralytics. In the conflict for eternal life we are limp. The sinews of our strength are flabby. "There is no health in us." To beings thus degenerate, if you so much as hint, in low and incoherent whispers, chances of probation in another world, you damage fearfully, and in the majority of cases fatally, the probabilities of their repentance in this world. As a rule, men will not repent here if they can repent there.

17. The extreme of the curse is developed in the fact that, in such a state of self-indulgent delay of repentance, our moral beliefs follow, with an insane obeisance, our degeneracy of will. Beliefs tend always to become what character is. We believe as we are. Impenitent procrastination creates beliefs which are in sympathy with it, and which back it up with all the force of our intellectual being. Hence arises the critical peril of lax or inconsiderate preaching on the future destiny of the wicked. Eliminate from it one iota of its august terrors, and you open the way to an inundation of doubts and reductions which can have but one result. The danger is like that of a diminutive crevice on the surface of a dyke in Holland. A rill from the ocean of so much as a finger's breadth means catastrophe.

18. It is remarkable that the ancient Greek theory of life was the most gay and light-hearted known to history; yet it was contrasted with most stern and relentless ideas of retributive inflictions. The most popular temples were those of Bacchus and Venus. Yet tragedy, as represented in Grecian theatres, found its central idea in the fact of penal suffering. The most sure-footed of the gods was Nemesis. It was Euripides who wrote:

> With slow pace and silent foot his doom
> O'ertakes the guilty when his time has come;

and it was Æschylus who said:

> Blood for blood, and blow for blow,
> Thou shalt reap as thou didst sow.

19. The proverbs of all nations exalt and deify the principle of retributive compensation. A Persian proverb says: "Beware of hurting the orphan. When the orphan sets a-crying, the throne of the Almighty rocks from side to side."—*Congregationalist.*

Helpful Hints for Workers

Speak Well of Your Pastor.

Mr. Spurgeon was once asked the cause of his great success. He replied: "One of the main reasons why I have succeeded so well is that *my people talked about me.*" I presume that all people talk more or less about their pastors; but, alas! some of them talk in the wrong way; instead of speaking well, they have a habit of indulging in adverse criticism.

Your pastor's good name is the lock of his strength, and you should guard it as you would that of a member of your own family; for if his good name becomes tarnished, no matter how, his influence for good is at once, and may be forever, paralyzed. But you say, "My pastor is very human; he does some things that a minister ought not to do, and to praise him would be to practise insincerity." I grant that your pastor is not an angel; he is only human as you yourself are, and is susceptible to all the temptations that you are and may possess many of the weaknesses that you do; but he may be a true man and a sincere Christian for all that. Of course, if you have reason to believe that he is not, then he is not fit to be your pastor, and you should "fire him out" as soon as possible. But if you believe him to be a true man of God, only possessing such weaknesses as other human beings do, then it is your duty to guard his good name, and increase his influence and his usefulness by speaking well of him; for though he may have some unfortunate freaks in his character, yet there will be much in him that is noble and commendable. Then praise his virtues, and throw the mantle of charity around his faults, and pass them by in silence.

Frequently your derogatories are both the result of a habit of thoughtlessness in speaking about other people, and you mean no particular harm, and have no idea that you are doing injustice to your pastor, either as a man or as a minister; *but such may be the case.* Other people, listening to your thoughtless words, may conclude that your pastor is not what he

ought to be; and thus a prejudice is formed in their minds which his preaching may never be able to overcome. Many a pastor has been talked down and out of the Church and the community by those who should have talked him up; and thus Christ is unwittingly (?) stabbed in the house of His friends. Little as you think of it, you can scarcely do your pastor and the cause he represents a more irreparable injury than to speak derogatory of his character.

Shakespeare was right when he said: "Who steals my purse steals trash, but he who filches me of my good name, robs me of that which not enriches him, but leaves me poor indeed." In conclusion, dear brother and sister, remember this, that you have it in your power to talk your pastor either *up* or *down*; and remembering this, let it be one of the fixed rules of your life to never permit a single word in any way derogatory of your pastor's character to escape your lips; neither suffer him to be traduced by others in your presence; *but* speak well of his virtues, and pass his faults by in silence.—*Exchange.*

QUESTIONS OF THE DAY

Jesuitism.

By Rev. D. Murphy, Ph.D., Oskaloosa, Iowa.

Jesuitism! What intrigues, broils, persecutions and wars start up, spectre-like, in the field of history at the mere mention of thy name. Don Juigo de Loyola, a nobleman of Guipuzcoa, who was severely wounded at the siege of Pampeluna, after his recovery, in 1521, organized the Society or Company of Jesus. It differs from all other societies of Romanism, not only in form but in spirit. They inculcate seclusion from the world in some monastic retreat for prayer and contemplation. Jesuitism, on the contrary, withdraws men from solitude, discards all austerities in dress and manner, or whatever else would hinder them as missionaries of their propaganda, or as secret agents and emissaries of political or ecclesiastical intrigue. The older orders of the Church were somewhat democratic in their form of government. Each house elected its own superior and officers; each group of houses its provincials, and so the electoral principle prevailed to the end. But the Jesuit polity is a pure military despotism. The autocrat of all the Jesuits, standing in the place of God, and in the order another and a higher pope, is elected for life. He is called the General. His fiat admits or dismisses members, appoints all the superiors of all the houses and colleges. All take a vow of obedience to him. A Jesuit, then, is a machine moved by another; a soulless body, animated by one who inspires and limits his thinking—the shadow of the man that moves and lives in him. Eyes has he, but another sees with them; ears has he, but another hears with them; hands and feet has he, but another wields them.

The spirit of the older orders is toward localization and limitation by nationalizing them. But Jesuitism surmounts all linguistic, ethnic and geographic barriers, thus making of its members a mobilized army of occupation with headquarters in the field—"and the field is the world." Militant in his training and instincts, Loyola deposited in the General of this army all the powers of a commmander-in-chief unlimited. To him all swear obedience, absolute and unquestioning.

In the other monastic societies, the sanctification of the individual is supposed to be the end and aim of all their discipline. But in Jesuitism the individual is zero, while the society is Alpha and Omega. The chief qualification for the individual is a talent for affairs. Loyola declared that, "In those who offered themselves, he looked less to purely natural goodness than to firmness of character and ability for business." Ascetic

self-mortification secluded in the cell of solitary musing, does not qualify for proselyting kings, queens and nobles to Romanism; nor would it ever organize an Armada, or concoct a gunpowder plot, or a St. Bartholomew's massacre, or the destruction of a Marquis de Pombal, or hatch the serpentine egg of a "Freedom of Worship Bill," or make of Romanism practically a State Church in New York.

In response to the demands of worldly wisdom, the superiors and rectors of all their houses and colleges must report weekly to their provincials cencerning not only members, but also all other persons of interest to the Society. The provincials must report monthly to the General. Nor is this all. An elaborate system of espionage is established to give information concerning cities, States, important individuals and the religious movements of the world. With a system at once so centralized, compact, universal, and efficient, the Society of Jesus has been aptly defined as a "naked sword whose hilt is in Rome and whose point is everywhere." "In the times of James II."—Macauley says of them what is still true—"throughout Roman Catholic Europe the secrets of every government, and of almost every family of note were in their keeping. They glided from one Protestant country to another, and under innumerable disguises; as gay cavaliers, as simple rustics, as Puritan preachers." Animated by its rule or ruin policy, it has not only antagonized Protestanism, but also the papacy itself when it could not control the Vatican. This historic fact is recognized by the Roman populace, as they call the General of the Jesuits the "Black Pope" and his holiness the "White Pope."

Loyola came in collision with the contemporary Pope, and succeeding Generals resisted Popes Paul V., and Pius V. Sixtus V. sought to reform the Society, and so did Urban VII.; and for doing so both came to an untimely death, it is supposed by Jesuitical agency. Popular suspicion also fell upon the Society when Clement VIII. died for daring to control the Society. Urban VIII., Innocent IX., Alexander VIII., and Clement XII. could not stand against the tide of Jesuitical teaching. Nine Popes in vain condemned the "Chinese rites" in which the Jesuit missionaries had assimilated Christianity, already corrupted to Chinese heathenism. The Jesuits in reply to the Popes obtained in 1700 an edict from the Emperor of China, declaring that there was nothing idolatrous or superstitious in the condemned usages. This was a declaration from the Prince of Darkness, that his kingdom was light. He showed them the "glory of the kingdom of this world," and "they fell down and worshipped" him. Having rendered this homage on the summit of the mountain of Chinese power, they cast Cardinal Tournon, legate of Clement XI., into the prison of the inquisition at Macoa where he perished. Finally they disobeyed the mandate of suppression issued by Clement XIV. in 1773.

There is nothing clearer in history than that Jesuitism has been the diabolus of the Church of Rome as well as of the nations. Its hand has pointed to "the kingdoms of the world and the glory of them," while its tongue has promised them to Pope or prince, if they would "fall down and worship it."

At the present time the "Black Pope," the General of the Jesuits, and the "White Pope," the occupant of the Vatican, work to the same end in harmony. They are now moving for the overthrow of the school system; and the apathy of the American people, while the anaconda tightens his coils, promises success. Rapidly they are becoming the State Church of New York. At a meeting of various missionary and benevolent societies held in New York City in April last, there was a protest entered against the Freedom of Worship bill "as unjust in its provisions, dangerously vague as to its meaning and un-American in its spirit and origin." At this meeting it was stated that during the past year alone $940,190 were given from State funds to Roman Catholic institutions.

It is well to recall the utterances of the *Catholic World*, fulminated some years ago, as indicating the unchangeable spirit of the Church of Rome. It said:

"1. The American Catholic is to wield his vote for the purpose of securing

Catholic ascendency in this country. 2. Legislation must be governed by the will of God unerringly indicated by the Pope. 3. Education must be controlled by Catholic authorities; and under education the opinion of the individual and the uttterances of the press are included, and wrong opinions are to be punished by the secular arm and the authority of the Church, *even to the extent of war and bloodshed.* . . . The supremacy asserted for the Church in matters of education implies the additional and cognate functions of the censorship of ideas, and the right to examine and approve or disapprove all books, publications, writings and utterances intended for public instruction, enlightenment or entertainment, and the supervision of places of amusement. This is the principle upon which the Church has acted in handing over to the civil authority for punishment of criminals in the order of ideas."

The Jesuits are carrying out this programme. "The American Catholic wields his vote," and "the Legislature in some cases obeys the Pope." "Education" in many cities is controlled by the Pope. While we sleep and allow the anaconda to tighten his coils, the "war and bloodshed" which they justify, and which so often in the centuries past were inflicted to compel obedience, may yet come to American shores.—*Advocate.*

CHRISTIAN EDIFICATION

Walking with God.

Many of the people of God nowadays want some new method of life and advancement, which will be easier and better than that of old times. They wish to make advancement in the cause of Christ, and to attain to growth in the Divine life, but are slow to accept the processes by which the fathers made these acquisitions. They would like to get on toward Heaven; but they want to ride in a close cab in the winter, and a phaeton in the summer, with the understanding that these conveniences are to be furnished at the Church's expense.

The best way to get on in the heavenly road is to go up on foot, taking it slowly enough to go up the steepest hills on the knees. One may not seem to get on so fast at first, but the progress will be better sustained than if any modern device is resorted to. It is very remarkable how often the Bible uses the figure of walking to indicate the state and progress of the Christian. Instance only a few of these.

Moses tells us that Enoch "walked with God," and God took him. The Lord commanded Abraham to "walk before Him" and be perfect. David talks of walking in his integrity, and then speaks of walking "through the valley of the shadow of death." Isaiah says, "Let us walk in the light of the Lord," and speaks of the highway in which walk the redeemed of the Lord. Micah commands us to walk humbly with God. Paul delights to dwell upon the Christian life in the use of this figure: "Walk in newness of life." "Who walk not after the flesh, but after the Spirit," as he says to the Romans. "We walk by faith," is his declaration to the Greeks at Corinth. And again he writes to other churches that they might "walk worthy of the Lord." The Ephesians he commands to "walk worthy of the vocation" wherewith they had been called, and again to walk "circumspectly." His anxiety for the brethren of Colosse and Thessalonica was that they "might walk worthy of the Lord." John was delighted to take up the same figure, and speaks of "walking in the light," and walking even as Jesus walked. Luke, in his Acts of the Apostles, tells of the days of rest from persecution when the Church, "walking in the fear of the Lord, was multiplied."

That is the old way of travelling on the King's highway. Walking is good and safe exercise. It is a good means of steady progress and activity. You can grow more and do more by walking in

the service of God in a month than by sitting a whole year. It is well known that walking calls into exercise in the best manner all the muscles of the body, and promotes tone and good health and good spirits.

A good walk in religion is just the thing many of our people need. Some of them should begin at once to take regularly a morning walk. Soon they would be able to take an evening walk as well. Soon they would want to be "walking worthy of the Lord" all the time, until now and then, with the psalmist, their hearts would be enlarged, and they would even "run in the ways of the Lord." We want good walkers — a great army of pedestrians — in the Church. Brethren and sisters, are you not anxious by this time to press on to the top of another hill, on to another green valley? Let us take a few steps onward at once. If anyone is afraid to step unaided, let him use the Bible as a staff on which to lean. With it he can get on very well indeed. —*Exchange.*

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

January 5, The Forerunner Announced.—Luke i., 5–17. **1890.**

I. Introduction. (1) The evangelist Luke was most likely of Gentile birth, becoming first a proselyte to the Jewish religion and afterwards a convert to Christianity. He was a physician by profession, and a man of superior education and culture. In connection with the Apostle Paul, Luke became an earnest worker for the Lord Jesus Christ. So far as we know, these two famous servants of God joined each other at Troas at the time Paul saw in the vision the man who called him into Macedonia (Acts xvi., 10). Tradition makes Luke to have outlived the Apostle and to have suffered martyrdom at the age of eighty-four, in Greece, for the name of the Lord Jesus. (2) Luke's Gospel is a "narrative" (v. 1), *i.e.*, it gives the events of our Lord's career in a more historic order than the other Evangelists. (3) Luke wrote to Theophilus (v. 3), who, most likely, was a Christian, a Greek, of high rank living at Rome, who had come under the influence of Paul and Luke (v. 4). It might be observed that Theophilus means a "friend of God;" hence to each of us feeling ourselves such, we may take the Evangelist at his word as writing to ourselves. It would be a great blessing to us, were we to make this personal application of Luke's narrative, to the end that we might know with certainty concerning the things in which we have been instructed (v. 4). (4) In his Gospel "narrative" our Evangelist writes for Gentile and not for Hebrew readers. His purpose is to show that Jesus Christ is a Saviour for all mankind—that Christianity is a universal religion, and that Christ is a divine man; manhood in the Saviour is everywhere prominent (iv., 8; Acts x., 38).

II. The parents of John the Baptist. Vs. 5–7. (1) The very names here are striking and suggestive: Zacharias, meaning "the Lord remembers," and Elizabeth, "God's oath." Hundreds of years before John had been foretold, God had declared that he should come as the voice in the wilderness; the messenger to prepare the way of the Lord Christ. In those promises made through Hebrew prophets was, as it were, God's oath. The events now about to take place show that He has not forgotten His Word, but has remembered it. Ever is this the case; though a long time may pass, "yet no word of God shall be void of power" (v. 37). (2) In Zacharias and Elizabeth we behold a strong resemblance to Abraham and Sarah: each stands at the beginning of a new dispensation; each is to bring forth a son of great significance; each, on account of age is called upon to exercise great faith, and each is righteous before the Lord. Mark the holy life and the faith here involved, and see that these are the materials with which God is ever working in accomplishing His great purposes.

III. Zachariah's vision. Vs. 8–12. (1) Zachariah was in the way of duty when he saw this vision and heard the angel speak. "He was executing the priest's office before God," etc. If we want to know God, hear His voice and understand all His purposes concerning us, we must walk with Him, that is, serve Him—do our duty before Him (v. 8). (2) The angel appears to him, delivering his startling message while he is in the sanctuary (v. 9). Whatever God may disclose to us of His grace, goodness and purpose outside His sanctuary, much more will surely be given inside. Our age has to relearn the value of Church privileges. They are being forgotten. It seems now a small thing to ignore the house of God, which accounts for the terrible reign of materialism and the weakness of what is spiritual. (3) Observe that the people outside were earnestly praying. This touch of the Evangelist might have been omitted. So it would have been had it not signified too much to be left out. The multitude of the people praying! O what would God not do—what promises would He not fulfil—what wonderful things would He not bring to pass, if the people would only pray! It is the indifference of the multitude professing God as to this matter of prayer, that is keeping the power of God from being manifested of saving the world! The priest of God in the sanctuary performing his holy functions; the people of God outside earnestly praying—then the vision appeared and the angel made his marvellous announcement! Ministers and people, officially and non-officially, publicly and privately, all serving the Lord and in close communion with Him—then the long promised blessing comes—the vision of grandest realities flashes out!

IV. What the angel said. Vs. 13–17. (1) To Zachariah he spoke words of greatest comfort and hope. He was to have courage and joy, not fear and trembling, because his prayers had been heard, and an answer was about to be given in the birth of a son who was to give great gladness (vs. 13, 14). The "Fear nots" of the Bible are worth special study. (2) Of this son the angel said, "He shall be great in the sight of the Lord" (v. 15). This is the same as saying that John's life would be according to the Lord's idea of true greatness. Man has his idea of greatness: money, education, influence, high birth, genius, etc. God here in what follows gives us His idea. (*a*) Temperance, total abstinence, separation from the use of all that can intoxicate—the source of all evil and crime: "He shall drink no wine nor strong drink" (v. 15). (*b*) Holy Spirit in the heart: "He shall be filled with the Holy Ghost even from his mother's womb" (v. 15). It is absurd to talk about true greatness separated from spirituality, *i. e.*, God in the soul. (3) Effective service for the Lord is another element of true greatness. "And many of the children of Israel shall he turn unto the Lord their God" (v. 16). (4) Especially was he to be great as the forerunner of Jesus Christ. For this was he promised and born. He was to have Elijah's spirit and power in his work. He was to have all needed qualifications to accomplish great things. His work was to result in securing greater parental faithfulness, "to turn the hearts of the fathers to the children" (v. 17); and greater righteousness among all classes. This was the way to be prepared for the ministry of Jesus Christ and the establishment of His kingdom (v. 17).

January 12, The Song of Mary.—LUKE i., 46–55. **1890.**

Here we have the climax of all the Old Testament songs and the opening one of all the New Testament. There is a striking sameness between it and Hannah's (I. Sam. ii., 1–10). The characteristic feature of it is its lofty spiritual fervor. The spirit of the Lord possesses Mary's whole being, and here we behold its outward form of expression. For an understanding of its meaning we may divide the song into three parts: (1) Mary's gratitude to God for what He hath done to herself (vs. 46–50). (2) Her gratitude for what He had done and would do to the enemies of His people (vs. 51–53). (3) Gratitude to God for what He had done and would do for His Church (vs. 53–56).

I. Mary praising God for personal blessings. Vs. 46-50. (1) The fulness of her heart is seen in the first two verses: "My soul doth magnify the Lord." This means the giving of praise to Him, extolling Him, making Him by the sincere language of our hearts the supreme Being, infinitely high above all others, the source of all blessedness. This is the only way we can "magnify the Lord." What Mary did we should do—praise the Lord. This we cannot do except we feel the power of His goodness to us in our own souls. There is very much

so-called praising the Lord which is only a display of fine artistic music, or eloquent sentences, the performer being more thought of than the Giver of all good. The Holy Spirit must be in the soul before we can magnify the Lord. "And my spirit hath rejoiced in God my Saviour," joy united with gratitude. These always go together. That one is happy who truly magnifies God. No other one can be really happy. (2) The reasons stated for her gratitude and joyfulness are, (*a*) the wonderful condescension of God in looking at her in her low estate (v. 48). Passing by the world's great ones, He had chosen to lift her up ever more to be called by all generations, blessed. Herein lies one of the great laws of the kingdom of God: the mighty are put down, while those of low degree are exalted. All through history we find the humblest chosen to usher in the greatest events. With her keen spiritual insight, Mary beholds this law operating in her own behalf, hence her thankfulness. (*b*) The law is not arbitrary as if ordered by a despotic ruler. It is all of grace. "God is a holy God and His mercy is unto generations and generations on them that fear Him" (v. 50). Mary can see no merit in herself; all that God has done for her is of grace. This is the inspiration of her song. First being saved and then highly honored, and hence for these does she magnify the Lord.

II. Praise for what God had done and will do to His enemies. Vs. 51–53. "He has scattered the proud; hath put down princes from their thrones, and the rich He hath sent empty away." Neither riches, royalty, nor pride of personal worth are of any value in God's sight, or can stand before His mighty "arm" of strength. Omnipotence lifts up the humble, but puts down the proud. The hope of the people of God is in the strength of the arm of the Almighty.

III. Praise to God for what He has done and will do for His Church. Vs. 52–56. (1) "He has exalted them of low degree" (v. 52). The whole history of Israel shows this. The history of the Christian Church proves the same thing. (2) The hungry He has filled with good things—the needs of the faithful have been abundantly supplied. (3) He hath holpen (helped) Israel His servant, that He might remember mercy, etc. The Lord as a Helper to His Church is the closing thought of the grateful virgin. So is He our Helper. In all our trials and discouragements let us look to Jesus Christ, remembering the wonderful mercy He has given us. The great truth that permeates the song is that personal humiliation is the condition for the reception of the highest favors.

January 19, The Song of Zacharias.—LUKE i., 67–80. **1890.**

Let the lesson be studied under three general heads. (1) What God has done for us in Jesus Christ (vs. 67–74). (2) How we should serve Him in consequence of His glorious salvation through Christ (vs. 74-75). (3) Prophecy as to John (vs. 76-80).

I. God's salvation of grace. Vs. 67-74. (1) Zacharias was filled with the Holy Ghost, hence he saw things as real though not fully experienced. The great promises given to Israel during hundreds of years were all now about to be fulfilled, hence the burst of praise with which we see this song commenced. (2) God has visited and wrought redemption for His people. The visits of the Lord in the Old Testament are mostly connected with judgment; in the New with mercy. We can more experimentally use this language in thanksgiving to God, for O how He has visited us and our homes and our land and the world, bringing salvation to us and ours. Nothing stirs the soul with gratitude like an experimental knowledge of saving grace. (3) The Saviour is here described as a "horn," *i.e.*, Christ in this world, through His word and spirit dwelling in the hearts of His people and in His Church, is to have power, dominion, glory. The expression, "horn of salvation," means a salvation of strength, conquest and glory. He who offers us redemption from sin is able to do the work, bring us off more than conquerors, subduing all His and our enemies. In verse 71 we have what is meant by "horn of salvation" defined—"salvation from our enemies and from the hand of all that hate us"—power, dominion, victory. (4) The song shows that this wonderful salvation is the fulfilment of promises long ago made to Abraham and by the mouth of His holy prophets (vs. 70–73).

II. How we should serve God in view of this wonderful work of grace. Vs. 74, 75. (1) Here in verse 74, we see the purpose of all salvation, "that we should serve Him." If we are not serving the Lord it is a good proof that His grace has not been received. We must work out our salvation. (2) The nature of the service

is also stated; no holiness and righteousness before Him. Life must first of all be good before its service can be acceptable. It is not work first and morality second. Holiness and righteousness before God is the condition upon which He will accept our work. (3) This service implies freedom—being delivered out of the hands of all our enemies (v. 74). (4) It is also a fearless service: "Should serve Him without fear" (v. 74). (5) It is not for a short time, but "all our days." We must endure to the end. Such is the responsibility laid upon the Christian. He must serve God righteously, fearlessly, with liberty and as long as he lives.

III. Zacharias' prophecy of John. Vs. 76–80. (1) The dignity of the child is first spoken of: "Yea, and thou child shall be called the prophet of the Most High." Here is the highest position according to the Hebrew conception of preferment. A prophet of God was the greatest man on earth. John was to be this. What an honor. (2) His special work: thou shalt go before the face of the Lord to make ready His way (v. 76). All this had been foretold by Isaiah and Malachi. We too can make ready the way of the Lord into human hearts and into the world. Whatever is done to prepare sinners to receive the Gospel of free grace is a work something like that of John's. (3) What John will teach is next spoken of: "To give knowledge of salvation unto his people in the remission of their sins, because of the tender mercies of God" (vs. 77, 78). His preaching was to be a plain, earnest presentation of the grace of God offered to all sinners as their only hope. Such is the work of every Christian today. (4) Success was declared: "Whereby the dayspring from on high shall visit us" (v. 78). (5) The spiritual wretchedness of the people is spoken of: "They sit in darkness and in the shadow of death" (v. 79). (6) We find the greatest hopefulness for the world all through this prophecy: "The people are to have the knowledge of salvation"—"the remission of sins"—"the dayspring from on high is to visit them, shine upon them and guide their feet into the way of peace."

In all parts of the Scriptures we see no hopelessness as to the success of Jesus Christ, and of them also who faithfully serve Him in the things of His Gospel. We fail too often because we do not the Lord's work in the Lord's way. Our doing is not backed by holiness of heart!

January 26, Joy over the Child Jesus.—LUKE ii., 8–20. **1890.**

I. The announcement by the angel of the birth of Jesus Christ. Vs. 8–12. (1) The Gospel is first preached on earth by an angel. (2) It is preached to humble shepherds and not to the great ones of the land. We cannot hold too low a place in this world for God to visit us and show us His glory, if only we are humble in spirit and willing by faith to receive Him. (3) The glory of the Lord shone round about the shepherds as the angel stood by them. This glory was some display of light showing that the person who came with the wonderful message was not a man, but a messenger from Heaven. (4) The darkness of the night was a fine symbol of the corrupt state of the world. The glory that appeared might suggest that Light of life which had come to drive away the darkness of sin and ignorance. (5) The shepherds were sore afraid. The divine pressence ever gives fear until grace is assured. (6) The angel's glorious announcement (vs. 10–13). (*a*) The "Fear nots" of the Bible are all connected with the grrcious presence of God. (*b*) The message is tidings of joy for all people. (*c*) Then comes the proclamation of the Incarnation of Christ the Lord, who is a Saviour. (*d*) The place of birth is stated—the city of David. (*e*) Then a sign was given by which the men could see for themselves that the announcement was true (v. 12).

II. The multitude of angels. Vs. 13, 14. (1) "Glory to God in the highest." The incarnation was intended to bring salvation to the world, and praise, honor and glory to God. Whoever receives this salvation of Jesus Christ must give glory to the divine Father for His love in sending the Saviour. To give glory to God we must obey Him, serve Him, strive daily to know more about Him, and above all things else love Him with all my heart. It must strike us in these first lessons in Luke how much praise and glory is given to God. This is what is lacking in our poor lives; we are not filled as Mary, Elizabeth, Zacharias and the angels were with a profound sense of the goodness and greatness of God, and hence we do not praise Him as we ought. (2) The second part of the angels' wonderful utterance was, "And on earth peace among men in whom He is well pleased." Mark the rendering here of the revised version as compared with the old. It is very expressive as we now have it. Christ

did not come to give peace and good-will among all men, but among men in whom He is well pleased. Peace is what the world needs. Christ alone can give it, He came for that purpose. All shall have it who know Him, believe in Him, serve Him.

III. The shepherds' visit to Bethlehem. Vs. 15–20. (1) They acted promptly, not doubting the thing they had heard (v. 15). (2) They found all as had been announced (v. 16). (3) They also gave an account of what they had seen and heard in the fields from the angels. (4) The shepherds caused great astonishment, for as yet the people of the city of David did not know that the Messiah was born (v. 18). (5) Mary knew all and kept all in her heart. (6) The shepherds returned glorifying God. The salvation of sinners the joy of men and angels!

HELPS IN PASTORAL WORK

The Preacher's Power.

By Rev. C. H. Spurgeon.

Beloved, I notice that God imparts his messages to those who have *a complete subordination to Him.* I will tell you what has often crossed my mind when I have talked with certain brethren, or have read their lucubrations. I have wondered which was the Master and which was the servant, the man or God. I have been sorry for the errors of these brethren, but I have been far more distressed by the spirit shown in those errors. It is evident they have renounced that holy reverence for Scripture which is indicated by such an expression as this, "That *trembleth at Thy word.*" They rather trifle than tremble. The Word is not their teacher, but they are its critics. The Word of the Lord is no longer enthroned in the place of honor with many, but it is treated as a foot-ball to be kicked about as they please; and the Apostles, especially, are treated as if Paul, and James, and John were Jack, Tom and Harry, with whom modern wise men are on terms of something more than equality. They pass the books of Scripture under their rod, and judge of the Spirit of God Himself. The Lord cannot work by a creature that is in revolt against Him. We must manifest the spirit of reverence, or we shall not be as little children, nor enter the kingdom of Heaven. When some men come to die, the religion which they have themselves thought out and invented will yield them no more confidence than the religion of the Roman Catholic sculptor who, on his death-bed, was visited by his priest. The priest said, "You are now departing out of this life," and holding up a beautiful crucifix, he cried, "Behold your God, who died for you." "Alas!" said the sculptor, "*I made it.*" There was no comfort for him in the work of his own hands, and there will be no comfort in a religion of one's own devising. That which was created in the brain cannot yield comfort to the heart. The man will sorrowfully say, "Yes, that is my own idea; but what does God say?" Brethren, I believe in that which I could not have invented; I believe that which I cannot understand; I believe that which compels me to adore, and I thank God for a rock that is higher than I am. If it were not higher than I, it were not a shelter for me.

"But still," says one, "we must be earnest students of the literature of the period, and of the science of the age." Yes; I did not say you were not to do so; but keep them in subordination to the Word of God. When the Israelites took captives in battle it sometimes happened that among the prisoners there was a woman whom the captor might desire to marry, and the Lord did not forbid the alliance; but have you ever noticed the command to shave her head, and pare her nails? This must be done most carefully with all the literature of this period, whether it be secular or religious, whether it deal with fact or fiction. The shaving will need to be very close, and the paring

to be very careful. Even when these operations are performed, a wise man will still see reason to question whether the subject of them had not, after all, better be let alone.

If God will speak to us, there must be *deep seriousness of heart.* Let me again remind you of that text, "That trembleth at Thy word." When George Fox was called a Quaker, because he trembled at the name of God, the title was an honor to him. The man was so God-possessed that he quaked, as well he might. Habakkuk describes the same feeling as having been his own ; no unusual experience with a true child of God. The old Roman legend is that the tree that bore the Saviour was the aspen, whose leaves continually quiver. He that bears Christ within him, and feels the weight of the divine glory, must be filled with awe.—*Exchange.*

How to Have a Working Church.

By Theodore L. Cuyler, D.D.

Mr. Spurgeon is not only the most effective preacher of the simple Gospel in modern times; he is also a most admirable administrator of church activities. He preaches to five or six thousand souls on the Sabbath, lectures to a crowd on Thursday evenings, edits his "Sword and Trowel," controls his Pastor's College, Orphanage, etc., and keeps a sharp eye on all the interests of a church of over 4,000 communicants ! Henry Ward Beecher, with all his electric eloquence, used to lament that he had no taste for pastoral duties and no executive ability for church management. Dr. Joseph Parker's eminence is in the pulpit. The Rev. Newman Hall's great skill in the driving of church machinery has been one secret of his success during the thirty years of his London ministry. A minister may be an elegant pulpiteer, and yet have an inactive church. Of some very plain preachers it may be said, as Dr. James W. Alexander once said to me of Dr. S., "I envy Dr. S. more than any pastor in New York, for he has the art of keeping all his people at work." How is that to be acquired? A few hints may be of value to young beginners in the ministry.

1. Let me say to every such young brother—if you expect to have an active church, you must be a wide-awake, industrious man yourself. An idle pastor makes an idle church. If you are caught smoking a cigar on your lounge and dawdling over magazines; if you are seen oftener out driving for pleasure, or loafing in book-stores and picture-galleries, than you are in visiting your flock, then your people will soon hold you cheap, and conclude they have a lazy minister. They will come to the same conclusion if you put into your pulpit every man who comes along in a black coat. Never cheapen your pulpit. Go to it as often as possible, even if by unavoidable circumstances you have been hindered from preparing a "finished discourse." An imperfect sermon, soaked with prayer and sent home with fervor, may do great execution. Rest and recreate with easy occupations on Monday, get at your sermon on Tuesday (the minister's best day), and never commit the idiotic crime of writing a sermon on Saturday evening. Make the most of your hours when your mind works like a trip-hammer, and put on paper your best thoughts—whether you ever take the paper into the pulpit or not. Use the forenoons for study and your afternoons for thorough pastoral visitation, and your evenings for meetings and reading and social purposes. Sleep all night if you want to keep your people wide-awake all Sabbath, and when you sleep, as Paddy said, "pay attention to it."

More ministers break down from want of sleep than from want of brains. Know the geography of your parish thoroughly, and, if possible, know every member of every family—especially the poorer and humbler families. Don't have any running places or favorite resorts, and don't let anybody in the congregation own you. Show an interest in whatever your people are doing. Discuss the affairs and activities of your church with all your families; commend those who are most prompt at prayer meeting and most alert in service for the Master, and kindly chide those who are delinquent. If you win your

people's hearts they will bear any reproof kindly; scolding is as useless out of the pulpit as in it.

2. It is vitally important for you, in the next place, to develop the activity of your members and to direct them into fields of usefulness. There is a vast amount of latent power in most of our congregations; and in large churches there is a tendency to say, "Oh, you have enough to do the work without me." As small farms are usually the best tilled, so small churches are often the best worked. There must be leaders in every church; but don't try to push into prominence conceited people who happen to have large purses or social conspicuousness. The best workers are often those of humblest social rank; and no man or woman should be prominent unless they have earned their position by consecration to the Master's service. Try to discover what a man is best fitted for, and then set him at it. When a new member comes into your church—either by conversion or by transmission from another church—do not let him settle down into a mere "passenger." Endeavor to enlist him at once into some line of usefulness. There will be some conceited and presumptuous folk who thrust themselves into positions for which they have no capacity; but such very soon find their level. I have generally found the ardent, zealous Christians, even when sometimes indiscreet, accomplish a great deal more than the over-prudent phlegmatic sort. Good Dr. Brainard used to say, "I whip up the fast horses, for there are plenty that don't pull a pound."

3. Keep your eye on all the operations of the church, not to do the trustee's work or the elder's work or the Sabbath-school superintendent's work, but to see that they do it. A meddlesome minister may be as mischievous as an idle one; yet oversight and wise counsel are your prerogative. Always attend your prayer-meeting, both for your own spiritual profit and also to put honor on the most vital service, next to the preaching of the Word. As long as you have elders or competent laymen who can lead the meeting, commit the leadership of the service to them; this will develop them, and relieve you of "overmuch speaking." Ministers may talk too often; and if a pastor is especially gifted, there is danger that the church may become a one-man-power machine. Mr. Beecher used to complain that his people were too slow to take part in his prayer-meetings; and one cause of this was that he took so large a part in them himself. No church can ever be strong unless the strain is put on their own sinews; there is a place for the Aquilas and Priscillas, as for Paul. A timely word from the pastor may help a prayer-meeting, but it is the people's service not his.

4. Drive every wheel in your machinery to its utmost power, but don't have more wheels than power. Widen your activities as fast as you have men and money to propel them. Organize your young people into an association, with a weekly meeting for prayer and training in Christian work. Organize your women into missionary societies and other benevolent labors. Have a total abstinence society, not as a political annex, but to fight the devil of strong drink with God's weapons. Do not overwork any one department to the sacrifice of them, or run your own hobbies to death. Feed your people with the solid meat of the Word if you want them to be strong for the work; and then fire them by constantly pointing them to Jesus and praying for the baptism of the Holy Spirit. Keep Christ in the foreground. Come to your flock every Sabbath with Jesus in your heart and Jesus on your tongue. The only permanent power that can propel any church is the power on high; and that church which is mighty in prayer is the one that is always mighty in work.—*The Interior.*

One by One.

Each Christian has a hope immortal,
One that can not, will not, die;
That by and by he'll reach the portal,
Leading to the throne on high;
One by one our loved ones meet us,
Meet to part again no more;
And with Hallelujahs greet us
On bright Canaan's happy shore.

—*W. C. L.*

Mission Fields

Oriental Missions—Sandwich Islands.

By Gideon Draper, D.D. (Methodist Episcopal).

The Golden Gate is becoming quite a missionary port. Each outgoing steamer carries its quota of Christian workers. It is affirmed that within a few weeks forty will take their departure for Japan, China, Siam, the Laos country, and island of Hinan. They represent different denominations and various parts of the country. The natives of Hinan are awakening an especial interest, as they are supposed to be the remnants of a people older than the Chinese, and their language older and different in form. It is an enterprise of Christian ethnologists. There is the return of old and tried missionaries, supplemented by hopeful new recruits. Thirteen sailed by last steamer, and there are "more to follow." There is much in San Francisco besides mammon, if one looks for it. A farewell meeting has just been held at the Japanese Mission in honor of a converted Japanese who has already set out for evangelical labor in the Sandwich Islands, among his own countrymen. These lands seem near from the California coast, only a week's distance, and vessels with travellers every week. Some have just returned from Honolulu, and give account of the religious condition and recent triumphs among the people. It has been a remarkable work of grace from the beginning. In 1809 a dark-skinned boy was found weeping on the door-steps of Yale College. He had come from the Sandwich Islands, was thirsting for education, and also to learn the Bible, that he might go back and teach his countrymen, "who are very bad and pray to gods of wood, to pray to God up in Heaven." It was a providential call, and in 1819 the first missionary party embarked to carry light to those sitting in darkness. The natives were in basest barbarism, without sense of shame or modesty. Two-thirds of the children were destroyed in infancy; human sacrifices were practised, the aged were buried alive, and the sick left to perish. Maniacs were stoned to death, and captives put to death. There was a favorable reception from the beginning; opposition coming, as to-day, from foreign sailors and visitors, who only desired the gratification of their beastly lusts. Both British and American vessels were guilty of open outrage, threatening the lives of missionaries. It was the antagonism of the sensual and godless, that is still rampant in connection with kindred work in every heathen land. The most bitter opponents, the basest and vilest heathen, are oftentimes those from Christian shores.

The great revivals are still remembered on the islands, as that of 1838, continuing six years; a missionary reinforcement of thirty-two persons sent out at one time. During the years from 1838 to 1843, 27,000 persons were admitted to the churches. The next twenty years added more than 20,000 more, and at that time, 1863, the mission was made independent and self-sustaining. It has been a genuine work of the Spirit from the beginning. Schools of every grade have been established, colleges and theological seminaries; the Sabbath is regarded better than in the United States, the Bible is in almost every home, family prayer a general custom, while churches abound, built by the generosity of the natives.

"By their fruits ye shall know them." They have had an aggressive spirit. In 1850 the "Hawaiian Missionary Society" was formed at Honolulu. Two thousand miles away, to the southwest, lie the many islands under the general name of Micronesia. To these Sandwich Islands missionaries have gone, and with the wonderful Christian work there the Church is familiar. From the Sandwich Islands has sounded out the Gospel to regions far beyond.

A sad thought in this connection is that the native population is rapidly decreasing in numbers. There has been a steady

decline since their first discovery by Captain Cook in 1773. There is an alleged falling off from 400,000 to less than 100-000. Infanticide, war, drink, infamous disease, are among the more prominent causes. In these two latter cases it is the result of foreign influence. In the whaling season half of the population in Honolulu is transient seamen, who make the city a living hell. The lands are coming into the possession of foreign capitalists, and while the native inhabitants are not to be neglected, especial evangelistic effort needs now to be expended on other nationalities who are crowding in in such great numbers.

The Chinese are invading in force the Sandwich Islands. There is especial and successful Christian work for their salvation. Their first church was organized in Honolulu in 1879. During this decade it has borne testimony to thousands of the truth and power of the Jesus-religion. It has been a home to Chinese Christians coming from other lands. They are passing to and fro from San Francisco constantly. There is not so rapid success amid this people. There have been connected with the Church 184, forty-four of the number women, seventy professed faith first in Honolulu. Ffty-five children have been baptized in the Christian faith. Several have died trusting in the much-loved Saviour; many have returned to China. Eighty-nine now constitute the church. But there are results also in other islands, and this largely-increasing foreign population is sought to be reached by faithful laborers, both American and converted Chinese.

The work among the Japanese is most worthy. Seven thousand of this nationality are already on the islands. It had a remarkable beginning under the auspices of the Methodist Japanese Mission of San Francisco. Through gracious revivals it has largely multiplied. Evangelistic tours have been made over the islands, upon the solitary plantations, wherever Japanese could be found, by zealous brothers from San Francisco. The superintendent of the mission here, Rev. Dr. Harris, is soon to visit Hawaii again.

A fervent, gifted Japanese, who has just returned from a year's labor there, gives us a most encouraging report. A Young Men's Christian Association, a Temperance Society, with phenomenal success, a Mutual Aid Society, an evening school, a lyceum, five Sabbath-schools and preaching stations are a part of the fruitage. Japanese converts are characterized both by faithfulness and zeal.

There is a humble beginning of Christian effort among Portuguese immigrants that needs great reinforcement. Special agencies are also at work among the Polynesians and the English-speaking residents. This is the Sandwich Islands of to-day. It has a future as well as a history.

Hindrances to the Success of Missions.

By Rev. B. W. Williams (M. E. Church, South), Weatherford, Texas.

The present age is notable for the magnitude and fruitfulness of its missionary operations. The triumphs already won bring joy and gladness to the hearts of all who truly love the cause of Christ. Many think they see in the facts of missionary progress tokens of the universal prevalence of the Gospel at no distant day. There are, however, difficulties and obstructions that impede the progress of Christianity in heathen lands. A brief consideration of these may not be altogether unprofitable.

The divided condition of the missionary forces is one hindrance to the success of the Gospel in mission fields. In China, for example, there are about forty different sects of Protestant Christians, each laboring independently to make converts. They differ in doctrine and practice, and there is more or less denominational rivalry between them. This confuses the heathen as to what Christianity really is, and causes many to hesitate about accepting the Gospel. There ought to be some plan of co-operative union work, or some geographical division of territory, so that there might be no collision, rivalry, or waste of strength and energy.

Another barrier to Christian progress in heathen countries is the pernicious example of individuals from Christian na-

tions. In pagan lands every man who comes from the United States or England is regarded by the natives as a Christian. In many instances wicked and unscrupulous men have gone there for commercial or other purposes, and have acted so badly as to disgust the heathen, who do not make the distinction that we do between a *nominal* Christian and a *real* one. For example, some years ago the U. S. Consul to Egypt attacked and brutally beat with his cane a devoted missionary then residing there. What a sad spectacle, and what a bad impression it must have made upon the natives.

The unjust policy of Christian nations toward some of the heathen races greatly retards the work of our missionaries. For the sake of revenue the British government carries on the opium traffic with China, sending 5,000 tons of the fatal drug there annually, and causing the death of three or four hundred thousand Chinamen every year. Think of Christian England forcing this traffic on heathen China at the point of the bayonet. Our own government has also been to blame, in some respects, for its treatment of the Chinese and the Indians. Such conduct creates prejudice in the minds of these races, and renders it extremely difficult, in many cases, for the missionary to reach them with the Gospel.

In some places imported infidelity obstructs the work of Christian missionaries. No sooner has missionary enlightenment rendered the people accessible than English and American infidels step in and sow the seeds of infidelity. In the leading cities of India, China, Japan and other countries may be found the writings of Paine, Voltaire, Ingersoll and other scoffers at Christianity. Some years ago Dr. Joseph travelled extensively in these countries, and lectured in Madras, Bombay, Calcutta, Canton, Shanghai, Foochow, Kobe, Tokio, Kioto and Yokohama, and he says:

"Infidelity is occupying the field of the upper and middle classes. Imported unbelief, in many quarters of India, China and Japan, is as great a danger among educated native circles as hereditary misbelief.

"This proposition seems to me of the utmost importance, and is one on which my experience as a traveller has laid great stress. It has been my fortune to give lectures in the ten cities I have named; but I rarely felt it necessary to attack the hereditary misbeliefs of the audiences. My whole opportunity was, in most cases, used in attacking imported unbelief."

Let there be earnest prayer for the blessing of God upon all missionary workers, associations and enterprises. Let there be increased and liberal giving to sustain those who are in the field. Let missionaries everywhere make a concentrated and united effort for the salvation of the heathen. Let Christian nations quit treating heathen races with indignity and abuse, and be true in their diplomacy and faithful in their observances of treaties. Then the Word of God will have free course and be glorified, difficulties and dangers will vanish away, the horrors of heathenism will disappear, and we shall see the truth of the Gospel triumph over all.

Precious Ointment.

Do not keep your box of ointment,
  Break it o'er your friends to-day;
Do not keep it in the darkness,
  Half forgotten laid away.
Little deeds of love and kindness,
  Don't forget to give them now;
Don't forget to smooth the pillow,
  Don't forget to bathe the brow.

All along life's rugged pathway
  Stretch your hand and lift your voice
Bringing all your love and kindness,
  Making every heart rejoice.
Keep your ointment ever ready—
  Use it freely—there is room;
It will bring you richest blessings,
  Smooth your passage to the tomb.

—*Selected.*

Doing for Others.

There are many points of interest connected with the Gospel story of the healing of the palsied man. There is the method adopted by the friends of the sufferer to gain access to Jesus, made difficult by the crowd surrounding the house (not alluded to by Matthew); the combination of the forgiveness of sin with the cure of the physical malady; the offence taken by scribes present, at the assumption of authority to forgive sin; and the spirited reply of Jesus to His critics. But the most striking feature is one not named, and seldom referred to in the expositions of the narrative or referred to only to be explained away. It is that Jesus was moved to heal the sick man by a regard to the faith of His friends, displayed in their energetic efforts to gain access to His presence. "Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer." The "their" evidently refers to the friends, as distinct from the sick man.

It was, therefore, by a regard to the faith of His friends that Jesus was moved to bless this man. And when we say this, we bear in mind that the blessing included not merely the healing of disease, but the forgiveness of sin. Both benefits were conferred for the sake of the believing friends. For it is to be observed that the spiritual benefit came first. The soul was first healed. Only after the forgiveness of his sin had been announced to him did Jesus say to the sick one, "Arise, take up thy bed, and go unto thine own house." We have here, therefore, a very emphatic recognition of the value and power of intercessory prayer, or, if we may so express it, of vicarious faith. Christ, God, we are taught, hears prayers of believing men, offered up not for themselves, but for others—for neighbors, friends, relatives, palsied in soul, who do not believe, and who do not pray for themselves. God has regard to the faith of this man in his dealings with that man, and does good to the one because of the generous, loving interest which the other takes in Him.

Wherever there is such earnest, loving interest taken, there miracles of healing will be wrought. Christ will say now as of old: "Son, be of good cheer, thy sins be forgiven thee. Arise, take up thine bed, and go into thine house." Augustine likens his mother's prayer for his conversion, during the years of his unbelief, to a widow of Nain carrying her dead son on the bier of thought, till Jesus should pass by and say, "Young man, arise." Mothers, Christian friends, do not this in vain. Jesus does pass by; He did in the case of Augustine, uttering the word of power.

This doctrine of the vicarious power of faith is a most welcome feature of the Galilean Gospel. If only those who bear the Christian name could but realize the dignity of their heroic vocation, and avail themselves, to the full, of their opportunity. Richard Baxter in his old age, looking back on a protracted and most varied experience, expressed his profound sense of "the radical, universal, odious sin of selfishness, and of the excellency and necessity of self-denial, and of a public mind, and of loving our neighbors as ourselves." To-day, in the nineteenth century, as in the seventeenth, "a public mind" is the great need of the Church and of society. We need to have Christ-like intercessors, and helpers, and burden-bearers indefinitely multiplied. Let us pray for it.—*Exchange.*

The Hymns That Mother Sung.

Throughout the changing scenes of life,
  That shadowed vale of smiles and tears,
Where all is lost within the mist
  That hides the bygone years,
Some strains there are that linger yet.
  And many hearts no longer young
Are thrilled with joy again to hear
  The hymns that mother sung.

To them we owe our happy homes,
  Praise be to God who reigns above,
For keeping ever bright and clear
  The lessons learned in love,
Outliving sorrow, bearing hope,
  The dear old songs have always clung,
And never can the heart forget
  The hymns that mother sung.

—*Prescott Beach.*

Beautiful Thoughts

Prayer is the presentation of God's promise, endorsed by our personal faith.—*Spurgeon.*

Truth is the property of God; the pursuit of truth is what belongs to man.—*Von Muller.*

Prayer is not conquering God's reluctance, but taking hold of God's willingness.—*Brooks.*

Errors, like straws, upon the surface flow,
He that would search for pearls must dive below.—*Dryden.*

Perfect consecration is the doorway out of the most inveterate unbelief. This is also the perfect cure for doubt.—*Daniel Steele.*

Prayer is the pulse of the renewed soul; and the constancy of its beat is the test and measure of the spiritual life.—*Onslow.*

Sin is to be overcome, not so much by maintaining a direct opposition to it, as by cultivating opposite principles.—*Fuller.*

A holy life has a voice. It speaks when the tongue is silent, and is either a constant attraction or a continual reproof.—*Hinton.*

The more true religion in the nation, the more of every good. God cannot give to a disobedient people the blessings of obedience. —*Peloubet.*

Every man who becomes heartily and understandingly a channel of the divine beneficence, is enriched through every league of his life.—*J. G. Holland.*

The power of Christianity centers in the person of its Lord, and the Christian motive that is strongest and most powerful always is "for My sake."—*Dr. W. M. Taylor.*

Every day is a little life, and our whole life is but a day repeated. Those, therefore, that lose a day are dangerously prodigal; those that dare misspend it, desperate.—*Bishop Hall.*

As the same blue sky smiles upon the ruin, which smiled upon the perfect structure, so the same beneficent Providence bends over our shattered hopes and our answered prayers.—*George S. Hillard.*

If your faith is weak, do not wait for unusual manifestations or more proofs of things unseen, but use the means of knowing God which others have found sufficient, and which God has actually furnished.—*Dods.*

There are three sorts of men who shall see Christ in glory: those who love Christ, like Peter, John xxi., 15; those who are beloved of Christ, like John, John xx., 2; and those who suffer for Christ, like James, Acts xii., 2. —*C. Sutton.*

The Scriptures are both divine and human. The only illustration I can give of this is Jesus Christ. He was truly God and truly man, but without sin. So the Bible is truly divine and truly human, yet without error.—*Prof. R. T. Weidner.*

No reform amounts to anything that begins from without inward. I believe that any attempt to reform the world or settle the questions of the day apart from presenting Jesus Christ to the individual is a mistake and a fallacy.—*Dr. Lawrence.*

A reckless mind, a seared conscience, a hardened heart,—one step more, and then comes a lost soul. There is a call from Heaven that will be the last call. There is an offer of mercy from Christ that will be the last offer.—*Bradley.*

Nearness of life to the Saviour will necessarily involve greatness of love to Him. As nearness to the sun increases the temperature of the various planets, so near and intimate communion with Jesus raises the heat of the soul's affections toward Him.—*Spurgeon.*

The sun of prosperity shines the clearest in the sphere of humility. The true nobility of the mind consists in the humbleness of the mind. Consider that as none have so little but they have just cause to bless God; so none have so much as to have the least cause to boast before God.—*Rev. William Secker.*

If, therefore, Christ hath redeemed you by His precious blood, see that you consecrate yourself to Him; so will your heart become a die wherewith you shall enstamp on all you do, and on all you have, this expressive inscription, "Holiness unto the Lord." But remember it must be in the heart first; and to have it there you must lovingly receive Jesus as your Saviour and Sovereign.—*W. M. Taylor, D.D.*

A Beautiful Prayer.—The first four words of the Bible are the model motto for every enterprise and labor of man: "In the beginning GOD." The late Prince Albert, Queen Victoria's husband, evidentially recognized this, and began every important movement of his life in a devout spirit.

He built a beautiful home on the Isle of Wight, which he called Osborne House. When he and his wife went to live in it, he repeated this prayer, which Martin Luther had written in German, long before:

"God bless our going out, nor less
Our coming in, and make them sure,
God bless our daily bread, and bless
Whate'er we do—whate'er endure;
In death unto His peace awake us,
And heirs of His salvation make us."

41. The Body Consecrated to God.—ROM. xii., 1.

Charles Simeon, the famous evangelical clergyman of Cambridge, was one day thrown from his horse, and was fearful that he had sustained serious injury. When he had recovered from the force of the fall, he stretched out his right arm, felt it, and finding that there was not a bone broken, he consecrated that arm anew to the living God who had so graciously preserved it. Then he examined his left arm, and found it all right, and so held that up and dedicated it anew unto the divine service. He did the same with his head, his legs, and his whole body. As I was thinking over this subject, I felt as if I must go over my body, soul, and spirit, and dedicate all to that dear Saviour by whose blood I am altogether redeemed from death and hell.—*C. H. Spurgeon.*

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42. Jehovah-Jireh.—GEN. xxii., 14.

A missionary who had been sick for some time, was told that the persons to whom he looked for his salary could no longer continue it. "Never mind," he said to his wife, "the Lord will provide." His wife was in consternation, but he bade her open her Bible and read him the first words on which her eye rested. He prayed the Lord that the words might be His message for them. Her eye caught these words: "A continual allowance was given him of the king" (II. Kings xxv., 30). Both were astonished, and took the words as an assurance of help. Next day a friend called to say that the sick man's case had been taken into consideration, and an allowance was to be made them during his sickness. The use of the word "allowance" recalled the passage they had read together, and husband and wife praised God for His goodness.

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43. The Love of Money.—ECCL. v., 10.

In the first American war ships were in great demand, and the government paid very high prices for them. There was then a shipowner who sent his son to Boston to sell a brig that he had in the harbor, and told him to get $8,000 for it; and if he could not get that, not to take less than $6,000. When the lad came back, he asked him what he had got for the vessel. The lad said $10,000! When the old man heard that the vessel was sold for so much more than double its cost, he thought that his son had been swindled. But being satisfied at last that the money was really in the bank, and that he could get it at any time, his old avaricious propensities again overcame him, and he said, "I say, John, after all, couldn't you have got a little more?" Is not this human nature? When has a man got enough?

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44. The Day of Salvation Closed.—LUKE xiii., 35.

On the bank of the Niagara River, where the rapids begin to swell and swirl most desperately, preparatory to their final plunge, is a sign-board which bears a most startling legend. "Past Redemption Point," it reads. To read it, even while one feels the firm soil beneath his feet, sends a shiver of horror through one's soul as he looks off upon the turbulent waters, and realizes the full significance of the sign. The one who gets into those boiling rapids, and passes that point, cannot retrace his way, cannot pull to shore, cannot be rescued by friends. He is not yet dead, but he might as well be. He must give up all hope of rescue, he can only float on, swiftly and more swiftly, until death ends his suspense and misery. Past redemption point! How many men pass that point, even in this life? God only knows.

Faithfulness in Little

45. Diligence and its Reward.—PROV. xxii., 29.

Daniel Webster, when a young lawyer, had brought to him an insurance case; a small fee was all that was promised. He saw that to do his client full justice he must go to Boston to consult the law library, and he would actually lose money by taking the case. He made up his mind to do his best, went to Boston, and gained the case. Years after one of the counsel on an important insurance case was suddenly taken ill, and Webster was asked to take his place the day before the case was to be tried. Webster said that it was impossible to prepare his case at such short notice, but looking at the papers found that it was his old insurance case over again, and he had all the authorities at his fingers' ends. Webster, speaking of this, said, "You see, I was handsomely paid both in fame and money for that journey to Boston"; and the moral is, that good work is rewarded in the end, though, to be sure, one's own self-approval should be enough.

Monthly Survey

Canton, China, has fifteen Christian chapels.

H. Grattan Guinness has secured thirty colored missionaries for Africa.

There are 47 organizations engaged in the evangelization of the Jews, with 367 workers and 195 stations. At least 150 of the missionaries are converted Jews.

Thibet is the only country not yet opened to missions. Mr. and Mrs. Turner, of the China Inland Mission, have begun to work in Thibet from the Chinese side.

The Syrian Mission in 1827 had only secured twenty converts; to-day its church roll exceeds 1,500. The mission in Egypt reports an addition last year to the membership of 365—one for each day in the year.

Rev. J. R. Hill, of the Cawnpore Mission of the Society for the Propagation of the Gospel, writes that the conversion of Brahmins has ceased to be such an occasion of excitement in that section of India as it used to be.

The United Brethren have the greatest number of converts in Africa, 4,000; Bishop Taylor's missions, which include Liberia, 2,700; the United Presbyterians, 1,850; the Presbyterians, 875; the American Board, the same.

Good work beyond doubt must be credited to the Medical Missionary Society of China. In Canton during the past year, the society attended to 39,442 cases, and performed 2,839 surgical operations, at an expense of only $4,637.

Nearly one-third of the population of Wales is gathered in the Sunday-schools. In England and Wales together 5,733,325 scholars are taught in the Sunday-school. Of these, 2,455,399 scholars are in Church of England Sunday-schools.

The widespread character of the Christian Endeavor movement is shown by the fact that the constitution has been translated into French, German, Chinese, Tamil, Zulu, Hawaiian, Turkish and several of the dialects of Southern India.

The editor of a Japanese newspaper recently collected statistics of growth from all the Protestant Churches of Japan, showing that during the last three years they have grown from thirty-eight churches to 151, and from 3,700 members to 11,600.

The Government College at Sapporo, a Japanese town on the island of Yezo, shows phenomenal zeal in philanthropic enterprises. Through its influence a Christian church has been organized, a fine church building erected without the aid of a Foreign Mission, and a Total Abstinence Society formed, which has grown in a few months to have 500 members.

Rev. George Grenfell, lately returned from the Congo, reports "Christianity spreading even where missionaries had not labored." As he approached one town in which no Baptist missionary had ever labored, he saw a band of native evangelists coming out of it to preach the Gospel to their native brethren, and that town a few years ago was sunk in heathenism.

Among the causes of crime the saloon is foremost. In the year 1881 the Bureau of Statistics of the State of Massachusetts investigated all the criminal cases which were brought before the courts of Suffolk county in that state with this result. It was discovered that "of the 16,897 cases more than seventy-two per cent. were for the various grades of drunkenness, and in addition to these more than twelve per cent. were offences committed by persons under the influence of liquor, leaving about fifteen per cent. of crimes to represent what would be the total but for the use of intoxicating liquors."

Statistics of missions in Brazil are given as follows: Presbyterian Synod—63 churches, 32 ministers, of whom 12 are natives, 3 licentiates, 7 candidates, 2,966 members, and 13 schools. Methodist Episcopal Church—346 members, 7 ordained ministers, 6 candidates for ordination, 3 local preachers, 20 preaching places, 2 schools and 4 foreign missionary lady teachers. Baptist Church—5 churches, 241 members, 12 male and female missionaries, and 3 native preachers. The African Methodist Episcopal Church, which has not a white man among its members or any organic relation with any white Church organization, reports a membership of 460,000. It has 12,000 places of worship, numbers 10,000 ministers, has 15,000 Sunday-schools, supports its own denominational papers, has missions in the West Indies, Mexico and Africa, and its reported contributions foot up more than $2,000,000 annually for the support of Church work. The Irish Methodist Church had last year a net increase of 60 in the membership, with 624 on trial. Total now in society, 25,306; new members, 1,954; emigrations, 419; deaths, 390; leakage, 918. There are 364 churches; 1,894 other preaching places; 49,391 hearers at Sabbath service; 23,932 additional week-night hearers; 1,139 hearers in the army and navy; 74,232 sittings in 367 churches. The total income from seat rents is £3,234, and the total contribution to circuit funds is £1,742. There are 231 schools, 2,856 teachers and officers, and 25,298 scholars.

Book Department, Etc.

SUPERNATURAL REVELATON: An Essay Concerning the Basis of the Christian Faith. By C. M. Mead, Ph.D., D.D., late Professor in Andover Theological Seminary. New York: Anson D. F. Randolph & Co. Price, $2.50.

The author of this portly volume has given many years of close study to the subject of this book. His acute intellect, wide reading and reverent spirit have combined to produce a work which is a real contribution to the literature of apologetics. The aim is not only to meet the attacks of the enemies of Christianity, but to correct the errors and infelicitous statements into which its friends may have fallen in its defence. As the phases of error and of scepticism are continually changing, there is therefore need for such a book as this to meet and expose the true character of every intellectual chameleon upstart.

JONATHAN EDWARDS. By Alexander V. G. Allen, D.D., Professor in the Episcopal Theological School, in Cambridge, Mass. Boston and New York: Houghton, Mifflin & Co. The Riverside Press, Cambridge.

This is one in the series of books on American Religious Leaders. Bancroft has said that "he who would know the workings of the New England mind in the middle of the last century and the throbbings of its heart must give his days and nights to the study of Jonathan Edwards." Professor Lane has evidently given Edwards this study, has analyzed his theology, character and methods; also his environments, how he was influenced by them and how he influenced them. The author is critical, sometimes sympathetic, and gives a survey of the great theologian which will be accepted by many as just.

A COMPLETE DICTIONARY OF SYNONYMS AND ANTONYMS; or, Synonyms and Words of Opposite Meanings, with an Appendix. Embracing a Dictionary of Briticisms, Americanisms, Colloquial Phrases, etc., in current use, the grammatical uses of Prepositions and Prepositions discriminated; a list of Homonyms and Homophonous words; a collection of Foreign Phrases, and a complete list of Abbreviations and Contractions used in writing and printing. By the Right Rev. Samuel Fellows, A.M., D.D., late Professor of Logic and Rhetoric in the University of Wisconsin, etc. Fleming H. Revell, New York, 12 Bible House, Astor Place; Chicago, 148 and 150 Madison Street.

The title-page of this book is so full and explicit that it is merely necessary to state that the work answers in every way to its name, is packed with information indispensable to every student, writer and speaker, and should be in every school, college, university, as well as in every household.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

THE METHODIST MAGAZINE, DECEMBER, 1889. Paris during the Exposition. The Paris Exposition, *Eugene Melchoir de Vogue.* Christmas, *Rev. W. A. Vrooman.* Notes of Travel in Spain. Cyprus and the Levant.

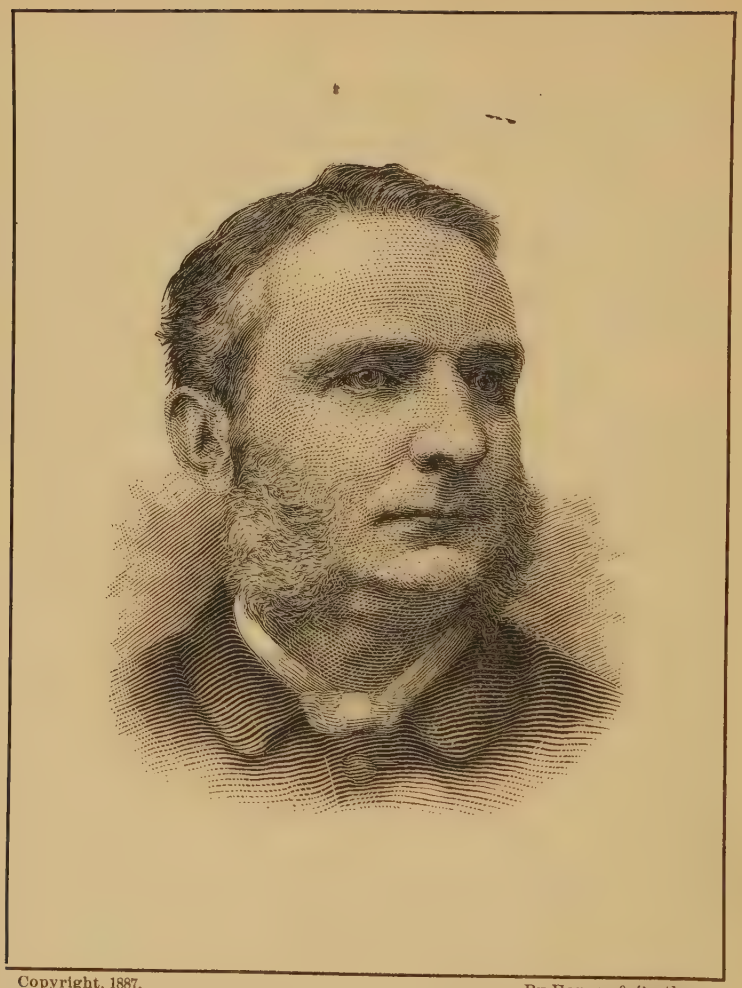
LIPPINCOTT'S MONTHLY MAGAZINE, DECEMBER, 1889. All He Knew, *John Habberton.* Leon, the Exile, *Melville Philips.* The Power of the Future, *Charles Morris.* The Evolution of Famous Sayings, *William Shepard.*

THE AMERICAN ANTIQUARIAN, NOVEMBER, 1889. The Element of Terror in Primitive Art, *Barr Ferres.* Portrait Pipe from Central America, *A. E. Douglas.* Buried Mounds Viewed as Monuments, *Stephen D. Peck.* The Idaho Find, *Prof. G. Frederick Wright, D.D.*

THE ATLANTIC MONTHLY, DECEMBER, 1889. Architecture in the West, *Henry Van Brunt.* Delphi: The Locality and its Legends, *William Cranston Lawton.* Border Warfare of the Revolution, *John Fiske.* Latin and Saxon America, *Albert G. Browne.* The Century Dictionary.

THE BAPTIST QUARTERLY REVIEW, OCTOBER, 1889. The Present Drift in Eschatology, *Rev. H. O. Rowland, D.D.* The Triple Ballot essential to Representative Government, *Rev. Principal Walter Scott.* The General Synod of the Moravian Church, *Rev. W. H. Volger.* Fulfilled Prophecy—A Standing Miracle, *Rev. O. P. Eachez, D.D.*

MAGAZINE OF AMERICAN HISTORY, DECEMBER, 1889. Portrait of Lord Brougham, Frontispiece. The Early Career of Lord Brougham, *Mrs. Martha J. Lamb.* Tribute to Hooper C. Van Voorst, *George W. Van Siclen.* Lincoln's Restoration Policy for Virginia, *Rev. Horace E. Hayden.* First Editions of the Bible Printed in America, *Clement Ferguson.*



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F. Waldo Warren

THE

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SERMONS

A SUMMONS TO FRESH CONSECRATION.*

BY REV. E. WALPOLE WARREN, RECTOR OF HOLY TRINITY EPISCOPAL CHURCH, MADISON AVE. AND 42D ST., NEW YORK CITY, N. Y.

Behold, Jesus met them, saying, All hail.—ST. MATT. xxviii., 9.

THERE is no one who has had any experience of Christian spiritual religion in his life, who has not at times felt periods of great depression, and consequent thereupon, languidness for spiritual activities and disability for spiritual work. Mark, we do not say that every "Christian" has felt depression, because there are a great many persons who bear the name of Christian who have never had any genuine spirituality in their religion. They have been Christians in the technical and nominal meaning of the word, but they have never had their souls stirred by the energizing influence of the love of Jesus, and thereby been spiritually vitalized; as, also, there are a great many others who would certainly not *wish* to come under the influence of such Christianity, who feel that if they were to be asked for any more than an external following after Christ, even to yield to the promptings of deepened spirituality, they would not desire it at all, nay, they would feel as if the little

* This sermon—the first preached after the summer vacation in 1889—was entirely extempore and without notes, and we are indebted to an amateur reporter for so much as could be caught in the rapid utterances of the preacher, and which is to the sermon itself rather as a woodcut to a landscape—a resemblance rather than a likeness.

world in which they love to live were being turned upside down by the demands of a troublesome religion.

I want you to realize, then, that in my opening words, I am speaking to those whose religion is deeply spiritual, who have been vitalized by its entering into their very souls, stirring them to devotion, stirring them to ever greater effort, stirring them to sacrifice, and imparting to them a love of service; and when these poor Christians souls come upon such periods of depression, great is the sadness which they feel in consequence.

The historical incidents in the latter portion of our Lord's life are marvellously typical of such spiritual experiences. If, with the Apostles of old, we can tell of the rapture of most true conversion, "We have found the Lord," oftentimes also we can tell with them, most painfully, of a Lord whom we have "lost." The rough struggle amid the olive groves of Gethsemane, when a crowd, armed with staves and swords, first surprised, then overwhelmed, and then drove off the Apostles, and carried away their Lord, finds its antitype in our experiences in confusion, betrayal, dishonorable flight, and subsequent denial, when the emissaries of Satan and the world, armed with the sword of scoffing scepticism, or the blunter staves of worldly employment, worldly ease, social enjoyment, beat down our interest and enthusiasm, and roughly make a separation "which may be felt" between our Lord and us. Then comes a period when all that we have left to us, instead of being the inspiring knowledge of a living Lord, is but the memory of a dead Jesus; and though we may assemble ourselves at His church, it is but as at His tomb; though passages of Scripture may pass before our eyes, they present no spirit of life to our minds, to our souls. We may offer Him the linen and spices of memorial service and proffered devotion, but our service has rather been an "anointing to His burial" than an expression of devotion to His life. At such periods, it may be, we hear the message of His resurrection, which sends us on our way to be bearers of tidings to others of truths that are not facts to ourselves, and though we may brace ourselves to the task and go on our way to execute the errand, it is with lagging feet and downcast face, as on an errand of necessary duty, and not upon a message of spontaneous interest. "Go, tell My disciples" becomes to us, at such times, with despondency of heart akin to despair—a message to go and resume our work and labor of Christian responsibility, whilst we recognize our deadness, even though we have the name to live. Such a period of spiritual depression, it seems to me, may possibly be the experience of some of you to-day at the close of the all-too-long summer vacation this city causes us to take, as we gather ourselves together, to take up again the life and the work which too much have been laid down during the summer holidays; and I venture to say, my brethren, it is very possible that there are some of us after this summer vacation who are compelled to realize within our own souls, it is rather a hard thing to bend ourselves afresh to the task and work of the real Christian life, realizing, as possibly we may, that our own spirits are not yet alive unto God, and the love of Jesus is not a spiritual power in us. These summer

months of recreation and their enjoyments test the spiritual life to its very depths, and I fancy I am right in saying that in some of us the well of living water has run miserably low. It does seem to me—I don't say it to excuse it because I own it—that it is very difficult, well-nigh impossible, to retain much of earnest spiritual living during the months of a summer vacation. I have learned this by my own experience in my first summer in America; and I hope I have learned also to feel a truer sympathy of fellow-feeling with the laity, to judge them more tenderly, to try and help them more efficiently, from seeing the difficulty—that I say not,—impossibility, of fostering spiritual life amidst the surroundings and necessities of summer hotel life and its customary and unavoidable environments. So it comes to pass that, speaking truthfully and honestly, I doubt not there are some here to-day who could say with truth, "The result of the summer vacation might be well summed up in the miserable exclamation, 'They have taken away my Lord, and I know not where they have laid Him.'"

The hidden depths of many a heart are to-day rather a tomb than a temple, the very services in which you have joined to-day have awakened in some hollow echoes rather than joyous hallelujahs, and many of you, if you would face the fact and own the truth, are somewhat cold at heart, somewhat unwilling to take up again with the eagerness of a warm, loving, earnest hand, the dismissed duties, responsibilities and engagements of a self-consecrated Christian life. I am not here to question or explain why vacations amid hotel life, or frequent travel in foreign scenes, should thus interrupt the flow of spiritual life in anyone; my purpose is not to explain, censure, analize, or deplore this state of feeling, if it be, as I believe it, a fact; I want you to own it to yourselves, and not to try to excuse it; not to avoid it as an unpleasant truth, but to look it calmly in the face, and, if true, to own it. I want you to look at your spiritual life as Christ looks at it. "It is true that the summer months have not yielded much or anything to my spiritual growth," and when I have brought you to this point, I trust my text, which I have prayerfully selected to meet this natural, and perhaps unavoidable, condition, will come to you as a message of hopefulness as well as comfort from the Saviour, the Son of God. Look then at it, and consider the pictures it presents, the moral that it teaches. The pictures are these: Two women at a tomb; a lost Jesus; the inexplicable Gospel. He is not here, He is risen (of which the first statement appealed more vividly than the latter to their comprehension), and then the unaccountable commission, "Go, tell My disciples"; go, that is, and declare to them a fact they hardly believed themselves; go teach to others a truth they themselves have failed to grasp! But they went, fearful but glad. So, too, you, my friends, doubting, fearing, dismayed at your own spiritual deadness, you are here many of you purposing, and yet with hesitation, to take up the work, to resume the duties of Christian toil and responsibilities, to visit, to teach, to comfort, and to do the work of Christ's disciples in the world. And the message has come to you again, "Go, tell." Already many of you, and one day, as I hope and pray

God, all of you, have taken up the duty, the work of the Christian Church, again, and are ready to go tell in the different places of your work, as also by your living witness, "Jesus is the Risen Lord" who goes before His people, and that one day they shall see Him. A great many of us, thank God, have come forward and resumed our places in the work, which others have held in the burden and heat of the days wherein we have been resting and refreshing ourselves. We thank them for their work and service and labor of love, done not unto us but unto God; but now we too are "going"—going our appointed way, with mingled feelings of fear and great gladness. "And as they went to tell His disciples, behold, Jesus Himself met them." Ah! the happy opportunity of this "accidental" (?) meeting—this meeting Jesus in the very resumption of duty, this first encouragement of hope in the work they have to do. Behold—says the narrator—behold—look ye to it, it is worthy of your observation; behold, it is a fact worthy to be considered. They met not Jesus, but He met them—even as to-day, by His spirit in my words, He meets you, not to censure you for your infirmities, or to chide you for your backslidings, but to encourage, to stimulate, to strengthen you. Meeting you not on the grassy hill of Calvary, but in the recesses of your own hearts—meeting you not, as you feel, by accident, but by His own design—He having put these words of my text upon my heart to speak to you, to strengthen you, to make the message of your life, the teaching of your lips, not the assertion of some questionable truth, but the inspiring impulse of a ransomed life. Perhaps you will say, This is but sentiment, this "meeting Jesus"—I know not what it means; I hate the poetry without the prose of truth. Oh, brethren, then what has been your service here, if it has not been a conscious "meeting Jesus"? What means the promise, "I am there in the midst of them," if it means not I have been with Him? Is is not this very fact, this terrible truth that service in His house is not a conscious meeting with your Lord, which robs you of the true use, efficacy and enjoyment of divine worship, and makes it so hollow and unreal, and you so careless and unblest by it. Jesus met ME should be the *raison d'être*, the explanation, the joy, the comfort, and the strength of every service—may it be yours to-day! But, lastly, listen to the salutation. "Jesus met them, saying, All hail." Perhaps the meaning of salutation, which the translators felt was more than mere salute of courtesy, were better rendered—"Grace be unto you," the first breathed acts of the resurrection blessing! Grace to each of you, whereby to recognize, whereby to adore, whereby to worship the loving, pardoning, restoring Lord. And in that grace they saw, worshipped, went; so, in that grace, go you forth, make it your aim to live for Christ, perchance to die for Christ. Lift up your eyes, or rather close them, lowly, and "meet" Jesus to-day. Draw near to Him, trust Him, receive Him, and weak, unworthy as you are, from meeting Him, you too shall go forth strong to labor, strong to believe, strong to live, if need be, strong even to die for Him—for so even "to die is gain."

HUMANITY CROWNED IN CHRIST.

By Rev. J. Westby Earnshaw, First Presbyterian Church, Lowville, N. Y.

But we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste of death for every man.—Heb. ii., 8, 9.

The feeling that, with the impulse of yearning need and hungry hope, drives me to this text, has been well expressed in a recent poem by Dr. Ecob of Albany, entitled "Spirit-Blind." This poem is one of the finest things of recent production that has fallen under my eye, alike in the profound pathos of the experience it describes, and the restrained passion and exquisite art of its utterance. Listen to its tender plaint and pleading:

I see the morn's eternal youth;
  I see the saintliness of even;
  But blindly thro' the fields of heaven
I wander, never seeing truth.

I see night's heraldries unfurled;
  I feel her majesties and motions;
  But hopeless thro' her desert oceans
I drift upon a shipwrecked world.

I see the sorrow of the earth,
  Its sin and heaviness and tears,
  The long drear labor of its years;
I see its ashes, waste and dearth;

But cannot see that promised earth,
  Enfolded like a growing thought,
  With prophecies divine inwrought,
And rising to its second birth.

Lord, that I may receive my sight!
  I hear Thee in the mingled throng
  Of nature as it sweeps along;
But here I stand in rayless night.

O touch these sightless orbs of mine;
  And let the first and great surprise
  That falls upon my raptured eyes
Be that celestial face of Thine.

The feeling which is thus so touchingly expressed is one that doubtless we all understand through the sympathies of a common experience. It springs from the realization of the evil and disorder of the world, the imperfection of humanity, both in the individual and in the aggregate, the persistent prevalence of vice and misery, and the slow and uncertain progress in human history towards any satisfying and sure result of the toil and travail of the ages. To the thoughtful mind and loving heart the impression of these

things is at times painfully intense. It seems as though oppressions, cruelties and wrongs did never die, but only passed through a sort of metamorphosis to reappear in other forms.

Man cannot greatly live and nobly strive without the inspiration and sustaining strength of faith and hope. These are what constrain and nerve to generous devotion and patient toil. And so they are necessary to that genial interest and fruitful activity in human affairs in which our nature realizes its best unfolding. One cannot take a selfish content in personal ease and affluence, nor even in personal virtue, and live thereon, without becoming dwarfed and shrivelled in soul. Man wants to see something fair and good shaping itself in the complex loom of time, and to be assured that there are sovereign laws which secure the result, making the web indestructible. And when the phases of current life, and the set and movement of social drift afford but dubious evidence of the desired progress, the bravest heart will feel depression and gloom becloud the brightest spirit.

To this feeling the words we have made our text speak in helpful and assuring suggestion. Admitting in terse but ample statement the imperfection which the current phases of human history present, they point our faith-vision, in the bewilderment which seems blindness, to the prophesying achievements of Him who, as man and for man's behoof, has conquered and is already crowned.

The first part of our text distinctly recognizes the facts to which we have referred. It says concerning man: "We see not yet all things put under him." That is, man is not yet come to his true estate. He is not exercising that sovereignty over the turbulent forces around him and within him which is his divinely ordained prerogative; nor realizing the divine order of the world in a true vice-regal sway, with the moral element in due ascendancy and control, and the material and physical forces in obedient vassalage to their sceptred lord.

In the preceding context the writer of this epistle, partly quoting and partly summarizing a passage from the earlier Scriptures, says concerning man: "Thou madest him a little lower than the angels; Thou crownest him with glory and honor, and didst set him over the work of Thy hands: Thou hast put all things in subjection under his feet." This is the fair ideal of man's status in the scale of being, and place and power in the world, according to the divine plan and purpose as set forth in the Word of God. He is at the head of the visible creation, subordinate in rank only to the angelic intelligences; and that to be outgrown in the upward processes of his development, so that eventually there shall be above him naught but God.

There is no book that paints man's picture so large as the Bible, or that sets before him so glorious a destiny. It tells us that God created man in His own image, and invested him with vice-regal dominion over all His terrestrial works. And, in spite of man's revolt from God, whereby his own sceptre was broken and his own sovereignty lost, it predicts his ultimate realization, through redeeming grace, of this divine ideal; reveals the agen-

cies and means of the uplifting and royalizing process; and shows us, in glowing prophecy and inspiring promise, the grand result in a crowned and glorified humanity.

Man is but an insignificant and puny object in the world of physical forms and forces. If physical bulk and prowess were the test of greatness, man would have to take rank as a creature of comparatively low grade. But they are not; and however impressed one may be with the magnitude and might of the objects around him, he knows that he is greater than they. Many of the animals excel man in strength and fleetness, but he is lord and master of them all. The mountains rise in stately grandeur about him, sloping upward like a great and noble architecture from his familiar earth toward the Heaven he pants for, and filling him with wonder and awe; but they feel not the impression of their own sublimity and know neither their history nor use. Oceans roll in majesty before him, but they hear not the music of their booming chorus, know not the law of their restless and resistless currents, nor feel the mystery their billows hide. Stars revolve in the solemn spaces around him, whose vastness makes the very earth he treads seem a speck in creation; but he measures their distances and dimensions, calculates the velocity of their movements, analyzes in the spectrum their chemical constitution, and formulates the laws which they unconsciously obey. Heat and electricity are mighty cosmic energies; but he has tamed them to service, has yoked them to his engines and despatched them upon his errands; and he is slowly but surely extending his dominion over them. Storms sweep the earth on which he dwells with relentless and desolating fury; but he is learning to trace their course, measure their force, and forecast their coming; and one day they will be but the intenser activity of serviceable powers. And even the tornado and the earthquake will yet give up their secrets and be robbed of their terrors. And all this because man's intellect is a diviner energy than any that acts in the physical sphere, and must eventually prevail over every force that is merely physical, unless it be "wounded with its own sceptre, or crushed with its own crown."

But it is in the moral realm that man's most regal faculties come into play. The power of self-conquest and self-government, of subjugating the lower elements of his being, whose proper relation is subserviency, to the higher, whose function is to sway; the power of rising superior to passion, and all that passion is related to, not by impairing or enfeebling the basic forces, but by the ascendancy of the higher forms of personal energy; the power of knowing and loving God, of striving intelligently after conformity to His character and accordance with His will, of holding spiritual communion with Him, and having the life replenished from the full and effluent fount of His: this it is that constitutes man truly a kingly being.

But we do not yet see this divine dignity and dominion fully realized by man in the actual phases of current life. We do not see it in any department, nor on any scale, in any social aggregation, sacred or civic, nor in the achievements of any, even the most eminent, individuals. Man still serves

where he should rule, obeys where he should command, and cowers and cringes, weakly bows and basely yields where he should stand in a godlike strength and authority. Appetite and habit, selfishness and lust, custom and prejudice still hold him in ignoble vassalage. He does not yet stand with a conquered world beneath his feet and the crown of a sovereign manhood on his brow; nor is he as yet, by temperance and intelligence, godliness and philanthropy, union with God and loving helpfulness towards man, fit for accession to his divine inheritance. And when we view society on anything like an extended scale, in even the foremost Christian lands, this ideal seems still far from realization. If the actual achievements of humanity were all we had to look to and base our hope upon, the prophecy of man's ultimate destiny would be vague as oracle ever uttered.

But it is not all. Our text points us to something else, vision of which counteracts our depression and starts in our anxious and yearning hearts the clarion joy of an anticipative but assured triumph. "We see not yet all things put under him. BUT WE SEE JESUS WHO WAS MADE A LITTLE LOWER THAN THE ANGELS FOR THE SUFFERING OF DEATH, CROWNED WITH GLORY AND HONOR."

Humanity has conquered and is already crowned. The divine ideal of human life has been realized, and man's proper dignity and dominion are facts of actual achievement. A man shares the throne of infinite and sovereign power. Stupendous thought, stupendous fact; the sceptre of universal empire is to-day in human hands! Our nature has climbed to the very summit of being. There is one human being who is no longer a little lower than the angels, but before whom the princedoms and powers, thrones and dominions of Heaven bow in profound and adoring loyalty, and to whom the powers of earthly empire, whether they recognize it or not, are subservient and tributary: yea, whose kingdom ruleth over all.

That Jesus is King of kings and Lord of lords is not a mere theological dogma, but a precious, vital and inspiring truth. The conquest and coronation of Jesus are more than a mere episode in our race's history. Jesus achieved His victory and exaltation not for Himself alone, but as the leader of the destinies of humanity. View that life of His, in its lowliness and poverty, its intense struggle, its bitter suffering, its sublime devotion, and its perfect and conquering virtue: how human it is throughout! We have recently considered the transcendent wonder of the incarnation as we commemorated the glad event. But what profound and exhaustless interest invests it! For man to be only a little lower than the angels is greatness; and human grandeur has scarcely received more striking exposition than in the statement; but for Him to come to this estate, to be born a helpless human babe, and to pass through the stages of a human development, was humiliation, involving mighty and measureless condescension.

It is not, however, the transcendent wonder of the event that now interests us, but its sublime import. What does it mean? What was it for? Was it that in a true relation He might make atonement for human sin? Yes; but that is only a partial answer. Was it that He might reveal God, not only

telling, but by the winning beauty of a life of love showing, us what the Eternal Father is? Yes; but this also is only a partial answer. Was it that He might reveal man, setting forth in the attainments and achievements of His life the possibilities of ours? Yes; but neither does this compass the complete design. It was expressly and comprehensively for this, that, as man and in man's behalf, He might fight over again the battle man had fought and lost; and, with all the disadvantage of the altered circumstances, achieve victory where man had suffered defeat.

And this He has done grandly, completely, and in a human strength. His divinity was real, but its energy was latent in the conflicts of the personal life. His virtue was a human virtue, His victory a human victory. How strategic and dire the assault upon Him! The tempter came to Him in the wilderness and made the divine sonship of which He had just received the divine attestation the basis of his subtle suggestions: "If Thou be the Son of God draw upon Thy prerogative. Why hunger when a word will furnish the food Thou needest? Command that these stones become bread." "Why wait the tardy development of faith in a prejudiced people? Cast Thyself from this lofty pinnacle. These circling angels shall upbear Thy descending form, and the people thronging the temple area shall witness the miracle and Thy Messiahship be established." These suggestions being repelled, bolder proposal is made: "Thou hast come to recover this revolted province from my sway. Survey the ample domain. Behold the kingdoms and glory of the world. Of all this I am the accepted ruler. But I will resign in Thy favor for a mere obeisance. Recognize my actual, though usurped, sovereignty; receive it as my gift, and it is Thine." But the Saviour said: "Get thee behind me, Satan. I take it not on such terms. I will reclaim it by the conquering might of love." And on He went to lay the foundations of world-empire in self-sacrifice, with tragic consummation thereof on Calvary. "Wherefore God also hath highly exalted Him, and given Him a name that is above every name; that at the name of Jesus every knee shall bow."

Then man is redeemed. The personal issue shall be repeated in the history of the world. To Him every knee shall bow. As surely as Jesus conquered and is now on the throne, just so surely shall the world be won to Him, and the personal triumph culminate in universal empire.

My hope for the world rests on this. Not on the indications of its actual progress; not on the spread of art and science, civilization and the fair humanities; but on the relation of Jesus to humanity, and the prophetic significance of His personal achievements as its redeeming head. And my hope for the world fails not when the evidence of advancing progress and clear indications of a sure and benign result are wanting; nor even when, in the refluent tides, counter currents, and whirling eddies of historic movements, other signs appear. Jesus is in history in His patience as in His power. We see not yet all things put under Him in the subjection of a loving loyalty; but we shall; and every loving, loyal heart shall share His triumph and have its personal parallel in his own. In this faith I live and labor, hope and wait,

O eyes that are weary with the vigil, and aching with the pain, and blinded with the sorrow, look up. Christ is on the throne.

Ye who are keeping aloof from Christ, are neglecting the grandest privilege and sublimest relation that your life can know; ye are walking in your own shadow, and are out of step with the best movement of the world.

THE SAFETY OF THE SAINTS.

By Rev. Burdett Hart, D.D. (Congregationalist), New Haven.

But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.—Isaiah xxxiii., 21.

It is a question which every thoughtful person will sometimes ask, Is there for me a place of safety? Safety! The gallant ships are built for that. The fortifications that loom defiantly along the coasts of nations are for that. The powerful armaments are for it. Great skill, vast expenditure, careful legislation, military education, are all for it. The nations would dwell in safety. They are on guard. They are equipped, armed, disciplined that they may be safe. The great cities built on broad rivers and streams are protected, so that no hostile galley with oars nor gallant ship of war shall be able to approach with destructive intent. There homes are safe, and the institutions of society and the multiform business of men goes on in security. The evening gun proclaims a sleepless guardianship, and the flag floats forth on the morning wind, the symbol of the power that protects.

Then, is there a place of safety for souls? is there spiritual protection? Can the immortal interests of men be made inviolate? Is there guardianship that shall make us secure as against the inroads of satanic power, the indulgences and the blight of sin, the wrath of offended justice and purity? Are we sure that we can abide the day of trial and lift up our heads amidst the wrecks of matter and of minds? Can we be at peace in death, and can we rest in tranquillity forever and forever?

In figurative language the text declares the safety of God's people: "But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby." The city where they dwell is under the glorious protection of the Almighty. Its inhabitants fear no evil. The broad rivers that roll up to their gates are the highway of pacific commerce. Hostile men-of-war, whether galley with oars or gallant ship, cannot approach it. God is its guardian, and they who occupy it are sure of safety.

My subject is "The Safety of the Saints."

There are many of these who fear; they are all their lifetime in doubt and dread; they wonder if they shall after all be saved. Their experience is mixed; hope sometimes is bright and strong, then uncertainty weighs heavily

upon them; indeed at times they almost despair. This is true of thoughtful, earnest, conscientious, high-aimed souls.

I would speak to-day to strengthen, animate, comfort such. I would have them feel that they are within the divine protection; that the glorious Lord is to them in place of fortification and garrison.

Let us, in the first place, emphasize this, that it is not the strength of the saints themselves which secures their safety. Perhaps it is the sense of their weakness which gives them the doubt and fear to which I have referred. It is not strange that it should. They are easily conscious of that. They have not to go far to find the signs of personal feebleness. They find it in their closets. They go there and shut the door, and their lips utter the name of strength. But they do not lay hold with strong clasp and with victorious struggle of Him who saves. They do not wrestle like Jacob and prevail like Israel. They do not use the promises as unanswerable arguments in their plea with God. They do not take God at His word and wait in the meaning of it till the answer is granted. They use the form, fulfil a duty, and expect no result. Why, if on opening the door they should see the glory of the Lord, it would astonish them. If they should find one there for whom they had prayed, a child, a Sunday-school scholar, a friend, anxiously asking for help to Christ, they would hardly know what to say. Feebleness of faith in prayer is what Christians are conscious of. They find it also in service. They do not till with the expectation of harvest. How many Sunday-school teachers this morning met their classes expecting to say some word which would immediately lead to the inquiry: What shall I do to be saved? And who of you have come to this service expecting that your united prayers will cause this place to be filled with the glory of God in the salvation now of guilty souls? Day by day are you working as though results were sure? seeking men as if you knew that now Christ might be, would be, embraced by them? So it is that we easily see the signs of our personal weakness and come to feel that our safety would not be assured were it lodged in our own hands.

They find it also in trials. The sorrow overwhelms them like waves which they are powerless to breast. They sink down in the distress and abandon themselves to grief, possibly almost to despair. Some true friend has been taken suddenly, before they were prepared for such a shock. Their plans of life have been disordered and perhaps shattered. They have lost home, property, business, position. Or sickness has come, and they have been doomed to an unequal grapple with disease. In these hard experiences they find that they are weak. And so all through life comes the constant demonstration of personal impotence. It is plain that they cannot compass their own safety. They cannot even achieve security for this life; how, are they to make the future safe? We lay it down, then, as a self-evident truth, that it is not the strength of Christians themselves which secures their safety.

It follows, in the next place, that their reliance is in the gracious

interposition of God for them. The glorious Lord is unto them a place of broad rivers and streams. They are safe because He makes them safe.

The Almighty is their defence. It is hard to estimate fully the care of God and the love of God for His people. The world has a long history and a strange history. It seems to be a record of contradictions. How much there is in it repulsive to the eye and the mind of God! How far is it removed from the order and blessedness of Heaven! Yet through it all runs a divine plan. And the plan that runs through it is in the interest of the saints. It is to give them the victory. After all, that is to be the issue. Conflict and havoc, death darkening on all lands, cries of woe flooding all the air, these first and long; then tranquillity, righteousness, the reign of Christ with His redeemed, these last and longest, in full compensation for all that has gone before. In all this God is regnant. As when, over some battlefield where heroes contend and great armies meet in shock and carnage, there is one organizing victorious mind which sees the end and plans for it, and at the supreme moment launches the force that is decisive of the result, so over all this world's confused din and struggle, dwelling in calmness that nothing can disturb, and in wisdom that looks to the very end, is the divine mind ordering all things and confident of the righteous issue, and able in His own best time to secure it.

How far the gracious interposition of God will go in behalf of His people we cannot determine. It will go far enough for their safety. It may not ward off from them trouble, trial. And because trial, trouble are in their history, they are not to conclude that they are forsaken of God. The discipline which the child of a good parent gets is a proof to him that the parent has care of him and is using means for his improvement. He knows full well, he may think too well, that he is not forsaken of the parent. For what son is he whom the father chasteneth not? Now this which the human love inflicts for the present life, divine love may inflict for the immortal life. Divine chastenings are with divine designs. Afflictions are the storms that drive us nearer home. Are you all the time in storm? No sooner do you sail forth from the buffetings of one than do you find yourself in the sweep and whirl of another? When you, exhausted, say, this now is all that I can bear, then do you find that another even heavier burden is laid on your trembling shoulders, ah! on your quivering heart? Have you come to dread what yet may be? Now, life is short: eternity is long. And if, when in the city of safety, you shall look back upon the seas you sailed, you shall find that the eternal peace came out of that stormy time, the eternal bliss out of that wretched pain, the very best and sweetest of your heavenly praises out of those bitter sorrows, the blessed port out of the hurricane that swept you to its lighted piers, then you may feel that God knew better than you knew what chastening His child should have.

Next, if we consider wherein the chief peril lies, we may apprehend more clearly the only source of our safety. The danger lies in sin and in the dreadful consequences of sin. Who can deliver us from sin and from the wrath

which it deserves? There is but one testimony to this; all the witnesses unite in one conclusion. The proudest rejecters of the Gospel have been known to cry out at last for the one Redeemer. Voltaire did it; Payne, they say, did it. And there has been no failure in their extremity to those who have trusted Christ. His believing friends have found and proved His ability to save. Their foes have said, We will destroy you. They have lighted the fire. They have let forth the beasts. They have laid out the rack. They have wielded the sword. The testimony has come clear and strong—out of fires, from the jaws of lions, from inquisitorial tortures, in the gleam of the sword. Six young men together, when exquisite tortures were the certain result, voluntarily proclaimed themselves to be believers. The whole population of a village *en masse* thronged to a magistrate, offering to die for the name of Christ. The beautiful daughter of an honored father resisted his tears and passionate pleadings, the sight of his gray hairs and his uncontrollable woe, out of the sublime and all-engrossing love she felt for Christ. These were the testimonies of the martyr-days, and they were multitudinous. They are given in the peaceful rooms of dying believers now. "Do not weep for me," said a fair girl to her sorrowing mother, as she suffered in the agony of a disease that was incurable, "for I am safe in any event."

"I shall leave you," said a dying father, "but it will be for only a little while, since our safety is made sure through Christ." The weary eyes have brightened, how often! as the glimpses have been gained of the world of safety. The pain has been borne with fortitude at the thought of the coming release. The farewells have taken on a tone of joyfulness at the anticipation of the re-union ahead. The risks of life, the dangers of the way, have been forgotten in the assurance that those who love Him shall be kept by the power of God through faith unto salvation. Salvation is safety. The salvation that our Lord has purchased by His death makes our safety certain. Neither is there salvation in any other. Other refuges fail. Other reliances disappoint. Somewhere there comes a test in the experience of those who are without Christ in which everything breaks down. Their confidence fails them. Hope goes out. But to a real believer, Christ is more and more; faith in Him grows strong. When He is needed most then He is most to the soul. It is delightful to see what He is to the aged disciples, who have been long in the school of Christ. Their earthly friends have gone; old and dear associates, who were converted when they were, with whom they used to pray and sing, are among the angels; all the scenes and pursuits of life have changed to them, their strength has turned to weakness; the daughters of music are brought low, and the almond tree flourishes. But one thing brightens and grows more precious: it is their love to Christ. Calmly they are waiting for Him. I shall soon behold His face; I shall soon be satisfied in His likeness; I shall be with Him; He will lead me: so they comfort themselves. In the serenity of the evening there is light and beauty and glory all around them, as when the sun goes down, the western sky flames with the pomp and splendor of gold and crimson colors, in unparalleled brilliance and beauty,

The old age of the Christian is beautiful to see. Some who are very dear to me are in that serene evening twilight. Their patience and trust and fortitude, their unquestioning faith, are the priceless treasures which more adorn them than gems and gold, which nothing can take from them. They are living on that their example may bless us; that their prayers may give us strength; that this world may be a little longer richer, before the heavenly gate shall receive them. So, from the young cut off too soon, from the aged living not too long, from the soldiers in the field, from all who lay hold on the sufficient Saviour, we get the unanimous testimony of certain safety in Christ. Yet it must be indeed in Him; there is no assurance of safety in the mere profession of Christianity. A profession dishonored by unbelief, dishonored by disgraceful living, dishonored by practices which an ungodly world despises, by falsehood, by dishonesty, by ill-treatment of wives and children, by conduct that makes hells of homes, by violation of the Sabbath, by drunkenness, by profanity: Christ's name has no correspondence with these things or the like of them. He who concludes that he is safe because he bears the violated name of Christian will wake up to the bitterness and fatality of his delusion when his account is finally demanded. Safety lies only in the genuineness of faith, the consistency of a walk on the path the Master trod.

> "Safe in the arms of Jesus, safe from corroding care,
> Safe from the world's temptations, sin cannot harm me there."

It is as though we lived in a fortified and strongly-garrisoned city: "There the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby." No foe can approach near to it; the thunder of no hostile fleet can create alarm within it. The Almighty is its defence, and its bulwarks are the promises of God.

Yet I cannot forget that there are some who are not within the city. There are some who know indeed of salvation, but have not accepted it; who think well of Christ, but do not believe on Him; who through vain excuses put off a duty which they acknowledge to be first. How then is your safety to be secured? When will you apply yourselves to the one work which in its importance, in its eternal significance, crowds all other work aside? You will want the assurance of safety. It will be worth all to you that it will be to any of us. When you look into the doors that open out at the end of life upon the unalterable issues of eternity you will have no courage to go through; you will shrink back from a fate through whose gloom no light at all shines; you will wonder at the presumption you have shown; you will wish that by a desperate effort you could cancel the past and provide for the future.

Why wait till that uncertain time? Why risk the perils of disease and delirium? Why dare to dishonor the mercy of God, to abuse the call of grace, to confront the justice which will not always forbear? Let me plead with you to fly to the refuge, to come into the city which has the glorious Lord for its protection. Let me plead with you, and not plead in vain, that to-day

you shall repent of sin and lay hold of the Redeemer from sin, and by the help of God make it certain that, whatever you gain or whatever you lose, your immortal soul is assured of safety.

LIVING ISSUES DISCUSSED BY COLLEGE PRESIDENTS.

HOW CAN JESUITISM BE SUCCESSFULLY MET?

By Principal D. H. MacVicar, D.D., LL.D., Presbyterian College, Montreal.

The question is confessedly a difficult one. To say that Jesuitism cannot be successfully met is pessimistic—equivalent to acknowledging that truth is to be ultimately overthrown by error. We cannot accept this conclusion. God is infinitely mightier than the devil, and the head of the old serpent hath been bruised under the heel of the Son of God, and, therefore, victory is sure on the side of truth and righteousness, however long delayed.

The society which is the parent and propagator of what is meant by Jesuitism has existed for more than three centuries, and, while not as strong numerically as a hundred years ago, it shows no signs of senility or lack of courage and force. In the bull of confirmation, issued by Pope Paul III., on the 27th of September, 1540, it is described as "a spiritual army under the standard of the Cross." Its members are bound by a vow of perpetual "poverty, chastity, and obedience to a General, in whom they see Jesus Christ as if He were present, and a special vow to the Pope and his successors."

Its motto is, "*Ad majorem Dei gloriam*" (For the greater glory of God). But its career, as recorded by impartial historians, Roman Catholic as well as Protestant, has long ago convinced the nations that have had most to do with it of the hollowness of these pretensions to superior piety.

At the outset it swept over Italy with wonderful rapidity. Success marked its path everywhere, so that before the death of its first General, Ignatius de Loyola, in 1556, it had more that 1,000 members.

Its policy was, and still is, to secure the friendship and patronage of the rich and great ones of the earth, specially in educational work. In this it has often been successful, and yet eventually it became the ruler and the terror of emperors, kings and governments. For example, Jesuit colleges were opened in Portugal by Francis Xavier at the invitation of the king. Just as Jesuits accompanied Lord Baltimore to Maryland for the same purpose, and they have since so prospered that in 1876 they had seventeen colleges in the United States, including the University of St. Louis.* In Canada they have St. Mary's College, Montreal, founded in 1848, and a college at St. Boniface, Manitoba, and no doubt others are projected all under the approving smile of the pope, of politicians, and of easy-going wealthy Protestants,

*See Kiddle and Schem's Cyclopedia of Education, p. 494.

Spain gave the order a similarly kind reception, and by the efforts of Francis Borgia, Duke of Gandia, their prosperity was such that, in 1773, they numbered in that country alone over 6,000 members. In France their career has been checkered in the extreme; and it is a noteworthy fact that, while this country is often regarded as the very cradle of the order, no Frenchman has yet attained to the distinction of being chosen General. The University from the first, acting in self-defence, stoutly opposed their educational schemes, and in doing so it struck at the very heart of their enterprise. They lay themselves out to be educators. Their primary aim is to seize the young and saturate their hearts and minds with the principles of their system. And in every country in which their pupils in considerable numbers have grown to be men, political intrigue, religious turmoil, and national troubles have been the issue. Who does not know the treatment of Gallicans and Huguenots at their hands and the ruin which it brought upon their fair country? During the war of the League they fell into the utmost disrepute, and at length the assassination of Henry III., along with the suspicions which arose regarding the attempt made upon the life of Henry IV. by Chatell, for a time one of their pupils, led to their total expulsion from France in 1594. Being reinstated, however, in 1603, they were soon again involved in new conflicts and reproaches. The openly avowed doctrine of Mariana, a member of the society, regarding the right of revolt, caused popular indignation to settle upon them with intensity in connection with the murder of Henry IV. by Ravaillac. They were also vigorously assailed from within the Church. Jansenists, Dominicans, and Augustinians, from time to time, opened their ecclesiastical batteries upon them with galling effect. The caustic pen of the versatile Pascal, for example, in his brilliant and immortal "Lettres Provinciales," so exposed the rottenness of Jesuitical casuistry that their attempts to reply served only to cover them with greater ridicule in the eyes of educated and honest men.

Other countries, learning enough of their doings, meted out to them similar treatment. Accordingly, their entrance into Hungary, Bohemia, Moravia and Transylvania was viewed with the strongest disfavor and strenuously resisted. They also encountered the keenest hostility from the popular belief that they were the instigators of the bloody struggle known as the Thirty Years War.

Persevering, however, in the face of all forms of opposition, they claim to have gained decisive triumphs in Austria, Bavaria, and the Rhenish principalities. The story of the alleged success of their missions to the heathen in India, China and Japan was clouded with appalling disasters in the end. Even pagans gradually learned to abhor the system and to drive it from their shores with loathing. But their pristine zeal and ubiquitous spirit remained unbroken, and thirsting for new fields of conquest they pushed their way into Northern and Central America, Brazil, Paraguay, Uruguay, California, and the Philippine Islands. And so great was their success that at the first centenary celebration they reported 13,112 members; and a hundred years later

they claimed to have 22,589 members, of whom 11,295 were priests, along with 24 professed houses, 669 colleges, 176 seminaries, 61 novitiates, 335 residences, and 275 missionary stations. This seems to have been the period of their greatest strength. At present it is not possible accurately to ascertain their number, but it is thought to be about 6,000 in all parts of the world. An active portion of this small but powerful army is stationed in Canada and the United States, bent upon the conquest of this continent. It surely must be possible for all lovers of truth and freedom in these two great countries to meet successfully the aggressive movements of such a handful, if the work is gone about in the right way.

And here let it be distinctly understood—

1. *That it is vain to look to the Church of Rome to terminate Jesuitism.*

The voice of history is unmistakably clear upon this point. She has signally failed wherever she has opposed and coercively touched this body. When, in 1762, F. Lavelette, the Jesuit administrator of Martinique, became bankrupt in the sum of 2,400,000 francs, it caused such a scandal that the Parliament of Paris ordered the constitutions of the society to be published, and appointed a royal commission to examine the documents. This commission called to their aid a private assembly of fifty-one archbishops, presided over by Cardinal de Luynes. This goodly company of high dignitaries, with the exception of six, condemned certain fundamental points in the constitutions and called for amendments. But it was all in vain. The defiant answer of their General, Lorenzo Ricci, was "*Sint ut sunt, aut non sint.*" Learned prelates of commanding influence are helpless when they come in collision with Jesuitical schemes. Witness the latest example of this sort in the case of Cardinal Taschereau's fruitless efforts to prevent the incorporation and subsequent endowment of the society out of public funds in the province of Quebec. In about two years, during 1887–1888, by the agency of a cunning, unscrupulous politician, a pupil of their own, who has since been covered with decorations and honors from Rome, both these ends were gained in spite of the Cardinal's opposition; and Quebec to-day enjoys the unenviable distinction of having given the order what it demanded, an act of incorporation, a legal status on this continent, and of having paid out of the public purse $400,000 for its endowment and to aid the Romish Church, on the pretext of rectifying a wrong said to have been done to the society by the sovereign of England more than a century ago.

Even the remonstrances and censures of popes are disregarded by the order. According to the testimony of Clement XIV. several of his predecessors were constrained to rebuke and punish them, but to no purpose. Finally, he himself, discovering that they were hated by Spain, Portugal, France, and in fact all the nations of Europe, except the feeble kingdom of Sardinia, completely suppressed them by the brief "*Dominus ac Redemptor*," July 21st, 1773.

In this instrument they are charged, among other things, with violations of their constitutions by meddling with politics, a sin which they have not

yet abandoned. They are declared guilty of insubordination to local ecclesiastical authorities, guilty of consenting to heathen practices in the East, and of disturbing in various ways the peace of the Church and bringing upon her persecutions and manifold dangers. In accordance, therefore, with the mind of bishops, cardinals and sundry other popes, and for the conservation of peace and the safety of religion, Clement declares the society suppressed, extinguished and abrogated for ever with all its rites, houses, colleges, schools and hospitals. The congregation of cardinals takes possession of all the temporalities of the order, and the unyielding General, Lorenzo Ricci, is thrown into prison in the castle of St. Angelo, where he dies in 1775.

Nothing more vigorous or drastic than this can be expected from the Vatican, and yet as a means of terminating Jesuitism it was a conspicuous failure. Other infallible popes came speedily to the rescue of the shattered order. Scarcely a quarter of a century had passed when, in 1801, a brief by Pius VII. restored it in Northern Russia; another brief did the same for it in the Two Sicilies in 1804, and, finally, in 1814 it was fully relieved of all the disabilities under which it had been placed by Clement XIV.

In the light of these transactions what is the use of looking to the Church for the removal of the evils of Jesuitism? They have their congenial home in her bosom, and thrive there when attempted to be crushed. It is often said by the advocates of peace at any price, that if Protestants would leave it alone, its incurable tendency to breed strife in the popish camp would prove its destruction. This is certainly not the lesson emphasized by the historic past. As matter of fact the thousand tumults, debates and raging controversies it has fomented among papists have not made an end of it. On the contrary it has gained additional courage and subtlety in these battles.

Besides, it is a gross mistake to suppose that the Church is the natural and uncompromising enemy of the society. Far from it. With a few notable exceptions, such as those just referred to, the society has been both tolerated and cherished as the precious child of the Church, and its spirit and methods are now dominant in the Vatican and throughout the whole body. It is too much, therefore, to expect the Church to deal unnaturally and cruelly with her own offspring. In other words, the attempt to separate Romanism and Jesuitism so as to excuse the one and condemn the other, as is the fashion with some politicians at the present time, is utter folly, and betrays surprising ignorance both of history and theology. The Jesuits claim to be most loyal sons of the Church, and they may well do so from every point of view, and she dare not disown them. They are the champions of the faith, and can fairly be counted the special apostles of Mariolatry, of the dogmas of immaculate conception and pontifical infallibility and of the indefensible notion of the divine right of the bishop of Rome to be supreme in all things temporal and spiritual. If they are to be distinguished from the Church, it can only be as the species from the genus, the part from the whole; and, in this case, the paradox is very generally allowed that the part is greater than the whole. Seeing then it cannot be doubted that, taken all in all, the Church

esteems the Jesuits "very highly in love for their work's sake," we might as well expect the Ethiopian to change his skin and the leopard his spots, or that we should gather grapes of thorns or figs of thistles as that the Church should throw them overboard. We must look for reformation and deliverance from other sources.

2. *The sharp remedy of expulsion from different countries has proved insufficient.* It has been resorted to more than eighty times, but served only to change the domicile of the order, without terminating their machinations. And it is a significant fact that these expulsions have been in the vast majority of instances from Romish countries. No other society in the Church of Rome or out of it has received such punishment in this form at the hands of kings, popes and governments. It is wearisome and we shall not attempt here to trace the details of this method of dealing with them.* Why should the society be hunted out of nearly every country under heaven? The members and their defenders say that it is because of their excessive piety. But surely this cannot be a reason for the Church to lay the lash upon them, and for governments under her control to visit them with such severity. The Parliament of Paris gave a very different account of the matter. In its decree enacted March 5th, 1762, it declared the doctrines of the society, as formulated at Prague, to be fitted "to destroy the law of nature," and to "break all the bonds of civil society." The same decree denounced as utterly immoral and dangerous their teachings on "secret compensation, equivocation, mental reservations, probabilism and philosophical sin." That the same views are still held and inculcated by the order admits of no doubt. As late as June, 1876, Mr. Gladstone, in the *Contemporary Review*, indicts the society on the following counts:

"(1) Its hostility to mental freedom at large; (2) its incompatibility with the thought and movement of modern civilization; (3) its pretensions against the State; (4) its pretensions against parental and conjugal rights; (5) its jealousy, abated in some quarters, of the free circulation and use of the Holy Scriptures; (6) the *de facto* alienation of the educated mind of the country in which it prevails; (7) its detrimental effects on the comparative strength and morality of the State in which it has sway; (8) its tendency to sap veracity in the individual mind."

* They were expelled from Saragossa, 1555; La Palatine, 1558; Vienna, 1566; Avignon, 1570; Antwerp, 1578; Portugal, 1578; Segovia, 1578; England, 1579, 1581, 1586; Japan, 1587; Hungary, 1588; Transylvania, 1588; Bordeaux, 1589; France, 1594; Holland, 1596; Toulon and Berne, 1597; England, 1602, 1604; Denmark, Thor, Venice, 1606, 1612; Japan, 1613; Bohemia, 1618; Moravia, 1619; Naples and the Netherlands, 1622; China, 1623; India, 1613; Malta, 1634; Russia, 1723; Savoy, 1729; Paraguay, 1733; Portugal, 1759; France, 1754; Spain and Two Sicilies, 1767; Malta and Duchy Parma, 1768; Russia, 1776; France, 1804; Eripou, 1804; France, 1806; Naples, 1810, 1816; Seleure, 1816; Belgium, 1818; Brest, 1819; Russia, 1820; Spain, 1826; Rouen, 1825; Great Britain and Ireland, 1829; France and Saxony, 1831; Portugal, 1834; Spain, 1835; Rheims, 1838; Lucerne, 1841, 1845; France, 1845; Bavaria, Switzerland, Naples, Papal States, Linz, Vienna, Styria, Austrian Empire, Galicia, Sardinia, Sicily and Paraguay, 1848; Italian States, 1859; Sicily, 1860. They have been several times expelled from France and other countries at later dates.

We do not deny that these and other graver charges established against the order justify the action of nations in getting quit of it. It is quite possible for a body of men so to violate all the principles of the social compact as to forfeit their place in it. In self-defence the body politic may find it necessary to cast them out or to incarcerate them. These are the remedies of which the civil magistrate naturally thinks, and in using them he has justice on his side, and is commonly sustained by enlightened public opinion. But so far as the offenders are concerned his treatment is punitive, not remedial. He has not thereby improved their moral character. To turn men forcibly out of one country into another because of their alleged iniquities is not the very best thing that can be done for them. It can no more change them for the better than the imposition of a heavy fine to keep them out can do so. At bottom this treatment is thoroughly selfish in principle. It amounts to this, that we pass on to our neighbors what we find to be unbearable ourselves. Jesuitism, or any other great development of moral evil, is not to be met in this fashion. It will not do to transport our paupers, thieves, swindlers and bank-robbers to other countries, and think that we have thus fully discharged our obligations in relation to them. Evil should be fought on the soil where it grows. Thistles should be dealt with where they are indigenous instead of forcibly scattering them over the fertile fields of other lands. And so had Christian nations avoided the short-sighted selfishness of passing Jesuitism round to one another, and had they concentrated their united resources and spiritual energies upon teaching men the truth, the results would have been infinitely more satisfactory than those which historians have had to record.

3. *We discard the manipulations of mere politicians as certain to afford no solution of our problem.*

Such creatures are the puppets of Jesuits. We have not a single word of reproach to utter against true and honest statesmen, but we wish to discriminate sharply between them and quacks. The aim of the latter, so far as our present question is concerned, is so to handle Jesuitism as to gain and hold office by means of its influence. This has been the case for years in Canada, hence the obtrusive boldness of the movements of the Jesuits—and probably very many in other countries are not actuated by higher considerations. These pseudo-statesmen deem it of paramount importance always to say and do the things that please the dominant spirits in the Church, and then they try to convince the multitude that it is all for the public good. Speeches in and out of Parliament are framed accordingly. The daily editorial efforts of party journals are also governed by the same supreme motive; and the poor literary drudges who are hired to do the work are obliged to deal so recklessly with facts that, although one may read the representations on both sides of any political question he can scarcely ascertain the real state of the case. And so great is the zeal and cunning skill with which Protestant journalists plead and defend the cause of the Jesuits that one almost wonders why they should be at the trouble and expense of publishing any papers of

their own. These political wire-pullers pose as great public benefactors—broad-minded, liberal and impartial—they can be Methodists, Presbyterians, Episcopalians, Baptists and Agnostics all combined—intent only upon their country's good. They detest bigotry and fanaticism. They glory in the party of peace which never stirs up race and religious animosities. And so well is this sham maintained, and so successfully do the players in the game conceal themselves behind masks that thousands of unsuspecting people are duped by them. Now and then a square issue is raised before the public when concealment by the tricksters becomes impossible. An instance of this sort recently occurred in the political history of Canada when the Government of Quebec, in 1887, incorporated the Jesuits, who till then were outlawed in all parts of the British Empire, and in 1888 proceeded to endow them and the Romish hierachy of the province out of the public chest.

The case was brought before the Federal or Dominion Parliament at Ottawa on a motion, asking the Governor-General-in-Council to veto this outrageous provincial legislation. The motion was in order, perfectly constitutional, and obviously in the interests of justice and of the whole Dominion. Canada had long ago declared in favor of complete separation between Church and State, and in opposition to all public grants for sectarian purposes. This was done at the time of the secularization of the Clergy Reserves, and the principle was then incorporated in the very constitution of the country. But, on this motion to veto the question with politicians was, who shall take the responsibility of displeasing the Church and losing her support? Whoever is guilty of this temerity must speedily abandon the hope of occupying the treasury benches. And accordingly when the vote was taken thirteen incurred this risk, and 188, composed of both sides of the house, were constrained to drop their masks, and hastened to bow the knee to papal authority. No wonder that the Jesuits are jubilant. Their game, for once, has been an immense success. Canada, as represented on the floor of Parliament, has pronounced in their favor, and to the victors belong the spoils. The Church, already plethoric in wealth, is to have still greater abundance. And, as if to add insult to injustice, the 5th of November, the anniversary of the infamous gunpowder plot, was selected as the day on which the premier and cabinet ministers of Quebec, with great public ceremony in the City of Montreal, handed over to Father Turgeon, the representative of the Jesuits and the Pope, the sum of four hundred thousand dollars.

But good has already come out of this humiliating spectacle. It has demonstrated beyond the possibility of doubt what may be expected from politicians, and has opened the eyes of thousands upon a national danger the existence of which they were accustomed to ignore. The Protestant sentiment of the country has been roused as never before; and even fair-minded Roman Catholics have united with their fellow-citizens of other creeds and of both political parties in the formation of an Equal Rights' Association, which is already powerful and determined to call to account before the bar of public opinion the notorious 188. These are likely to learn in the near future

that it may be worth while to think about Protestant as well as Roman Catholic votes. And whatever may be the issue at the ballot-box, one thing is certain, that all who uphold the banner of evangelical truth are convinced of the folly of looking for help from secular office-holders and office-seekers.

4. *To meet Jesuitism we must educate Protestants in certain directions.* They have themselves very largely to blame for the state of things which we are now obliged to discuss. They have been content to remain ignorant of the designs and movements of the foes of free institutions. Hence the need:

(*a*) To instruct them fully upon the true nature of the system against which they are called to contend. In this connection there is scope for the services of properly qualified lecturers; and it will be necessary to translate into English and scatter broadcast the Constitution of the Society along with many portions of the writings of standard authors such as Liguori, Gury and Busembaum. The pulpit should be the most efficient educating agency upon the moral questions at issue, and should not be silenced or abashed by the gibes of secular demagogues or the frowns of those who may be at ease in their pews.

(*b*) Very many require to be taught that truth and freedom are worth contending for—that they are really better than thousands of silver and gold. It is the lack of firm personal conviction on this point that renders it easy to make fatal concessions to error and to the secret enemies of human liberty. The heroic martyr spirit of primitive apostolic Christianity is not the overmastering force of our age. We are largely ruled by considerations of self-indulgence and a mercenary principle showing itself in every form of Mammon worship. Self-interest, and specially the hope of gain, weakens immeasurably the protest of business men against the wiles and aggressions of Jesuitism. They are peculiarly sensitive to the danger of being boycotted under ecclesiastical direction, and, therefore, will do nothing that has a tendency to withdraw traffic from their shops. It is only among agriculturists, who are not subject to such temptations, that a healthy opinion on the subject prevails. Many manufacturers are decidedly opposed to the enlightenment of the working classes and their emancipation from priest rule lest they should thus be forced to pay them higher wages. They quiet their consciences regarding the matter by the silly and oft-repeated affirmation that the religion of the Jesuit priest is good enough for people in their station so long as they are happy under its sway. They even pride themselves upon virtuous abhorrence of the mean crime of proselytism with which they charge those who seek to evangelize Romanists. They know very well that there is all the difference imaginable in the ends contemplated and the forms assumed by what is called proselytism. And they should be taught that the man who, with open Bible in hand, tries to lead his fellow-creatures in the exercise of their inalienable right of private judgment into the liberty wherewith Christ makes His people free, is not to be classed along with him who prostrates them at his feet in a confessional box and teaches them to believe in fictitious ecclesiastical miracles, in the sacrifice of the mass, in the purifying efficacy of the

fabulous flames of purgatory and in the intercession of saints and the Virgin Mary—all of which is to the unspeakable detriment of the truth and dishonor of the work of our Lord and Saviour, Jesus Christ.

(*c*) Multitudes require to have their views greatly elevated as to the exercise of their sacred trust in electing right men to public offices. Under our free system of government the thought and moral convictions of the people are reflected in the halls of legislation; and if our rulers fall into reproach by favoring Jesuitism or otherwise, that reproach comes back with full force upon those by whom they are elected and sustained in office. There can be no doubt, in this connection, that the tyranny of partyism is a bitter curse. But how shall we get rid of it? Men are elected not because known to be persons of capacity and unswerving integrity but because they are pledged to support their party and to defend it when most deeply immersed in public iniquity. It is this, very largely, that gives Jesuitism opportunity to play its games and accomplish its ends, for it has ever delighted in political intrigues.

(*a*) The same system of public education should be extended to all classes, and its character should be guarded with sleepless vigilance. Poison insinuated into this fountain quickly affects the national life. If boys and girls at school and college are taught essentially different views of morals and the fundamental principles of civil government, the results cannot but be ultimately dangerous. Collision will be inevitable if, for example, the majority are instructed as to the mutual independence of Church and State in their proper respective spheres, and the minority are successfully indoctrinated in the mediæval notion that the State is merely the creature of the Church, existing only for her purposes, and thoroughly subordinate to her in all things.

To meet Jesuitism successfully this pretension must be resisted to the utmost in every legitimate form. It is in the highest degree pernicious. The maintenance of good government and the preservation of the peace and highest welfare of every country demand that the line between the civil and ecclesiastical authority should be clearly drawn and should be invariably respected in legislation and the administration of all public affairs. All branches of the Church, whatever their creeds may be, provided they are not seditious and immoral, are entitled to entire freedom and protection in their own domain which embraces all that is strictly spiritual. The State, on the other hand, must have full control in all temporal matters and cannot be domineered over by ecclesiastical persons or organizations.

Finally, God's remedy for all moral evil is the Gospel of His Son, Jesus Christ, and upon this we are bound to rely with unfaltering confidence. Armed with this weapon and trusting in the Almighty power of the Spirit our victory is sure, for we have the divine promise that the Lord Jesus shall slay the lawless one with the breath of His mouth and bring him to naught by the manifestation of His coming.

So shall they fear the name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.—ISAIAH lix., 19.

A NEW EVANGELICAL MONTHLY.

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Conducted by a corps of eminent Clergymen.

J. SANDERSON, D.D., MANAGING EDITOR.

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"The visits of 'The Treasury' meet a hearty welcome every time.

"T. J. Horne.

"January 2d, 1890."

ANNOUNCEMENT.

According to announcements in preceding numbers of "The Treasury," a series of articles on the Great Questions of the Day written expressly for this magazine by twelve College Presidents, will be published in its successive monthly issues. The second of these articles, by President D. H. MacVicar of Presbyterian College, Montreal, on "How Can Jesuitism be Successfully Met?" is published in this number, and we have in press another article of the series, by Bishop Perry, President of Griswold College, Davenport, Iowa, on "Proofs of an Historic Episcopate."

Destroyed for Lack of Knowledge.—This Biblical statement has a very comprehensive bearing. It includes the laws that relate to the body, mind and soul of man; and to the things which concern the welfare and the life of a community or of a nation. If an individual is ignorant of what is necessary to the promotion of his health, to the enlightenment of his mind, and to the salvation of his soul, he cannot expect any part of his being to be in health and prosper. So also is it with a community, or a nation; if the citizens are lacking in the knowledge upon which their welfare depends, or if they are ignorant of the existence of some insidious evil that is sapping the very foundations of their social or national life, their vitality, in some phase of their being, may become so vitiated that degeneracy cannot be arrested and ultimate collapse ensues. True, the knowledge may be possessed, and through neglect, indifference or sceptical bias may not be practically acted upon, and the same result may follow; but there is hope that when the evil is exposed and the knowledge of it is widespread, and the remedy is pointed out, that attention will be gained, exertion put forth, and the threatened evil successfully resisted. We therefore call

attention to the able and important article of Principal MacVicar in this number of THE TREASURY on the question, vital to this commonwealth, "How can Jesuitism be Successfully Met?"

To each new subscriber to The Treasury we will, on the receipt of six cents to cover cost of tube and mailing, send a copy of "*The Angelus*"; or, The Vesper Hour by Millet, a beautiful home picture and art treasure for framing. The original painting was recently bought in Paris for $110,600. See Advertising Pages.

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"It would be difficult to find within the same space so much valuable material, varied and useful information, closely packed and always up to date, as The Treasury contains each month. The 'Monthly Survey,' or the page of 'Beautiful Thoughts' is alone worth the entire cost of the magazine, although these are only scraps thrown in apparently with the large amount of religious literature which this Treasury contains.

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"January 7th, 1890."

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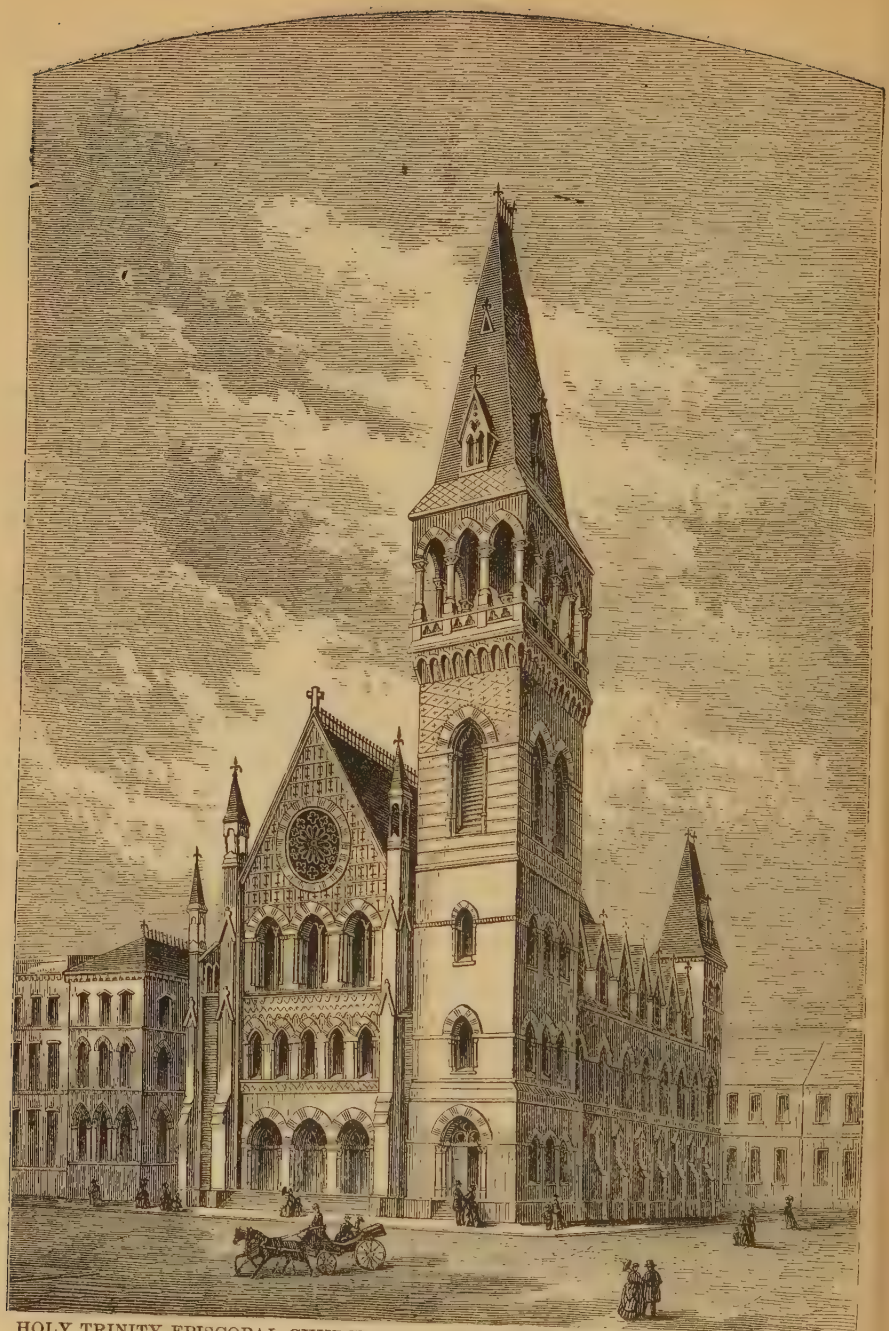

HOLY TRINITY EPISCOPAL CHURCH, MADISON AVE. AND 42D ST., NEW YORK CITY.

Church organized, 1863; Church edifice completed, 1874; Seating capacity, 1,800; Nominal membership, 1,200; Actual membership, 800; Children in Sunday-school, 600; Present value of church building and lots, $175,000.

REV. E. WALPOLE WARREN, Rector.

NOTED PREACHERS

Rev. E. Walpole Warren.

Rev. E. Walpole Warren entered upon his duties as rector of the parish of the Church of Holy Trinity, New York City, on the 2d of October, 1887. But though coming then for permanent residence, he was not a stranger in the city. Two years previously he labored during the Advent Mission Movement for some time in this church, where he was exceedingly successful in awakening a deep interest in spiritual things, and in creating a desire n the congregation to secure him in a rectoral relation. He was admirably adapted by his previous training for the work that awaited him in Holy Trinity parish. For many years engaged in several parishes in England, and occupying in those, various positions, he became conversant with evangelistic work in its many-sided aspects, and when afterward called to the incumbency of the parish of the Holy Trinity, Lambeth, London, his field for evangelistic work was more widened still, and the arduous duties of his office were discharged with great fidelity among all sorts and conditions of men. When, therefore, he was called to take charge of a parish in New York, he came with a large experience and with an earnest and long-continued consecration to his chosen work. Though an alumnus of Magdalen College, Cambridge, and a son of the celebrated barrister and author, whose "Diary of a Physician" and "Ten Thousand a Year" were so popular a quarter of a century or more ago, and though by no means devoid of literary taste, Rev. E. W. Warren has never devoted much time to authorship, choosing rather to spend and be spent in seeking to win souls to Christ and in building up believers in their most holy faith. As he has only recently passed his fiftieth year, he is still in middle life, and with "his splendid health, happy temperament and cheery ministry of 'good news,' the future has a long and inviting outlook before him. He has a beaming, hearty presence that bespeaks confidence and sympathy. He speaks on a high key, and his voice has remarkable carrying quality. His preaching of recent years, altogether *extempore*, is strongly marked by colloquial simplicity, felicitous illustrations drawn from individual experiences, and an intelligent survey of people and life, together with an objective determination to reach and persuade men. To this end his sympathetic nature supplies a steady and strong reinforcement, and it is difficult for the listener to resist the personal magnetism of his preaching. He speaks in the current language of the day, indulges in few, if any, philosophical or speculative flights, has little use for dogmatic and abstract statements of belief, and has a faculty of presenting his message in a soluble form, both appetizing and nutritive. He would be classed among the fervent revivalist evangelicals, although nothing would be more repugnant or galling to him than any partisan shibboleth or exclusion. In a legitimate and wholesome sense he is a popular preacher, and the people hear him gladly." Many tokens of activity and awakening interest manifested themselves at once on his taking charge of the parish; crowded congregations welcomed his ministrations, thronged week-day evening services cheered him along; pews were rented rapidly, and the rectory was put in perfect repair and handsomely furnished by the spontaneous and generous liberality of the congregation. "Like most Anglican clergymen, Mr. Warren shares the heredity of love for a devout service, and the liturgic beauty of holiness. Leaving a large vested choir at Lambeth, the choral changes in his new field were most acceptable. He evinces lively interest in the choir and chancel arrangements, is devoted to congregational singing, and sees that the newly vested choir, now seated chancel-wise, act literally as precentors for the great congregation, reserving only for themselves

the anthem and offertory portions of the service.

"The key-board of the fine Roosevelt organ has been transferred to the choir-chancel, with an electric connection, and Mr. Warren's aim is to develop the highest possible effectiveness of the newly organized choir.

"The former chancel, which was one of the least churchly of even the pre-ecclesiologic era, has been lowered two paces, and the sanctuary shut in by a well-designed railing following an exterior curvature from wall to wall. The holy table is placed much nearer the chancel wall, directly against which is placed a credence, used for the first time in the history of the parish at the new rector's first celebration." The parish, which under the earnest labors of its former rectors had a wonderful growth, both within its own borders and in its mission work, has started upon a new career, and developed new agencies. Its lay members offer active co-operation, and faithful workers are always ready to assist in any labors that will advance the Church's interests. The pulpit ministrations of the rector are always pointed and practical, and bring the principles of the Gospel to bear upon the settlement of all questions that affect individual duty, social business and national life. The evangelical doctrine taught in the pulpit keeps before the mind of the church a high standard of devotion, and brings out in great clearness each man's relationship to a personal Saviour and his duty to live soberly, righteously and godly in the world. There is, therefore, good hope that the present rector's earnest work will result in a rich harvest of immortal souls, and in the most substantial advancement of the church.

LEADING THOUGHTS OF SERMONS

The Wonderful.

By W. Fawcett, D.D., Park Avenue Methodist Episcopal Church, Chicago, Ill.

His name shall be called wonderful.—Isa. ix., 6.

There are two thoughts for our elaboration this hour. The first is the name. He shall be called Wonderful. According to St. Matthew the person referred to by Isaiah is Jesus. The name is sometimes translated "marvellous," and the German throws into the name the thought of "the miraculous." Jesus, God's highest miracle; God manifest in the flesh. Sometimes the name is translated "The Separated One." The chief among the thousands and more lovely than all others, fairer than the children of men, and His lips a fountain of grace, "The Wonderful." Secondly, Jesus deserves the name. The old prophet did not speak in flattery, nor did he utter a panegyric when he announced this name for Jesus. Every thought connected with Jesus leads to the wonderful. The age of Jesus is wonderful. "Thou art not yet 50 years old," said the Jews to Him, "and hast Thou seen Abraham?" Jesus answered: "Before Abraham was I am." Older than the most aged of earth; older than the giants of the forest; older than rock or soil on which the giants grew; older than the dry land or the sea, for the sea is His and He made it and His hands fashioned the dry land; older than the heavenly hosts that keep up their tireless march, keeping step to the music of the light, for the heavens are the work of His fingers and the moon and the stars were ordained by Him; older than the angels that looked out upon all created things, and on the morning when this old earth was unwrapped from its mantle of mist sang together and shouted for joy, for He made His angels spirits and His minister a flame of fire.

Jesus is wonderful in His incarnation. Creation's wonder is all too deep for me; I cannot understand it. I dare not dive into it. I cannot climb its wondrous height; it is so high I cannot attain unto

it; but all these wonders are nothing compared with the wonder of the incarnation. The Infinite becomes an infant. He who holds up the pillars of the universe rests on a woman's breast. He who dug the well-springs of the ocean, quenches His thirst like any other infant of Judea. It is this lesson over which the angels bend and study and desire to look into, and the more they study and look the more they wonder.

But the sufferings of Jesus are quite as wonderful as His age or His incarnation. I think of Him as possessing all power and yet bearing the taunts and jeers of weak and helpless men. In the garden He submits to arrest; before Herod He submits to blasphemy, the spitting, and the shame. Before Pilate He submits to the thorn crown and the lash. All this when by the asking more than 72,000 angels would have hastened to His assistance. He submits to Pilate's sentence and bears the cross through the streets of Jerusalem, bears it up the rugged side of Calvary, and there submits to having the spikes driven through His hands and feet, and to hang upon the cross through hours and hours of fearful agony, and finally He bows His head and dies. All this when by the uplifting of His finger or the breath of His lips He could have driven His enemies into the deep or taken them captive at His will. See you the floodgates lifted and the torrents of woe pouring over Him, while rivers of grief flow down His cheeks; when at His pleasure Gabriel would have drawn the spikes and with marvellous ointment would have healed His wounded hands and feet. See you this and tell me if by right Jesus does not bear the name wonderful.

I think throughout the eternity Jesus will be looked upon and called wonderful. Surely it will be so on that day when the last judgment is set and the books are opened, and the destiny of souls is fixed. Old earth begins to tremble; "the mountain sides and hillocks of death" give up their dead; Gabriel's trumpet has found the lonely and unmarked soldier's grave; the sea gives up the dead that are in it; the moon is turning into blood; the sun begins to rave and toss his locks like a maniac; the stars are falling out of their sockets; the heavens are clad with sackcloth, and the clock of time is striking the last hour. It is now that a cloud, rainbow shaped, appears, and in the midst of the cloud is a great white throne on which sits one like unto the Son of man. Before Him will be gathered all kindreds, and tongues, and people. The rebellious and unrepenting of all ages will look upon Him and wonder, and cry: "Rocks, fall on us; and hills, cover us and hide us from the face of the Wonderful." Then will the righteous shine forth as the sun, and taking up their march across the eternities they will sing all the way the wonderful story of redemption unto Him who so loved them and washed them from sin.

Christ at the Door.

Rev. A. G. Brown (Baptist), London.

Behold I stand at the door and knock, etc.—Rev. iii., 22.

These words formerly addressed to the Church of Laodicea show us that Christ's verdict respecting a church may be very different from that of its members. The Laodicean Church had shut Christ out of doors. It is a sad state when a Church is boasting of its abilities and worldly condition, and Jesus is found outside standing at the door. Look at the text representing Jesus standing before the individual heart. What a mystery of sinful folly, to exclude such an one, of such a lovely character, and true as steel in time of trouble, "a friend who sticketh closer than a brother."

We have in the text a miracle of divine mercy. A miracle of love. "I stand at the door." He not only stands, but asks and knocks. It is a mystery too of long suffering. "Behold I stand at the door and knock." In the morning of life there was the knock. In mid-life there is the invitation, "Come and dine." My midday is past and there is no response from the individual heart. But the invitation comes again "Open the door and I will come in and take the last meal." My Master is willing to have the closing meal with you. We have once more a miracle of

love and bounteousness. His bounteousness is seen as the host: "Sup with Me." Christ always brings His provision with Him. Again, we have the climax of grace. "If *any* man will open the door." No preparation. All He asks is this—"Open the door." Look at the grace that shines in the other word, "If *any* man." It matters not what his condition or position. Thou canst not be too old or too bad. Life is not worth living without Jesus. He knocks by the passing years, by sorrow, trial, trouble. Knocking, knocking, knocking. But He will not always stay. He will one day say "Ephraim is joined to his idols, let him alone." O hear His voice, as He says, "If any man will open the door I will come in and Sup with him." Let Him in! Let Him in!

Gentleness: the Fruit of the Spirit.

Rev. H. F. Gower (Baptist), New Mile Church, London.

The fruit of the spirit is . . . gentleness. —Gal. v., 22.

A grace unheeded: rare: valuable: a fruit of the Spirit. We offer four remarks by way of commending this sweet grace to you.

I. God glories more in His gentleness than His power. See it.

1. In His drawings, not drivings. Hos. xi., 4; Jer. xxxi., 3. Our prayer should be, Cant. i., 4.

2. In His expostulations, not judgments. Hos. xi., 8.

3. In His symbols. A mother! Isa. lxvi., 13. A hen! Matt. xxiii., 37. A nurse! Hos. xi., 3.

4. In His people's experiences. David. Ps. xviii., 35. "Thy gentleness hath made me great," *i.e.*, "hath multiplied me"; multiplied my comforts, graces, etc.

II. Gentleness is one of the sweet marks of the character of the Lord Jesus—"Gentle Jesus!"

1. 'Tis always in gentleness He dealeth with us. Matt. xii., 20.

2. Paul uses it as a great and prevailing argument with believers. II. Cor. x., 1.

3. Only twice do we read of the Lord Jesus being angry. Let us learn! *a.* At hypocrites. Mark iii., 5. Christ loves reality and despises shams! *b.* At despisers of children. Mark x., 14. How ye should value them!

4. All His history shows it. Martha and Mary: Bartimæus and the crowd: Woman taken in uncleanness and Pharisees: in Gethsemane: at capture: etc.

5. His gentleness is that of the Shepherd. Is. xl., 11. An exquisite picture of tenderness!

6. His gentleness is that of the true teacher. John xiv., 9. Patient, forbearing, helpful.

7. His gentleness is that of the heavenly bridegroom. The angels exclaim. Cant. viii., 5. His gentleness is that of a worker. II. Tim. ii., 24; Titus iii., 2; I. Thess. ii., 7.

III. Gentleness is a necessary qualification for Christians.

1. Strict and first meaning of the Greek word is "utility": it is a most "useful" grace.

2. And so because of its power! no paradox: Illustrate Æsop's fable of sun and the north wind: river: sun-ray: raindrop: kind word. Prov. xv., 1. Niagara stopped by a word!

3. Necessary in dealing with sinners. II. Sam. xvii., 5. Gentle skill, not harsh bluntness needed.

4. Especially with anxious inquirers sympathize, and patiently instruct. See Christ's gentleness with Nicodemus.

5. And with the backsliding soul. Not the sneer of indifference but the tender hand of love wanted.

6. How necessary in dealing with the sorrowful! Wounds must be touched with a gentle finger.

7. And with the child-soul. Ye teachers, gentleness is the truest power!

IV. How may we obtain this sweet grace of gentleness?

1. As a fruit of the Spirit. Gal. v., 22. Get Him! Welcome the gentle Dove to thy bosom.

2. It is also the outcome of heavenly wisdom. Jas. iii., 17. How get this wisdom? Jas. i., 5.

God's Prepared Table.

By J. A. Macfadyen, D.D., Congregational Church, Manchester, England.

Thou preparest a table before me, etc.—Ps. xxiii., 5.

This, the "Nightingale of the Psalms," is perhaps the most popular portion of the Old Testament; but in order to catch the beauty and tenderness of the figure, and to understand what David meant when he said, "The Lord is my Shepherd," we must call up memory and imagination, and think ourselves back into the circumstances under which he lived. The latter and warmer portion of the psalm refers to a more easily understood analogy; beginning in a mood of quiet contentment, the psalm ends in a burst of triumphant ecstacy: "Thou preparest a table before me." Think of the Non-conformists cast out, two thousand in one day, left to live upon Providence, and yet not one cast into prison for debt; and of the Pilgrim Fathers picking up shell-fish on the shore, and rejoicing to eat of the abundance of the ocean! If there is wealth, God has given the strength to get it. True, there are some whose table is scantly supplied, but whose is the lack of hospitality? The blame rests with man; sometimes with his own imprudence or immorality, with the selfishness of his neighbor, or the wicked wars and perverse legislation of rulers. God has spread the table, though at times man may prevent his brother from eating thereof. We cannot separate these words from material things, but we dishonor the piety which breathes throughout the psalm if we do not apply them to the highest things of all. Let those who mock when we speak of feasting upon Christ, defend their use of the word when they speak of feasting upon a picture gallery, a novel, or a well-acted tragedy. God is a thoughtful host, giving nothing simply because it comes to hand; there is a full adaptation between the feast and the man who partakes of it. Man might have been made amongst the lowest forms of creatures; instead, he is a baron of the great creation, admitted to the highest order, only a little lower than the angels, and the world into which he comes is worthy of the noble being thus created. Rising into the higher sphere, look at this [communion] table. Through all the ages God was preparing the Saviour, through all eternity was making ready this table, that we might be made one with Him. God is a powerful host. Such a feast is in the Psalmist's mind as the Israelites celebrated when they kept the Passover. Language of higher exaltation could not be employed. A good man cannot live without making enemies, and yet if we are faithful to our God, how wonderfully the revenge of Providence sometimes comes. We sit at the Lord's table to-night and think of the cloud of witnesses around; some friendly, some unfriendly; nevertheless, even though they be in the spiritual world, God prepares the table for us. We can sit in safety, and from it He will take us in safety too. He is, further, a genial and a generous host. Let us then keep His feast with gratitude for the past. He opens His hand; surely we may open our lips and sing of His goodness. Let us also trust for the future, for He is able to do exceeding abundantly. Let us hand the cup round, for of all the full cups that are at hand to carry, the hardest is the cup of spiritual joy, when a man is selfish and keeps it to himself. The Lord has prepared this feast for all people.

The Surprise Meeting.

By Andrew Bonar, D.D.

The angels of God met him.—Gen. xxxii., 1.

Jacob was on a journey, knew nothing of his future, and there was much in the past to cause disquiet. He had a blessed surprise in this angelic meeting—two companies of angels—one probably before him and one behind. Mahanaim signifies two companies, to show him that he owed his safety in the past, not to his own skill or strength, but to God, and to prevent worrying anxiety about the future. So God is with His people still in a pillar-cloud. He delights to meet His people as they journey on, and to surprise them with peculiar visits. We owe to Him light, deliverance and protection in the past, and He will be our God till death.

ON RESTING THE BRAIN.

By J. Leonard Corning, M A., M.D., etc., New York City.

The pressure which modern life makes upon the physical and mental organism is so prodigious as to be axiomatic. The demands upon the thinking apparatus have never been greater than they are at the present time. In all fields of human activity there is a pressing to the front, an attrition of the understanding which threatens to overwhelm even the most colossally endowed intelligence in a cyclone of thought.

The question as to how the individual shall bear himself with honor in the midst of this conflict is one of the most important of the present day. Whatever a man's vocation may happen to be, whether he be rich or poor, mentally strong or mentally weak, there is no escaping from the imposts which society is continually levying upon him. How to meet these obligations, how to survive this never-ending attrition is the question which it shall be my humble endeavor to answer in the following paper.

The vital functions resemble, in many respects, a steam-engine. We place just so much material in the stomach, we derive therefrom just so much nourishment and we have actually appropriated to the needs of the physical and vital force an equivalent which is exactly in proportion to the amount introduced and taken up by the organism. Now, simple as this axiom is, and as palpable as its verity, we are constantly violating it in unnumbered ways. Like the philosophers of old, we are trying to make gold out of spurious material; we are continually endeavoring to extract from a vacuum the pabulum which shall sustain us in the combat for existence. But even if we recognize the correlation which exists between the physical activities and the mental output of a human being, what rules can we lay down which shall serve to guide us in the practical application of the principle to the ends of every-day life?

This question I shall endeavor to answer as briefly as possible. To commence with the individual and assuming that he has inherited a reasonably good constitution from his ancestors, there is certainly no reason why the mode of life should not be so regulated as, barring unforeseen accidents, to preserve the organism in a reasonable state of efficiency up to the allotted fourscore years. To do this he must eat well and regularly; he must sleep well and regularly; he must amuse himself systematically, and he must work according to the clock.

First, as to food. The best food for workers, and when I use the word workers, I mean brain workers, is without doubt the nitrogenous foods. Mutton chops, beef steaks, unbolted cereals, such as oatmeal, the various cracked wheats, these are the things which afford the true fuel for the brain-worker.

In the United States the climatic conditions are such that the breakfast should be hearty, more so than is necessary in a climate like that of England and the continent. Whether this fact is owing to an excess of oxygen in the air or to some occult factor which science has heretofore failed to reveal, we do not know. Certain it is that brain-work is a more arduous undertaking in this country than abroad. On the other hand, there are ways and means of meeting this peculiarity of climate which, I think, have not been sufficiently understood heretofore.

The factor of prime importance in any system of hygiene laid down with the view of meeting the peculiar climatic conditions above referred to, is sleep and plenty of it; and when I say plenty of sleep, I mean from eight to nine hours of unconsciousness for those of a nervous constitution; while for those of a more robust frame, seven or eight hours will answer. But not only is the duration of sleep a matter of great importance; its quality is equally worthy of attention. In order that a man may sleep well, it is not only necessary that he should sleep in a good bed, in a properly ventilated room,

and with plenty of wraps about him; but it is equally indispensable that his mind should be free from the cares of this world when he betakes himself to rest; that he should feel a predisposition to slumber, and that he should be able to fall asleep shortly after assuming the recumbent posture. In order to do these things particular attention should be paid to the last meal. It should not be heavy, nor should it be taken too late; but, in a word, it should consist only of the most digestible materials. Hence, the heartiest meal of the day should be taken at noon, and if a man has no appetite for such a dinner, it is *prima facie* evidence that there is something radically wrong in his method of life: he either lies in bed too late, and discusses his breakfast when he should be at his office; or, he has taken too much wine the night before so that his stomach is in an inflamed condition and unsuited for the reception of food; or, in short, he is doing something he ought not to do or leaving undone something which he ought to do.

These and allied errors of habit must be speedily discovered and eradicated if one is to enjoy the hearty meal of the day at the normal period.

But the quality of the food of the last meal is not the only factor to be looked to, if one aspires to sound sleeping. I have already alluded to the fact that the mind should be devoid of care if proper sleep is to be obtained; but how is this to be accomplished? No human beings, it will be said, are so situated that they are without care, at least they are not so situated at all times. I grant all this; but, at the same time, I must insist that by the proper utilization of habit, it is possible for a man to divest his mind of care, before retiring, very much as he slips off his waist-coat and dons the habiliments of the night. A relentless habit of freeing the mind on leaving the store, counting-room or office, of everything pertaining to business is the true way to secure exemption from the worries of the day. Not every one, however, is of such sturdy volitional endowment as to be able to accomplish a task of this magnitude. To such persons I would say lay hold of the law of substitution; plant something in the fantasy which shall drive forth the troublesome reflections; lay hold upon some form of diversion, some amusement, some habit which shall so monopolize the mind that there is no room for the accommodation of thoughts which distress.

Much has been said as to the position best adapted to sleep. Speaking generally, it may be said that the position upon the right side, in the majority of cases, is best suited to the requisites of brain repose. Various theories have been advanced with the view of explaining the superiority of this position, but they are on the whole unsatisfactory. As a matter of experience, however, with the exception of those who suffer from chronic affections of the lungs and other parts, the type of sleep obtained in this position is usually of a more perfect character than that obtainable in other attitudes. Thus, however agreeable the position upon the back may be, it possesses the fundamental disadvantage that dreaming is greatly facilitated thereby, and thus the type of sleep is rendered less perfect. This lack of physiological adaptability is, perhaps, owing to the fact that a certain unequal increase in the cerebral circulation is engendered and that thus certain regions of the brain are aroused into physiological activity while others maintain a position of more or less complete repose. The elevation of the upper or lower extremities above the level of the trunk is not advisable except in exceptional conditions of debility and then only under competent medical advice.

And here let me observe that the question of appropriate clothing is one of great importance to the brain-worker. This proposition will appear in its full force when we consider for a moment the chief uses of clothing. These are:

1. Protection against cold.
2. Protection against heat.

The first function of clothing—protection from cold—is of paramount importance to brain-workers. For this purpose wool is far superior to either linen or cotton, and hence the great demand for this material in the manufacture of underclothing. The question of protecting the

body from the influence of solar heat is subordinate to the problem of shielding it from the debilitating influence of cold. Texture has little to do with protecting the organism from the direct solar rays; the color of the garment is the great question here. White and light gray are colors best suited to hot climates, while black is well adapted to winter. Physiologically speaking then, clothing is employed to protect us from the devitalizing influences of the external world.

One of the important functions of food is to sustain the bodily temperature. Were it not, however, for the assistance rendered by clothing, the heat producing capacity of the organism would not be equal to maintaining that bodily temperature necessary to life. The heat would pass off with much greater rapidity than it could be produced were it not for clothing; for the latter is a bad conductor of heat and thus prevents the radiation of corporeal warmth. A celebrated authority on organic chemistry, Baron von Liebig, observes: "Our clothing is merely an equivalent for a certain amount of food; the more warmly we are clad the less urgent becomes the appetite for food, because the loss of heat by cooling, and consequently the amount of heat to be supplied by food, is diminished."

Finally, the brain-worker who aspires to achieve success in any field of mental labor should cultivate tenacity of purpose, and his endeavors should be characterized by relentless system. The sporadic attempts of intellectual dilettanteism are as far removed from the systematic endeavors of the professional brain laborer as are the squeakings of a tin horn from the sonorous cadences of the violin. As our own civilization has become more settled, as wealth has accumulated in fabulous measure in great cities, the pursuit of letters has steadily risen in the estimation of society both in the Middle and Western States as well as in New England; as a consequence, the country has been inundated by spavined hexameters and Buffalo Bill romanticism. These sporadic endeavors serve like drift wood to show the direction of the current. In the midst of all this amateurish wreckage, however, the results of well-regulated intellection loom up like the sails of a line of battle ship on the brink of the horizon.

There is an erroneous idea, yet current among young men, that talent is a species of talisman which of itself confers the highest benefits upon him who is fortunate enough to possess it. A measure of intellectual endowment at the hands of nature is indeed necessary; but between talent with systematic labor and talent without this quality there is about the same difference as between a sky-rocket and a modern breech-loading cannon.

COMMERCE AND CHRISTIANITY.*

By R. S. Storrs, D.D., LL.D.

This missionary work, by which we are convened and to which we give our counsel and thought and plan, seems to many a very inconsiderable thing—a mere castle in the air, a mere mist of enthusiasm, something with which men of the world need not trouble themselves at all. But we must recognize the fact that that which is comparatively small in appearance may be great in value and effect. The importance of anything is to be measured by its nature and not by its bulk; and it has been true in the history of the world that the greatest things have often come—usually come, I might say,—without observation. It seemed a small thing when our fathers settled themselves to subdue, to hold, to occupy and renew this rugged and unknown continent; and yet, though their weakness was their protection, though they were too feeble to be feared in Europe, and almost too few to be counted, their work has changed the course and

* Part of an address at the meeting of the American Board.

movement of civilization more than the work of any men of their time, more than the work of all the statesmen of the last two hundred years in Europe itself; and John Winthrop and William Bradford are greater powers in Europe to-day than Talleyrand and Metternich. It seemed a very small thing when the monks and the men who sympathized with them as reformers in the sixteenth century faced Europe, and when the contemptuous characterization of the Reformation by the elegant, and careless, and sceptical pontiff was, that it was "a quarrel among some monks, and Brother Luther appeared to be a man of some parts." That was the verdict of the pontiff of the time, whose successor is now looking out from the Vatican windows in the hope of finding some safe retreat for himself in continental Europe. How ridiculous a thing it seemed that the early Christians should face the Roman Empire, determined to remould and reconstruct it, putting Scriptures against swords, putting narratives and letters against marshalled legions, putting oral and sacramental teaching against the fiercest and haughtiest power that the world had known. But by their work the result accomplished created Christendom, changed the courses of history and the face of the earth. This republic is builded to-day, and every home of ours is builded to-day, on the foundations laid in dust and in blood by the faith and fortitude and heroic consecration of those unnamed Christian martyrs and teachers of the earliest time. Men might laugh at it then; but he who laughs at it now might as well laugh at the shining constellations in the heavens.

So it may be that our missionary work —though I will not put it alongside of either of these great historic and prolific movements of mankind, if you prefer that I should not,—may have a power in it that is to reach forward into future centuries. Certainly our aim is a noble one. We are not trying to extend a sect; we are not trying to merely exert an influence on individuals, though the influence on individual souls is primary and supreme in our contemplation; but we are aiming to renew the moral life of mankind. Nothing less than that is the aim which we propose: to renew, as far as we can reach it, the moral life of mankind, so making politics possible, abolishing tyranny, banishing barbarism, calling a halt to the march of oppression and making a people competent and determined to form their own institutions and manage their own affairs. We try to secure the intellectual advancement and elevation of mankind, especially through the power of the Bible, the most educating book of the world. It touches the child in the nursery and the philosopher in the university; it reaches the mechanic in his labor and the aged in their retirement and in the dying hour. We mean by the Bible to make the truth of God so present to the minds of men that the intellectual level of the race will be lifted. We mean to make social life harmonious and happy. We mean to make all prosperity more legitimate and more abundant than it has ever been before or ever will be again, except as the power of the Gospel is beneath and behind it.

Our work is assisting all the time the commerce of the world. This is not our first work, as I have said, but it is a work which goes on with all the propagation of the Gospel over the earth. For commerce and the Gospel are in harmony in this, at least, that the aim of each is cosmical, is earth-embracing. They go together. The home of commerce is on the liquid bands that separate yet unite and encompass the continents; the horizon of commerce is the rim of the planet and nothing less; and commerce and Christianity go together, Christianity helping commerce. Not that our missionaries go out for that purpose—they do not barter life for gold. They give life freely, that men whom they did not know, of another language and another race, may by and by wear the immortal crown. But whereve their errand is, and wherever their teaching is felt, there the way is opened for a widening commerce. Intensity of conviction carries them where the commercial agent gladly follows, but would not lead. Who opened Africa? Moffatt and Livingstone, Christian missionaries. Who opened the interior of China? Christian

missionaries. Who were first in New Guinea and New Zealand, in the Navigator Islands, now famous in the world as Samoa, in the cannibal islands of the Pacific, where shipwrecked crews were slaughtered and eaten? Everywhere Christian missionaries; and the commercial agent follows after.

So Christianity helps commerce everywhere, and Christianity has the right to require that commerce shall help it, and shall not hinder it. Christianity has the right to demand that the agents of commerce on foreign shores shall not be men of loose life and vicious manners and an infidel spirit; and Christianity has certainly the right to require that commerce shall not debase the nation which it is trying to lift, by helping the opium traffic in China and by pouring millions of gallons of the vilest liquors into Africa. Every dollar won by a traffic of that kind ought to burn in a man's hand like a bit of the infernal asphalt which is the pavement of hell. Riches so acquired, simply reek with the blood of immortal souls; and Christianity would be false to its trust if it did not remonstrate and condemn; and civilization and commerce are false to their trust if they do not in this sympathize with the Gospel of our Lord and of His Christ.

Christian missions make men richer wherever they get established. I have wondered a great many times whether Paul might not have had some such thought in his mind when he wrote to the Corinthians that he and his friends and fellow-disciples were "poor yet making many rich." No doubt he meant spiritual riches, primarily and supremely, as we do; but the effect of the Gospel preached at Corinth and at Rome and elsewhere, has always been to make men richer, "having the promise of the life that now is as well as of that which is to come." It honors industry—the very hand of the Master that held the power of miracle having held as well the hammer and the saw. A tentmaker was His chief apostle, and the very hand that subscribed the great epistles which the mind had dictated was occupied in weaving coarse tent-cloth. Labor was honored by the Christian disciple and is honored by the Gospel. One of the most touching things in the Catacombs is to find the poor implements of the martyrs whose blood and bones are there, set aside and consecrated as memorials of those who wrought in faith and died in triumph. Economy is inculcated; and the greatest lesson of economy ever taught in the world was not taught by any political economist, but by the Master when He said, after the miracle of the loaves and fishes, "Gather up the fragments that nothing be lost." With the power of omnipotence to create harvests at a word, he would "gather up the fragments that nothing be lost." The Christian world has taken a lesson of economy from that which it will never forget. All savage passion subdued, domestic desire and aspiration kindled, power invigorated, hope lifted, the consciousness of personal right and personal privilege exalted, as men become aware of a new relationship to the vast and shining universe around them—these are everywhere the helpers of Christianity.

I believe that it was Mrs. Lecks who said to Mrs. Aleshine, in that pleasant story of the casting away of those two estimable Pennsylvania women, that the missionaries would have to take the heathen a good many times all the way through from Genesis to Revelation before they could persuade them to have force-pumps in their kitchens and spring-mattresses on their beds. I suppose that is true. It does take a good many times of teaching. But even those inventions have to come at last, because men desire more comfort, better instruments, a larger outlook, when the Gospel has entered into the mind and illumined it, has entered into the heart and purified and reinforced it.

Our country has done much for mankind in the hundred years of its history, celebrated last April; but it has put no single or accumulated force into the development of a pure civilization, into the advancing prosperity of mankind, from the beginning until now, which is comparable to the force that it has put into the world-life through the Christian missions of the various communions uniting in this sublimest enterprise and going

forth with the New Testament in their hands and the love of God in their hearts and the hope of glory shining in their faces to illuminate the nations.

I shall not see it; many of you will not see it, it may be that none of us will see it; but I believe that the child is now born who will see the time when commerce and Christianity, equally earth-embracing in their aims, and advancing in majestic harmony, shall possess the whole earth; when the ships of Tarshish shall be foremost, as in the prophetic vision in bringing their sons from afar, their silver and their gold with them, to the city of the Lord our God; when "Holiness to the Lord" shall be upon all the bells of those swift horses of the modern commerce whose race-course is the ocean, which go trampling the waves under their iron feet; when the revolving wheels on every railway and of every steamship shall have the living spirit of truth and of grace within them; when the trumpets of commerce which are wakening the world on barbaric shores to new ideas, to new aspirations after wealth and culture and liberty and law, shall carry to all those tribes the message of the angel over Bethlehem, shall carry the mighty story of the Son of God in the world, shall carry the great argument of the Pauline epistles, shall carry the final prophecy of the New Jerusalem decending out of Heaven from God, and becoming on the earth a tabernacle in which God shall dwell with men. God hasten it in His time; and unto Him be all the praise.

CHRISTIANITY IN THE COLLEGE.*

Man has a moral as well as an intellectual nature. He can ascertain facts, compare them, and deduce conclusions from them. He can also feel the inspiration of motives, love and hate, be happy or wretched. In both natures he should be educated—*i. e.*, he should be educated both to right thinking and to right feeling. If he should learn to discriminate truth from error, he should also learn to approve what is morally excellent, and to disapprove what is vicious.

Moreover, the moral is the controlling nature. It is kindling emotion that fires up the intellectual machinery, and turns all the furniture of thought into the service of virtue or of vice. Hence moral culture is more important than intellectual. It is better that men be virtuous with small abilities, than vicious with great.

For what is the proper end of education? Is it not individual happiness, social benefit, and the Creator's glory? And certainly the culture of one' intellect alone will not make him a better man, a better citizen, or a better Christian. The intellectual faculties are mere *powers*, machinery—machinery wonderful in construction, adaptation and scope, but only machinery to be used for good or for evil. If we propose to develop this mental force into gigantic proportions by scholastic drilling, polish its weapons by the friction of varied literature, and store its magazines with scientific and historical information, the inquiry becomes immensely important—what shall we be doing? How will all this material and enginery be used? Shall we be training minds to be more efficient enemies of God and mankind? Or shall we be maturing minds for sublimer conceptions and more efficient work in the service of God? Shall we be burnishing talents to scorch and devastate, or to cast a more beneficent light on society? Certainly we should do all that is practicable to assure the happy alternative. But this we shall not do if in our colleges we furnish scientific and literary without religious culture.

But, is it not sufficient for the religious culture of youths, that parents at home instruct their children in piety, and pastors their congregations? It is not. Moral culture is so important that it should not be suspended. If, as is generally admitted by educators, even physical training should be provided in collegiate institutions, how much more the means of good moral development.

* Delivered at the Baptist General Association in Charlottesville, Va.

Let it be remembered that collegiate education occupies several years of *youth* —that most impressible age, when the sentiments are flexible, when principles are formative, and when memory is receiving instruction with its most retentive grasp. This period of life is most opportune for every kind of education, and should not be wrested from the most important. Julian had early training in Christianity; but while yet a young man, studying Greek literature and philosophy at Athens, he became thoroughly imbued with Paganism.

Besides: At college, young men are removed from those parental and pastoral influences which were so potent at home. Bereft of these defences, how great is their moral peril, exposed as they are to temptations among new associates and unwonted circumstances! Happy for them if, in the institution to which they come, they find the salutary influences of religion.

It should also be remembered that moral development is always progressing. You may direct, but you cannot arrest it. The heart, like the head, will be always learning. It may learn error, but it will learn. It may be tending to superstition or atheism, but progress in some direction it will make every day, every hour. You might as well expect the germinating seed to wait on slow husbandry, as that the moral nature of a young man will wait for good instructors. The molten metal already taken from the furnace will harden into some shape, though it must form in the unshapely ladle. So the moral nature begins at once its progress toward a permanent conformation, a fixed character. This progress begun at home, continues at college, growing precisely as the surrounding culture gives direction.

Nor will instructors be wanting. The place itself will instruct him by everything he sees or hears. Every association with other men, every sympathy with other hearts, every communication with other minds, in the recitation, on the campus, or housed with his chum, gives culture to his moral principles. How important that this whole environment be vital with religion, and thereby every circumstance of college life become a preceptor of piety!

It is also worthy of consideration that the authors who have given to our young men models of literature have not given to their literature moral excellence. Homer, Virgil and Horace are, and must continue to be, among the preceptors of those who seek a liberal education. The immortal Greek still inspires our youth with an admiring enthusiasm for his heroes of the Iliad and Odyssey. But what kind of heroes were Achilles, Hector, Ajax and Ulysses, if judged by Christian principles? Virgil, too, enchants us like a syren, while his poetic wealth adorns the treachery of "pious Æneas," and the suicide of Dido. Horace, with sparkling stanzas, beguiles from the cheek the blush which always belongs to the thought of impurity.

What must be the moral influence of admiring such heroes and such themes? Will not the young pupil catch from these volumes of splendid genius, perfect diction and poetic thought, the spirit of their authors? And will not the inspiration kindle those very aspirations which Christianity would extinguish, but which are always hard to smother in the vile material of our nature?

Alexander was a genuine pupil of Homer, whose epics encased in jewels that mad Macedonian used to carry in his expeditions.

Even those who, like Seneca, discoursed of nobler themes, represent courage as the greatest virtue, patriotism as the purest piety, fame as the most enviable distinction, endurance of the fated as the most admirable philosophy. Such unworthy images of moral excellence, chiselled in fine marble, may easily captivate the mind and render true morality tame and distasteful. Their influence is like that of the beast-like images by which the pagans represented their gods, and of which it was said: "They destroyed the capacity of conceiving anything higher and better." Certainly the fact that classic literature must be studied with this peril to the moral sense, argues a necessity for the salutary influence of religion in our colleges.

Again: The natural sciences may be so taught as to induce modes of thought injurious to religion. When the young collegian explores the realms of animated nature, learning of beasts, birds, fishes, trees; or strikes into crusts of the earth to read the leaves of rock in which ages have hidden their archives; or mounts the firmament to converse with stars; the path of knowledge seems not only safe but ennobling. But what if he is so taught as to find in these no trace of God? Will it be strange if he learn to deify nature? May we not expect him to learn what man is too apt to imagine, that providence and prayers are only superstitions? When men are taught to think of nature without thinking of God, and to admire its final causes and adaptations without observing the wisdom and goodness of its Creator, they are taking practical lessons in infidelity. Is there no moral evil to the young in thus erasing the name of God from His handiwork?

Such instruction has, doubtless, had much to do with creating the imaginary conflict between science and religion. The natural sciences having been forced to ignore God in the schools, are marshalled under the banner of infidelity, as if they too were infidel, are arrayed against Christianity as if they were anti-Christian. So the battle was fought among the stars of Heaven; it was renewed with furious energy in the bowels of the earth; now it rages on the fields of animated nature. Thus, in turn, every natural science has been forced to re-echo the watchwords of infidelity.

In order to save our young men from such perversion of the natural sciences, we should throw around them during their pupilage the most effective moral influence—viz., that of the Christian religion. For this purpose, Baptists have founded and endowed schools of high grade which shall give both intellectual and religious culture; colleges, where the sciences and the classics shall be taught by Christian instructors and in Christian methods.

But, what provisions for religious culture can be found in a college which is under religious control?

The traditions of the institution are religious. Who founded it? Christians. They laid every stone, reared every wall, opened every hall. Christianity led them hither with their gifts of silver and gold; inspired their determination to build this temple of learning, and still nerves their effort to sustain it. History consecrates it to Christianity, inscribes that sacred name across its campus, on every wall, and over every rostrum.

Who that looks upon this institution would imagine that Christianity is hostile to the natural sciences, or looks suspiciously on intellectual culture? What young man coming here would believe that science is an infidel or literary taste undevout? What young man, going away, could forget that Christianity was the true *alma mater* from whom he received the sciences, and was herself the most excellent of them all?

Again: Education is not confined to the curriculum of studies, but depends largely upon the atmosphere of the place. In such an institution, religion is pervasive; the circumstances favorable to it are many. A salutary influence, too subtle for definition, but powerful in a hundred ways, is felt by all its denizens. The memorials of good men are there; their portraits and statues adorn the halls. The prayers of saints departed still hover like angelic guardians, and the prayers of thousands living invoke the favor of Heaven. The ever-present examples of pious officers, and the frequent visitations of pious trustees, give it a religious fragrance. All these give purity to the moral atmosphere and Christian culture to the heart.

There, too, we are sure to have Christian instructors. The example of Christian scholarship presented by them will be to their pupils an effective testimony in favor of religion. The known fact that their instructor has traversed the fields of science, and returned to his class still a Christian, will easily suggest to them that science is not antagonistic to Christianity. The known fact that he has investigated history, conversed with the ancients, associated with the poets, philosophers and heroes of all ages, and is still a Christian, is evidence that his-

tory has produced no facts to refute and no philosophy to rival Christianity.

But especially will his influence be effective in training his pupils to religious modes of thought; *e.g.*, in historical studies: while he traces with them the tortuous and bloody paths of nations across continents and through ages, pointing out their birth-places, their habits, their battle-fields and their graves, he will also impress upon his listening class the lessons of God in history, such as the kinship of all nations in depravity, the destructive results of ungodliness, and the governing hand of God in Christ, to whom belong "the greatness and the power, and the glory, and the victory, and the majesty."

In classic studies he will point out, not only the genius of scholars, the bravery of heroes, and the elevated sentiment of philosophers, but also the measureless disparity between the noblest attainments of the human mind and the revelations of God; between the deeds of heathen patriots and those of Christian heroes; between the excellence of all other learning, and that which is learned of Christ.

In teaching the natural sciences he will note the unsearchable wisdom of God, the immutability and power, the goodness and forethought, of Him who made all things, and makes them work together for good to those who love Him.

Another means by which we may hope to secure moral culture in colleges under religious control is the introduction of the Holy Scriptures among the classics. It is certainly a question whether justice has been done in this matter by any of our literary institutions. Why should not Moses' history be studied in our colleges as well as Herodotus? Isaiah's poetry as well as Homer's? Paul's philosophy as well as Plato's?

From the Bible certainly we may learn, as we can from no other book, the true, the beautiful, and the good. Its precepts are truth without admixture of error. Its poets never decorate vice with the colors only proper to virtue. Its histories neither exaggerate the excellence nor hide the depravities of the characters they portray. And while it teaches no science but that of religion, it teaches the true religion of all sciences. No volume was ever so rich in culture for the mind and for the heart; none ever combined so perfectly the culture for both.

The study of its religious truths will strengthen the intellect, even by their large proportions. To grasp and measure them is the highest exercise of the human mind. Where in all the domain of science are conceptions so grand as those steps of creation in which "God said, Let there be light, and there was light?"

Are we ennobled by association with great examples? Then let a man converse with the patriarchs, prophets, and apostles; abov eall, let him stand face to face with God in Christ; and he will be ennobled in heart and mind incomparably more than by meditating the exploits of Cæsar and Pompey.

Again: The Bible reveals truth which worthily complements scientific truth, and without which the scientist must feel saddened and disappointed with the limitations and uselessness of his learning. It extends the astronomer's gaze beyond planets and stars, up to the immeasurable God who sustains the heavens by His power, and orders them for His glory. It extends the geologist's researches through vast periods back to One who for ages had been laying the foundation of a home for man, and storing its cellars with coal, and stone and precious metals for His use. It opens to the historian the archives of the saints, a nation to which all other nations have been or will be incidental and tributary; a nation whose achievements are the most signal in the world, and whose story, reaching back to the very foundation of our race, discovers its divine original. It conducts the student of law to the most comprehensive code and the source of all jurisprudence. It points the philosopher to a perfect morality and to a remedy for the ruin of mankind.

But what volume can be compared with this for religious culture, since it was written by inspiration of God Himself for this very purpose! What an impress will it make on the pupils of an institution

where the heads of learning recognize its supreme authority and bow reverently to its instructions!

When Lycurgus made law for his Spartans, he found it necessary to visit the Delphian oracle and pretend Divine authority for his legislation. Numa prevailed upon his rude Romans to receive his laws by pretending to have received them from the gods. It is necessary for us also, in teaching moral precepts to our young men, to appeal to an authority Divine! And what happy results may we expect when the authority to which we appeal is the veritable Word of the true and only God! It will impress more deeply and form right sentiments more certainly than all possible influences beside. Happy the institution which has an open Bible! And happy the youths who seek learning within its hallowed precincts.—*Religious Herald.*

THE BIBLICAL HADES.

By Samuel T. Spear, D.D., New York.

The term Hades, placed at the head of this article, is an anglicized Greek word that occurs eleven times in the Greek New Testament, and, with a single exception, is, in the common English Version of the Testament, translated by the word Hell. This is an unfortunate, and, indeed, an erroneous translation, since the latter term, is, by common usage, applied only to the place of punishment to which the wicked go after death. The Revised Version of the New Testament avoids this error by simply anglicizing the Greek word Hades and using Hell to translate the Greek term Gehenna, which, in the time of Christ and His Apostles, was employed by the Jews to designate the place for the future punishment of the wicked. Our Saviour, in speaking to the Jews, adopted this term, and used it in the sense which is now commonly attached to the word Hell.

Etymologically considered, the term Hades is derived from the Greek letter Alpha, used as a privative, and a Greek verb which signifies to see, and hence means that which is not seen. This term was by the Jews applied, in a general sense, to the invisible world or abode, in which human spirits, subsequently to death and prior to the resurrection and final judgment, were supposed to exist separately from their bodies, without reference to the question whether they were good or bad, happy or miserable, rewarded or punished. The corresponding word in the Hebrew language is Sheol, and in the Septuagint Version of the Old Testament, Hades is used to translate Sheol. There is no word in the English language that is the exact equivalent of either of these terms. Hell, in the generally received sense, is not such an equivalent.

The Greeks employed the term Hades in the same general sense in which Hades and Sheol were used among the Jews, and had their Elysium as their particular abode of the good, and also their Tartarus as the abode of the wicked, both of which, though different abodes, were regions in Hades separated from each other. Tartarus corresponds with the English term Hell in the usually accepted sense of the latter; and Elysium also corresponds with the word Paradise in the sense in which Christ used this term when He said to the penitent thief: "To-day shalt thou be with Me in Paradise" (Luke xxiii., 43). The Greek term Tartarus occurs nowhere in the New Testament; yet Peter in his second epistle, uses the verb derived from this noun to represent the abode and condition of the angels that sinned, and whom, as he declares, God cast "down to Hell [Tartarus], and delivered them into chains of darkness, to be reserved unto judgment" (II. Peter ii., 4). These fallen angels, were, according to this description, in that region of Hades which the Greeks called Tartarus, and for which Gehenna was the title among the Jews, and were there waiting for the final judgment.

Dr. Robinson, in his "Greek and English Lexicon," says:

"According to the notions of the Hebrews, Hades was a vast, subterranean receptacle, where the souls of the dead existed in a separate state until the resurrection of their bodies. The region of the blessed during this interval, or the inferior Paradise, they supposed to be in the uttermost part of this receptacle, while beneath was the abyss, or Gehenna, Tartarus, in which the souls of the wicked were subjected to punishment."

Dr. Meyer, in his "Commentary on the Gospel of Luke," p. 478, says:

"Hades corresponds to the Hebrew Sheol, which in the LXX. [the Septuagint version of the Old Testament] is translated by Hades, and hence denotes the whole subterranean place of abode of departed souls, divided into Paradise (xxiii., 43) for the pious, and Gehenna for the godless."

Dr. Gloag, in his "Commentary on the Acts of the Apostles," Vol. I., p. 106, says:

"The souls both of the righteous and the wicked are in Hades; the former inhabiting the region of the blessed, or Paradise; the latter being confined in the dungeon of Tartarus."

The Jews, as also the Greeks, clearly had the idea of an invisible world or place of abode to which human spirits go when by death they leave their bodies of flesh and blood, and in which they exist separately from these bodies; and this idea the Jews expressed by the terms Hades and Sheol. Both these terms are a declaration of belief in spiritual existence after death, separately from the body, and prior to the resurrection at the final day. This existence, sometimes designated as the intermediate state—namely, the state intervening between death and the resurrection—was not regarded as a condition of unconsciousness, but rather of consciousness; and, as indicated by the terms Paradise and Gehenna, a state of happiness or misery according to antecedent conduct and character when in the body. Christ and His Apostles spoke to people who had such ideas, and to these ideas made reference in their public ministry. What did they say? The following is the answer to this question:

1. Christ, when upbraiding "the cities wherein most of His mighty works were done because they repented not," spoke thus in regard to Capernaum:

"And thou, Capernaum, which art exalted unto Heaven shalt be brought down to Hell [Hades]; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee" (Matt. xii., 23, 24). "And thou, Capernaum, which art exalted to Heaven, shalt be thrust down to Hell [Hades]" (Luke x., 15).

Heaven and Hell or Hades are here placed in contrast, the former being used to set forth the exalted privileges of Capernaum by reason of the personal ministry of Christ, and the latter also used to indicate the destruction and desolation of that city as the consequence of not improving these privileges. Heaven being conceived of as high, and Hades as low, or far under the ground, both terms as thus contrasted were suited to convey this idea, and were so used by the Saviour. A similar contrast between Heaven as high and Hades or Sheol as low is found in other parts of the Bible (Job xi., 8; Ps. cxxxix., 8; and Amos ix., 2). Such a contrast, in itself considered, makes no reference to punishment after death. It simply conveys the idea, whatever it may be, that was intended to be conveyed by the contrast.

Our Saviour, however, in this case, adds a supplementary thought when looking forward to "the day of judgment," and speaking of the people of Capernaum as they will appear in that day, He declares that it will then be more tolerable for the inhabitants of Sodom than for them. Their guilt in not profiting by His preaching was greater than that of the Sodomites; and hence they will in the final judgment deserve and receive severer punishment. This is a thought added to the bringing down of Capernaum as a city to Hades or Hell.

2. Jesus, on a certain occasion, put to

His disciples this question: "But whom say ye that I am?" Peter replied: "Thou art the Christ, the Son of the living God." Jesus than said to Peter:

"Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven. And, I say unto thee, That thou art Peter, and upon this rock will I build My Church; and the gates of Hell [Hades] shall not prevail against it" (Matt. xvi., 17, 18).

Here Hell or Hades is conceived of as a place of abode, which was the Jewish idea, and as having gates of entrance thereto. The idea intended to be conveyed is that the Church of Christ would be preserved and perpetuated as against any destruction by an entrance through these gates. It would not, like Capernaum, be "brought down to Hell," or Hades, and would not pass through the gates thereof, or be swallowed up therein, and thus disappear from the earth. It would remain upon the rock on which Christ declared that He would build it. The phrase "gates of Hell" was a fitting form of words for this idea.

3. Jesus, having in the parable of the rich man and Lazarus, spoken of Lazarus as dying and being "carried by the angels into Abraham's bosom," proceeded to say:

"The rich man also died and was buried; and in hell [Hades] he lifted up his eyes, being in torments" (Luke xvi., 22, 23).

The fundamental conception of this parable is the contrast between the rich man and Lazarus, as they were in this world, and as they are when both have passed into Hades or the invisible world. Their respective conditions in the latter are just the reverse of what they were in the former. Though both are in Hades, the one has the society and companionship of Abraham, who is also there, while the other, in a different part of Hades, is represented as "being in torments." The one is in Paradise, and the other in Gehenna, or the place in Hades for the punishment of the wicked. "A great gulf" intervenes between them, making it impossible for either to go to the place of the other. It is implied in the parable that Lazarus was a godly man, and that the rich man was godless. The doctrine of punishment for godless men in Hades, and in that part called Tartarus by the Greeks, and Gehenna by the Jews, and also of reward for godly men in Paradise, is clearly taught in this parable. All men pass into Hades when they die; but whether they go to Paradise or Gehenna, depends on their spiritual condition. Reward and punishment in Hades, prior to the resurrection, lie upon the very face of the scene which Christ presents; and to one or the other of these conditions men are consigned at death, and before the final judgment of the race as elsewhere taught in the Bible.

4. Peter, in his address to the Jews on the day of Pentecost, quoted the following words from one of the Psalms of David:

"I foresaw the Lord always before my face; for He is on my right hand that I shall not be moved; therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope; because Thou wilt not leave my soul in hell [Hades], neither wilt Thou suffer Thine Holy One to see corruption" (Ps. xvi., 8–10, and Acts ii., 25–27).

Commenting on the passage thus quoted, Peter proceeded to say:

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that His soul was not left in hell [Hades], neither His flesh did see corruption" (Acts ii., 29–31).

Peter here applies the language quoted to Christ, and makes it prophetic of His resurrection from the dead, and thus proves to the Jews the fact of such a resurrection. The human soul of Christ, though going to Hades at the time of His death, was not, according to the prophecy, as Peter explains the passage, to be left there, but was to return back to His body,

and again inhabit that body. The body would see no corruption. Being raised from the dead, it would again become the residence of the soul which had departed therefrom. The soul of Christ went to Paradise in Hades, and not to Gehenna or the place of "torments"; and in that Paradise the penitent thief was with Him on the same day. Hades, as here used, plainly does not mean the place of punishment in respect to either Christ or the penitent thief.

In the Apostles' Creed it is said of Christ that "He descended into Hell." This means that His human soul at death, being separated from the body, passed into the *post-mortem* abode of human spirits, and into that part of this abode which He Himself called Paradise. Hell, in the ordinary sense of this term, has no application to Him.

5. Paul having, in the fifteenth chapter of the First Epistle to the Corinthians, considered the doctrine of the resurrection, finally breaks forth in the following exultant strain:

"O death, where is thy sting? O grave [Hades], where is thy victory?" (I. Cor. xv., 55.)

Here Hades is, in the common English Version of the New Testament, translated by the term grave, which is not the proper meaning of Hades, although Sheol, the corresponding Hebrew word, is sometimes so translated in the Old Testament. The Revised Version of the New Testament renders the passage as follows:

"O death, where is thy victory? O death, where is thy sting?"

This, though not essentially changing the sense of the passage, rests on the better authority as to the original text.

6. Christ, in the personal manifestation of Himself to John on the Isle of Patmos, thus described Himself:

"I am He that liveth, and was dead and, behold, I am alive for evermore, Amen; and have the keys of hell [Hades] and of death" (Rev. i., 18).

The obvious meaning of the words, "And have the keys of hell [Hades] and of death," is that Christ has the full power over Hades and death, and can deliver therefrom, and consign thereto, at His pleasure. Death in this world and Hades or the invisible world are alike subject to His supreme control. He holds the keys of power in respect to both.

7. John says, in respect to one of his symbolic visions: "And I looked, and behold a pale horse; and his name that sat on him was Death, and Hell [Hades] followed with him" (Rev. vi. 8).

Here Death and Hades, both being personified, are grouped together as companions, the latter following after the former. Death riding on the "pale horse" is attended by Hades as an inseparable companion. The meaning is that the spirit at death passes into Hades. The scene connected with the opening of the fourth seal indicated a great destruction of life by death, and this would be followed by a corresponding passage of the dead into Hades. The two are hence connected together in the symbolic vision of John.

8. The same Apostle says in respect to the vision which he had of the resurrection and the final judgment of the race:

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell [Hades] delivered up the dead which were in them, and they were judged every man according to their works. And death and hell [Hades] were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. xx., 12–15).

These words clearly refer to the resurrection of the dead and the final judgment of the world, as taught by Christ in the days of His flesh (John v., 28, 29, and Matt. xxv., 31–46). All the dead stand before God for judgment: and the books are opened, including "the book of life." Death and Hell [Hades] are personified, and represented as delivering "up the dead which are in them." The result of this judgment is, that those whose names are "not found written in the book of

life," are "cast into the lake of fire." This is defined to be "the second death." "The lake of fire" is terrific imagery to represent the final punishment of the wicked. The Saviour Himself used the same imagery when He declared that He would say to those on His left hand: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. xxv., 41).

This embraces all the passages in which the word Hades, with a single exception, translated Hell in the common English version, occurs in the Greek text of the New Testament. Hades, or the invisible world—considered as the abode or place to which departed human spirits go at death, and in which they exist as conscious beings in the condition of happiness or misery according to their conduct and character when in the body, prior to the resurrection and final judgment of the race, and separately from the bodies which they had on earth—is by no means merely a heathen or a Jewish fancy, but a biblical reality; as much so as is the earth, or the planet Jupiter, or the solar system an astronomical reality. The fact that it is not discoverable by the naked eye, or by the telescope, does not make it the less real. Man, when he dies, goes, as to his spiritual nature, to Hades, and there consciously exists, as truly as he ever removed from one place to another, and as truly as he ever consciously existed in this world. This Hades is not only a condition, but a place of abode, and in both respects rests, as to its reality, upon the teaching of the Bible.

The materialism that excludes from man all conscious existence after death, while contradicted by the general faith of the race, and utterly without any proof at the bar of reason, has absolutely no standing in the Word of God. The Hades to which that Word commits itself, no matter when or where the idea first originated, settles the question that man, in his soul-nature, has a *post-mortem* life, and that that life begins with and at the event of death. Death then, as to the question of existence, is simply the passage of the soul into Hades, and not at all its extinction. Let this fact be sounded with the loudest emphasis through all the chambers of human thought. — *The Independent.*

Mission Fields

Revival in Aintab, Central Turkey.

From the Diary of Rev. H. S. Jenanyan, of St. Paul's Institute, Tarsus.

Aintab, July 2d, 1889.—Having an urgent invitation from the pastor of the Third Church, the smallest one, with a congregation of about 200, to hold special services this evening, I preached my first sermon, only 150 present. Text, "To think of latter end."

July 3d.—Preached to about 300, one-half of whom were Gregorian Armenians. All listened attentively to "Son, give me thine heart," and the Lord gave the words to speak. Hoping for great results, I pray and believe.

July 5th.—This evening preached from "Thy sins are forgiven." God gave a blessing to over 500 present. My heart is rejoicing.

July 6th.—An inquiry meeting; 22 decided for Christ; 15 backsliders returned to the Lord. An infidel youth is earnestly seeking the light.

July 7th, Sabbath.—Morning preached from "Christ, our Pattern"; over 1,000 present; the church full, hundreds in the yard. Evening service in First Church, 1,600 present, one-third of whom were Gregorians. "Jesus" was the theme, and the eagerness with which they listened was an inspiration to me. "O Lord, bless, encourage, and fill me with Thy Holy Spirit."

July 8th.—Went to church one hour

before service; was surprised to find both men's and women's side filled with women coming early to find room, thus crowding out the men. At once began preaching, dismissed the meeting that women might go and the men come in, but most of them kept their seats on the floor; so the men were obliged to stay in the yard while I preached a second sermon for all. The need, desire, and interest is wonderful. May God save these souls.

July 9th.—At evening service the yard and church so full, the pulpit was placed in the open door that all might hear. The Lord helped while preaching from "What shall I do to be saved?" All who were seriously thinking about their souls were asked to raise hands; nearly 100 responded.

July 10th.—A meeting for men only, but about 200 women came begging to stay; talked about "Saving faith." Two young men, doubters for two years, decided to serve and confess Christ.

July 11th.—A mothers' meeting, 400 present; many remained for inquiry meeting; over 20 took part. Earnest prayers in Turkish, Armenian, and English, offered with tears of repentance, reminded us of Pentecostal days. I, too, could not keep back tears of joy; 35 arose, giving themselves to Christ. "Not unto us, not unto us, O Lord, but to Thy name give glory."

P.M.—Another women's meeting; to my surprise the church and yard were full, 1,600 to 2,000 present, most of whom were Gregorians, 8 Mohammedans; a large gathering; pulpit moved to the door that all might hear.

July 12th.—The Holy Spirit's work among individuals is wonderful; thus I am taught what and how to preach. Henceforth our services will be union in the First Church, which holds 2,000 to 2,500. The women's side is smaller, but to-night they filled their own and one-third of the men's. "Not by might, nor by power."

July 14th.—At morning, in the Third Church, two new Sunday-school classes organized. Church members promised to visit, two by two, the neighboring houses. Evening service in First Church; from 300 to 400 could not enter the full house, but crowded near windows and doors. "Almost persuaded" was my subject. Later asked those who would like to have a prayer meeting to remain; only a few hundred left, but their places were at once filled by the waiting throng outside. In this meeting over 100 rose deciding for Christian life. This was the largest congregation to which I ever preached. I better realize the power of simple Gospel preaching.

July 15th.—Much time is occupied with calling, conversation, preparation, and preaching. Morning service for women in Second Church; 60 remained for inquiry; most of them gave good proof of conversion. Afternoon, met with Christian Endeavor Society, giving a Bible reading, "Christ, our Example"; these are good workers among the women, and their numbers are now doubled. The following day I preached in the First Church to a full house; 30 arose for prayer.

July 17th.—Morning, held service in a Gregorian house in the city suburbs. Over 300 present; every corner full; a few Protestants, several Mohammedans. Afterward called on two palsied women confined to their beds for years. Among those who called was one man, who said, "I have done all known wickedness, been in prison three times. One Sunday I heard you preach; since then I am surprised at the change in me; can't work, can't tell what and where I am; never prayed before; now praying always; would like to tell others of this change, but fear they will not believe, but will try and show them by my life." Evening meeting with young people; two pastors and one college professor took part. It was a season of great blessing.

July 19th.—Many young people came for personal conversation; three boys and two girls earnestly pleading to be taken in our Tarsus school. Thus far seventeen applications from this city, and if we only had accommodations it would be a grand thing to give a Christian education to these young converts, who would be the means of blessing to their people. "My Lord, Thou knowest and seest the

need, give opportunity as Thou givest desire; grant enlargement and blessing to St. Paul's Institute; take away all obstacles to its progress." Evening meeting in which the three pastors took part; their own faith has been greatly strengthened by seeing what the Lord has done in our midst.

July 21st, Sabbath. — After Sunday-school and a good prayer meeting a woman came, saying, "Here are three Mohammedan women; they would like you to talk and pray with them." I gladly responded, going to where they sat with faces veiled, knelt down and prayed. Evening, large meeting in First Church; more Gregorians came than ever before. Previously they besought their priests to invite me to preach in their church, but a few wealthy members objecting, the people came to our church to hear the truth. This has been a day long to be remembered for its fulness of blessing.

July 22d.—Morning, women's meeting; Holy Spirit present. At the close of service asked all who wanted Christ to rise; 22 responded, one of whom, eighty years old, was a great opposer of the truth, but now her groans and tears melt many hearts. Afternoon, 11 callers, young companions in wickedness, now Christ's followers. Said they: "A month ago, if anyone would tell us of such a change, we could not believe; now we tell others, but they believe not."

July 24th.—Children's meeting; 500 present; theme, "Christ and the children;" 150 remained to the inquiry meeting; many prayed, confessing their sins; we hope all these are accepted by the dear Saviour.

July 25th.—Missionaries and natives urge me to remain, that these services may close with a communion season and accept new converts; we all hope for a grand harvest. Evening service for new converts; 400 present; the prayers and testimonies were very interesting; over 25 took part. Even 4 women ventured to pray.

July 26th.—Rev. T. D. Christie, of Marash, hearing of this revival, came to help us. We are very glad, for there is great need, and he has large experience and is very valuable in such work. Ever since the Adana revival, where we were together, I have greatly enjoyed working with him. He will give much of his time to personal work among new converts and inquirers. A large gathering in the First Church, Mr. Christie taking part; 45 expressed desire for salvation. To-day a young man came to a missionary, returning several small articles stolen at a fire eight months ago; he confessed his sin with tears, saying he could not rest till his conscience was clear, he having recently given his heart to Christ.

July 28th, Sabbath.—Morning, attended First Church Sunday-school; found 26 children had decided for Christian lives; their tearful confessions and simple faith was such that I went to the adults, related the fact, while Pastor Mardaros earnestly spoke on "Where art thou?" The meeting was very solemn and blessed; many hard hearts were melted. Afternoon, Mr. Christie and I preached; at the close nearly 500 remained for a testimony meeting; 28 took part, giving interesting accounts of their conversion; all hearts are grateful for such an outpouring of the Holy Spirit.

July 29th.—By invitation went to an Armenian meeting; was permitted to speak some words of truth, to which all listened attentively; five priests expressed interest. Afternoon, 22 children and 14 young men came to inquire the way of salvation. Missionaries and native pastors are working heartily and in full sympathy.

July 30th to August 3d.—These days have been especially devoted to church examination. Preached only once. In the three churches 267 came forward; so many interesting facts and testimonies I cannot begin to write them. Enemies are reconciled, notorious criminals converted, drunkards reclaimed, parents rejoicing over wandering children, whole families coming together to unite with the visible Church. Said Pastor Mardaros: "I have been here thirteen years, and can it be possible that this great blessing has come to this city, even on Aintab?" "Yea, this is the Lord's doing, and wonderful in our eyes."

August 4th, Sabbath. — This is the crowning day of the revival. At morning, by invitation, went to Episcopal Church; small congregation; large unfinished building. I preached, "Fear not, little flock." Union service at noon; large attendance. I preached to those who will to-day join the church, "Lovest thou Me?" We all felt the Holy Spirit's personal presence. The reply on hundreds of faces was, "Thou knowest that I love Thee." After the sermon those who will unite with the church arose; 248, a large band ready to serve Christ. They all repeated together, after me, the three verses beginning, "Who can separate us from the love of Christ?" Any who were seeking Christ were invited to remain after service—140 responded; 22 by words and 83 by rising, expressed their new decision; among these were 20 children whose deep conviction was manifested by their simple faith, tearful eyes, and trembling words. Evening, there was communion in the three churches, new members accepted, former members more humble and grateful; it was a day of holy consecration for us all.

August 5th to 11th.—The work is so interesting, the plea so urgent, we have decided to remain two weeks longer. This week I preached five times to full congregations; many new converts, one a noted gambler, another an infidel whose public confession was very touching to many. I visited twenty houses with Pastor Garabed. The pastors have decided to have another communion soon; this gives me hope that Vartina Baji's (a good mother in Israel, ninety years old) expectation will be fulfilled. One day in church she said, "I am praying for 500 new converts." A good brother said, "You are expecting too many, mother." "I have prayed for them and they are sure to come." I quoted, "According to thy faith be it unto thee."

August 12th to 17th.—Examinations for church admission. A new children's society ("Zion's Messengers") organized; their work is to visit houses each morning and hold half-hour prayer meetings with the children; they also gather money to purchase Bibles for needy Sunday-school classes. This week I preached four times, and gave a Bible reading; 35 newly decided for Christ. Now I am preaching on the various duties of Church members. The evening of the 13th the theme was,—"Seek the peace of Jerusalem." At the close asked all who would vow anew to fulfil their church duties to rise. All members solemnly responded, a sight that gladdened our hearts. We hope after this the weekly meetings, which before the revival were attended by from 10 to 20, will be crowded, and instead of a few, scores will take part in the blessed prayer meetings, as they do now.

A deacon said: "I have complaints to make against you preachers. Before this I could pray ten minutes and speak as long as I wanted in prayer meeting, not taking anyone's time: but now so many are ready and waiting to take part, I cannot find even one minute to thank God for all He has done."

August 18th, Sabbath.—Two more new Sunday-school classes organized in Third Church. Our teacher of St. Paul's Institute has been much blessed, and his efforts marked with great success; he preached weekly in a Gregorian society of 200 young men; his visits and conversation brought many into these classes and the church. Union service at noon. I preached to a full house with marked results. The following day, after the sermon, "Now is the day of salvation," 250 remained for inquiry, most of whom found salvation. Among the new converts are several who lately mocked at religious things.

August 21st. — Temperance day. I preached from "We will not drink wine." Reading a few passages at the close, asked those who like the Rechabites would promise thus to express it publicly. Over 1,000 arose—what an encouraging sight! Next day in the women's meeting Mr. Christie preached; 45 remained for inquiry; many blessed prayers and confessions. During these two weeks 365 came for church admission, far more than we in our weak faith expected. The Lord is working mightily.

August 25th, Sabbath.—Union service

at noon for missionary cause. After preaching I asked the people as a slight token of gratitude to God to organize a missionary society and support some preachers in needy cities. Mr. Christie also spoke encouraging words. All responded well; a committee was organized, a collection taken amounting to nearly 2,400 piasters ($95), during this week the gift of 600 piasters for Third Church poor pastor, 1,400 piasters debt paid to First Church pastor, and this contribution is for these poor people about the same as $5,000 in America. Can we ask a better proof of revival work? Evening communion in each church—286 new members accepted, hearts glad, families happy and the day blessed, to be long, long remembered. During this revival 534 new members were added to the three churches on confession of faith; while many are secret followers, not quite ready to come out now. Such an addition to the awakened churches will, no doubt, prove a great power and advance Christ's kingdom in Aintab and vicinity. "So, then, neither is he that planteth anything, neither he that watereth, but God that giveth increase."

The two following days I preached to many hundreds. The sermon, August 27th, "Go forward," was my last charge. I did not tell the people of our departure, that we might leave quietly. Next day we left Aintab for a season of rest among the mountains near Marash. I am glad Mr. Christie could remain and carry on the good work. The pastors are working earnestly, and we hope and pray that a greater blessing is still in store for Aintab. "O Lord, carry on Thy work, visit the needy, hungry churches, and glorify Thy almighty name."

The Situation in Africa.

At the north the French government is strengthening its position and extending its control into Algeria and the adjacent countries. By means of artesian wells portions of the northern edge of the Desert of Sahara have been irrigated and made inhabitable. Railroads have already been constructed and are being extended. and so the desert is being made to blossom. These and other measures promise that the time will come when the great African desert, like the great American desert, shall be reduced to very narrow limits. The larger openings in other parts of the continent have withdrawn the attention of the world to an extent from Senegambia and Liberia; but the developments in the Niger basin are of exceeding interest. The Royal Niger Company, which has the control of the trade, has placed a tax of fifty per cent. on imported liquors. They have done this in the interest of legitimate commerce, which is greatly injured by the demoralizing effects of the rum traffic; and they are using their influence with those who have control of other sections of the West Coast to secure a uniform measure of restriction on the importation of alcoholic liquors. The railroad from Senegambia, which has been projected into the interior, when built will open a large section of the western Soudan to commerce. In the Cameroons country the Germans are taking active steps to develop and improve their newly acquired territories. Eastward is the largest tract of unexplored country in Africa. Expeditions have already penetrated this tract to some distance, and others are pushing forward; so that it is probable we shall soon have some definite knowledge of the vast area lying between the Cameroons on the west and the Mobange affluent of the Congo on the east. It is to be regretted that the German occupation has not been favorable to the missions of other nations, but the German missionary societies are showing much vigor in taking up and carrying on the work for the natives. In the Congo region we find, perhaps, the greatest centre of development and promise. The French are acting vigorously in the exploration of the large and attractive territory which has fallen to their share to the north and west of the Congo, and the French Evangelical Missionary Society, as well as the Roman Catholics, are engaged in the missionary work. The Portuguese seem to be doing little in an official way to open up their territory; but its natural advantages are attracting explorers and traders. The

Congo Free State is by far the most influential factor in the future of the Congo Valley. The surveys for the railroad from the navigable waters of the Lower Congo Stanley Pool, at the head of Livingstone Falls, are completed, and a practicable way is found at some distance south of the river, avoiding the numerous ravines which make the present route of travel so difficult. There are already ten or eleven steamers on the Upper Congo, with headquarters at Stanley Pool. Two of these are missionary vessels belonging to the English and American Baptists, which have interesting and successful missions in the valley. One belongs to the French colonial government, and the others are about equally divided between the Free State and commercial companies,—English, Dutch and American. Companies have recently been formed for establishing general stores on the Congo, where everything required for life in Africa may be purchased, and also for conducting a regular transport service between the Lower Congo and Stanley Pool, pending the construction of the railroad. In the Upper Congo Valley the natives are realizing the benefits of the improved facilities for commerce, and are bringing the products of that immensely rich territory to the trading stations in increasing quantities. The officers of the state are continuing the exploration of the territory, and every fresh expedition reveals new riches in products and people. Of Cape Colony there is nothing recent demanding special attention; but among the Boers, or descendants of the Dutch settlers, there is a growing religious interest, which not only benefits them, but affects most beneficially their treatment of the natives, which has hitherto been generally oppressive and cruel. The missions of the American Board in Zululand are progressing most encouragingly, while those to the north of the Limpopo have been hindered by wars among the native tribes. To the north of the Zambesi, in the region of Lake Nyassa, is found at present a very sad state of affairs. The Arab slave dealers, exasperated by the influence of the Scottish Free Church missions and the African Lake Company against their traffic, have begun an open warfare upon them and the native territories under their influence. The missionary work has been brought to a practical stand-still, and the lives of the missionaries and Christians put in jeopardy. The prospect has been dark; but hope appears in the fact that the Sultan of Zanzibar, through the influence of the European consuls, has sequestered the property of these warlike Arabs and called them to account for their acts. It is to be hoped that this will put an end to a state of things which has been most deplorable, both in its influence on mission work and in the devastation and depopulation of large sections of territory. To the north of this we come to the territory over which Germany has assumed a protectorate. In its general features it is comparatively well known. While not a desert by any means, it has not the fertility of the Congo Valley or the Soudan, and is of importance as lying in the route to the great lakes. The Germans are doing much to develop their acquisition, and German missionary societies have already sent seventeen missionaries to this field since it became German territory. It is also the field of the London Society's Mission in eastern equatorial Africa, and of several stations of the Church Missionary Society south of Victoria Nyanza. Northeast of the German territory we come to a section of country which has, until recently, attracted but little attention. Lying between the old routes to the great lakes and the desert land of the Somalis, mountainous, and under the practical control of the fierce Masai tribes, early explorers sought more attractive fields and easier routes. This country lying southeast of Victoria Nyanza, however, affords the shortest route to that largest body of fresh water on the globe, with the territory around it and the vast and fertile country about the upper waters of the Nile. It is a fact, the importance of which has not been recognized, that in the partition of the Dark Continent this vastly important section has fallen to an English company, who propose to develop there a State on the same principles as the Congo Free State. These two States,

founded on principles of morality and equity in dealing with the natives, will undoubtely ultimately join their borders west of Victoria Nyanza, and so make a zone of freedom and advanced civilization across Africa. When these territories on the East Coast are brought more fully under management by the German and English goverments, the slave trade, which is now ravaging the districts about Lake Tanganyika, will necessarily cease, the arbitrary power of the king of Uganda will be checked, and the fertile and populous regions of the Upper Nile will be made accessible. Very recently an agreement has been made between the English, German and French governments to send armed vessels to the East Coast of Africa for the purpose of suppressing the slave trade. The country of the Somalis and Gallas is almost a desert, and will not attract the attention of the civilized world to a large extent until other and more productive portions of Africa are somewhat fully developed. About the Red Sea the Italian government is seeking to establish at least a port; but it is still a question whether the extremely torrid climate of that section will allow them to hold their position. It is probable that Abyssinia will continue for a long period as at present—a kingdom shut up in its own territory, with little influence outside. Egypt may be regarded as definitely settled in a policy of enlightenment and civilization, not so much, perhaps, from preference as from outside and controlling influences, which are certain in time to extend to the Egyptian and eastern central Soudan with their fertile and populous territories.—*Baptist Missionary Magazine.*

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

February 2. Jesus Brought into the Temple.—Luke ii., 25-35. **1890.**

I. Jesus brought to the temple. Vs. 22-24. (1) When eight days old, the child was circumcised and called Jesus, having been so named by the angel before His birth (v. 21). (2) Forty days after birth, which was the required period of purification, Jesus was brought to the temple to be presented to the Lord. This was a requirement of the old dispensation. Christianity in a still more spiritual way requires the same thing. Would that parents nowadays presented their children in holy consecration to the Lord in His own house. (3) Mary's thanksgiving offering shows poverty, and is one of the proofs of the profound humiliation of the Son of God in coming into this world. "For ye know the grace of our Lord Jesus Christ that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II. Cor. viii., 9).

II. Simeon's expectation of Jesus. Vs. 25, 26. (1) Simeon was a type of a large class of Israel, who, during all times, had the most ardent hope of the coming of Christ as their Saviour. We ought not to suppose that this spiritually-minded class of God's people had vague notions of the promised Messiah. They had comparatively clear ideas of Him and longed to see Him revealed. Of course, there were many who had only vague, carnal conceptions of the wonderful promises of the God of Abraham, Isaac and Jacob. How such an Israelite as Simeon should put to shame thousands in our day, who, notwithstanding all the light that is given, nevertheless know nothing of Jesus Christ and have no interest in His work as a Saviour from sin. (2) Simeon was a glorious old saint: he was "righteous and devout, looking for the consolation of Israel and the Holy Spirit was upon him." It was a corrupt age in which he lived, yet he lived all the same to the praise and glory of God, fully up to all the light that had been given him. He was not the only righteous and faithful man of his time. There were many others. God has never wanted a seed to serve Him. When Elijah thought that he alone was

faithful to the Lord, word came to him that there were seven thousand in Israel that had not gone after Baal. (3) What a glorious revelation old Simeon had. (See v. 26.) This was the secret of the man's holy expectation. The Holy Spirit gave it him. This Spirit is the same now. What can He not reveal to us if only we are willing to receive. Simeon desired, so he received. (4) Three times have we the Holy Spirit spoken of in the verses before us: being upon Simeon in his daily life (v. 25); revealing to him that he would see before death the world's Saviour (v. 26); and bringing him into the temple at the time when Jesus was presented there, inspiring him, of course, at the same time, with the wonderful utterances of verses 29, 30, 31 and 32. If the lesson is intended to bring Jesus Christ plainly before the mind, it is also intended to present to us the Holy Ghost as the real power in Christian living; the source of all inward lumination and hope; our Guide in the pathway of duty; and the One to inspire us what to say for the glory of God and the good of men's souls!

III. Simeon's Song. Vs. 29–32. (1) He is willing now to die, because his expectation has been fully realized. The sight of the Lord's Christ satisfied him. Who has not been satisfied when he has seen God's salvation, and been willing to depart in peace in the Lord's own good time. (2) How many hear of Christ, yet never think of Him as God's salvation; never associate Him with the sins, sorrows and crushing needs of mankind, much less with anything pertaining to themselves. At the time of His birth, multitudes of Israel were longing for Messiah to come to deliver them from Rome and make them a great nation. Simeon thought of salvation for all people —a light for the Gentile world, and a glory for all Israel. What a grand conception Simeon had of the mission of Jesus Christ into the world. He was salvation, light, glory for all peoples, Jews and Gentiles! Is Christ these things to us personally? Has He saved us? Has He illumined us? Is He our chief glory?

IV. Simeon's address to Mary. Vs. 34, 35. (1) Behold this child is set, appointed, foreordained. The divine purpose in giving Christ to the world is involved in the word "set." God has a plan, design, decree, and He is going to carry it out through the life-work of His Son. (2) He is set for the falling and rising up of many in Israel. All who shall oppose Christ, reject Him, disbelieve Him, shall fall. All who shall accept Him as their Saviour, shall rise, be lifted up to glory and eternal life. This work is going on. He is ever the Saviour of life unto life and of death unto death. The Bible abounds with this idea. (3) "And for a sign which is spoken against." "Sign" here means a wonderful, extraordinary person. That He was spoken against we see in the opposition He received from all quarters in the days of His public ministry. So now also, His cause, Church and people, are spoken against. Christ is ever spoken against by the unbelieving world. This is what we all do except so far as we reverence, obey and love Him. (4) "Yea, and a sword shall pierce through thine own soul" (v. 35). This has reference to the trouble and sorrow through which Mary would have to pass on account of all that her Son would have to endure at the hands of men. In connection with all great joys, there are also corresponding sorrows. (5) "That thoughts out of many hearts may be revealed" (v. 35). Through our treatment of Jesus Christ are the condition and thoughts of our hearts made known. All must take sides, now that the true Light has come. What we do as to Christ Jesus shows what we are—reveals our thoughts, our inner life.

February 9, Childhood and Youth of Jesus.—LUKE ii., 40–52. **1880.**

I. The child Jesus. V. 40. (1) At the age of eight days, Jesus was circumcised. At the age of about six weeks, He was brought by His parents to the temple and presented to the Lord in holy consecration. Then it was that Simeon uttered such wonderful things about Him; and the prophetess Anna, being also at the temple at the same time, "spake of Him to all that were looking for the redemption of Jerusalem" (vs. 36–38). (2) The presentation in the temple having ended, Mary and Joseph with the young child left Jerusalem and went to their own home in Nazareth in Galilee. In this out-of-the way place our Lord spent the next thirty years, the world knowing nothing of Him, only once, at the age of twelve, making His appearance so far as accounts go. (3) "And the child grew, and waxed strong, filled with wisdom; and the grace of God was upon Him" (v. 40). This

brief statement is all we have of Jesus from He was six weeks old until He was twelve years. (*a*) It shows that He had a natural growth physically: "He grew and waxed strong." Nature did her part for Him. Physical growth and strength were hand in hand. (*b*) He was also remarkable for His intelligence: the child was filled with wisdom; He had great knowledge. (*c*) Then too, the spiritual element of His childhood is also stated: "The grace of God was upon Him." (4) We behold here the genuine human development of Jesus Christ—physically, mentally and spiritually. Remember it is Luke only that mentions this fact. His purpose is involved, which is to give us a Gospel of the God-Man Christ Jesus. How much we miss when to any slight degree we lose sight of the real human Christ. In our studies in this gospel we ought to watch this great purpose of the Evangelist, so as to see, eye to eye, not the man Jesus, but the Divine Man, the Son of Mary, the Lord from Heaven.

II. Jesus visiting Jerusalem at the age of twelve years. Vs. 41–52. For the first time we behold Him active. When in Jerusalem before He was but forty days old and hence passive. Others were saying wonderful things of Him, but He knew nothing of all that was going on. Twelve years had passed, during which time He had grown physically and mentally and the grace of God had filled His soul. We now see Him back in the temple, displaying some of that marvellous spiritual insight that He had acquired in His solitary home at Nazareth. Observe: (1) The parents went to observe a feast, Jesus took advantage of it to know more of His Heavenly Father. (2) At that early period He felt responsibility resting upon Him, and not even His attachment to His parents kept Him from being about the things of His Father. (3) His parents could not understand Him. At that age He was spiritually far in advance of Mary His mother. (4) Still, having finished with the doctors, He went with His parents and was subject unto them. (5) "And Jesus advanced in wisdom and stature and in favor with God and man" (v. 52). (*a*) Passing from childhood into youth, our Lord grew intellectually. We may believe that He made constant use of the Old Testament Scriptures and drank in their waters of life. (*b*) He grew physically into young manhood. (*c*) In favor with God. He pleased His Heavenly Father in all things—in His study of the Scriptures; His conduct towards His parents; in His feelings, motives, purposes. O that we all would grow in favor with God. (*d*) In favor also with men. All who knew Him in Nazareth thought well of Him, loved Him. This is a great testimony. O that all boys and girls could be persuaded to so act that others, older than they are, might respect and love them.

February 16, The Ministry of John.—LUKE iii., 7–22. **1890.**

Eighteen years have now passed away since Jesus, as a boy, was in Jerusalem, creating the surprise He did in the temple among the doctors and causing His parents the anxiety He did for tarrying behind them. During these eighteen years there is no word of Him. Everything is quiet. The silence is, however, eventually broken by John the Baptist beginning to preach His coming. This was about six months before our Lord's baptism. In verses 3–6 we have some general statements made regarding John's ministry. Then comes our lesson which tells us how John preached so as to prepare the hearts of the people for Christ; a description of Christ Himself, and an account of Christ's baptism by John in Jordan.

I. John's preaching. Vs. 7–14. (1) He warned the people of their sins. "Then said he unto the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come" (v. 7). By this word "viper" he would tell his hearers what they were: sinful, hypocritical, wicked. He would not hide from them their real condition. (2) He tells them of the consequences of such sinful lives: "the wrath to come"—God's anger to be poured out upon sin. (3) The thing to be done by every sinner is to repent and bring forth the sincere evidence thereof (v. 8). Repentance is the one thing needful in the matter of salvation. Repentance is the result of faith and faith of knowledge. (4) Some of the fruits of repentance are, (*a*) a hatred for sin; (*b*) a determination not to commit it; (*c*) a love of righteousness and all righteous measures; (*d*) a depreciation of self and selfish things; (*e*) an exaltation of God at all times—giving Christ the glory. Until the repentance has taken hold upon the heart, none of these things can show themselves in the life. No preaching or teaching is, nowadays, so much needed as that which has in it this strong element of repentance.

(5) He forewarned the people not to trust to the fact that they were Israelites and had Abraham for their father. Some may think that they are eligible to God's favor without complying with the requirements of the Scriptures. (6) With God all things are possible. He is able of these stones to raise up children to Abraham. If, as some say, "these stones" mean the Gentiles, then the expression has a strong spiritual meaning, showing the power of God's grace when received by faith. (7) The time for action is at hand—the axe of judgment is laid to the root of the tree, etc. (v. 9). Now is the accepted time. (8) The people ask: What shall we do then (v. 10) to show the sincerity of our repentance? Answer: (*a*) The avaricious must give of their abundance to those that need (v. 11). (*b*) The extortioners must do what is honest and just by all men (vs. 12, 13). (*c*) The violent were to be merciful and contented (v. 14). From these verses we learn that true repentance must strike a death blow at our besetting sins.

II. John's description of Jesus. Vs. 15–22. (1) He was One mightier than John, "the latchet of whose shoes he was not worthy to unloose." (2) He would send upon the people the Holy Ghost, giving all believers the fire of religious enthusiasm. (3) He would show strict judgment between the righteous and the wicked. (4) These noble words of the Baptist regarding his own lowliness and the greatness of Christ show what a noble man John was. History has not produced a greater.

The other verses in this lesson tell of John being shut up in prison by Herod (vs. 18–20); and of the baptism of our Lord by John (vs. 21–22).

February 23, The Temptation of Jesus.—Luke iv., 1–13. **1890.**

I. The design of the temptation. (1) This mysterious circumstance took place immediately after our Lord's baptism and endowment of the Holy Spirit, when He was about thirty years of age (iii., 23). (2) It was typical in design, bringing together the heads of the two kingdoms of light and darkness, and hence Christ overcame for His people and showed them how they might conquer the Evil One. It formed a part of Christ's humiliation. (3) At the time Jesus was full of the Holy Spirit, by whose influence He was led into the wilderness, and by whose power He was able to conquer Satan. There are three temptations.

First: "If Thou be the Son of God, command that these stones be made bread" (vs. 1–4). The temptation involved the sin of mistrust of the goodness of God. To God alone must man look to supply all his wants. Christ's reply: "It is written, Man shall not live by bread alone" (v. 4). This showed that our Lord depended upon a higher sustaining power than upon material things. It showed also His confidence in what was written in God's Word. He used the written Word to frustrate the designs of Satan.

Second temptation: The worshipping of Satan. Here is the awful sin involved, for which Jesus was to be remunerated by all the kingdoms of the world. It was that Jesus was to become secular in His spirit and give Himself over to idolatry. The reply: "It is written, Thou shalt worship the Lord thy God and Him only shalt thou serve." This showed that Jesus Christ was thoroughly spiritual in His aims and purposes. How many to-day are yielding to this temptation of Satan.

Third temptation: A presumptuous distrust of God—wantonly demanding a display of our Lord's preserving power. It is written, says Satan, "He shall give His angels charge concerning Thee, to guard Thee." Jesus answers: "Thou shalt not tempt the Lord thy God." This was the final blow. Not being able to move Him, Satan departed from Him for a season. "Resist the devil and he will flee from you."

HELPS IN PASTORAL WORK

The Pastor-Preacher.

By Rev. Theodore L. Cuyler.

I have intentionally compounded the two words "pastor" and "preacher," because the two offices ought to be combined in every person who is installed in the charge of a church. I fear that there is an increasing tendency to underrate the vital importance of pastoral labors; and that the pulpit too much overshadows the duties of the shepherd of the flock. Many of the arguments for thorough pastoral work lie so patently upon the surface that they hardly require to be

recapitulated. Every sensible minister knows that by faithful visitation of his people he gains a stronger hold upon their hearts. He becomes so familiar with their faces that he is not in danger of passing them without recognition. He becomes acquainted with the children in each family—who are about the most important portion of his flock. He has the opportunity to comfort the afflicted, and to direct inquiring souls to the Saviour. All these cogent reasons require no emphasizing.

But there is one equally strong argument for pastoral intercourse with a congregation that many ministers, especially young ministers, are in danger of ignoring or underestimating. The argument is this. Every pulpit needs to be vitalized by close contact with living people, rather than with lifeless books; and the best practical discourses are those which the congregation help their minister to prepare. His books teach him many great truths in the abstract; his people can teach him those and many more truths in the concrete. By constant and loving intercourse with the individuals of his flock, he becomes acquainted with their peculiarities, and thus enlarges his knowledge of human nature, which is second only to a knowledge of God's Word. He discovers also their spiritual wants. He soon becomes convinced that they care most to have clear, strong, practical instruction about their every-day duties, trials, and temptations. They want to know not only how to save their souls for eternity, but how to save their lives in this world. They want portable truth that they can carry with them into their homes, into their sick rooms, into their stores and shops, and into every nook and corner of daily life. If a minister is a wise man (and neither God nor man has any use for fools), he will be made all the wiser by the thousand suggestions which he can gain from the immortal beings to whom he preaches.

There is about as much human nature in the pulpit as there is in the pew. We all love honest commendation and encouragement. Nothing cheers and helps a pastor more than to have his people say to him during the week, "I thank you for last Sunday's sermon; it did me solid good; it relieved some of my doubts, it lifted off some of my loads, it comforted me under my heartaches, it brought me nearer to Christ." Such encouragements not only reveal to us what our people need, but they are an hundred-fold better "pay" than a salary. A very distinguished and evangelical minister once said to me rather sadly, "I don't get that sort of encouragement once in six months." Probably the real reason is that he spends so much of his time in his study, preparing his superb sermons, that he does not go familiarly among his flock, and give them a chance to say such cheering and helpful things. They listen to him, love him, and are proud of him, but are not enough "in touch" with him. And when I have read his masterly discourses, I have often thought that their only lack was the lack of just those tender, close, comforting home-truths which an intimate, personal intercourse with his people would suggest to him. He is a very great preacher, but perhaps would be still greater if he were a pastor-preacher.

Last summer, in Dundee, I conversed with a gray-headed member of St. Peter's Presbyterian Church, who, in his youth, listened to the sainted Robert Murray McCheyne. He spoke of him with the deepest reverence and love. But the chief thing that he remembered—after forty-six years—was that McCheyne, a few days before his death, met him in the street, and laying his hand on his shoulder said to him, kindly, "Jimmy, I hope that all is well with your soul. How is your sick sister? I am coming to see her again shortly." That sentence or two had stuck to the old Christian for over forty years. It had grappled his pastor to him. And this little narrative gave me a fresh insight into the secret of McCheyne's wonderful power. He was a man of rare spirituality and knowledge of God's Word; he was a tender, soul-awakening minister of Jesus Christ; his ministry was richly successful; and largely because he kept in touch with his people, and was a pastor as well as a powerful preacher.

Hints from a Professor of Elocution. Some Principles of Attitude.

By W. H. Y.

It is said that Quintus Roscius challenged Cicero to express more meaning by speech than he could by pantomime. However that may have resulted, we do not need to go back to the days of the Roman consuls to prove that "actions speak louder than words."

The eloquent Apostle, whose addresses commanded the attention of all classes, from the cultivated Athenians to the plebeian rabble, revealed one secret of his power when he wrote to the Corinthians: "I keep my body under, and bring it into subjection."

Bodily expression is a dead language to many speakers; but, since the body always does speak, and its language is intuitively comprehended by all audiences, its influence may be counteracting the most skilfully prepared address. Those who desire to use this powerful ally of preaching, and have no opportunity to study the subject thoroughly, may confidently expect rapid progress to accompany the observance of even these meagre "hints."

The language of bodily expression has a vocabulary of over two hundred attitudes. These are easy to learn, and effective in influence, but are too numerous to come within the scope and limits of this article. Technically, an attitude is a position of the body in repose. But here I mean to include the motions and gestures as well, to simplify the instruction I aim to convey. The most powerful effects upon an audience come from an appropriate attitude, which is as motionless as a statue. This is explained by the principle that our deepest emotions quiet the body, while excitement induces much vehemence of gesture and action.

We can well understand that in the pulpit, where excitement may never intrude, the general tendency should be against much gesture or movement. Absolute rigidity, the other extreme, is equally unsuitable, since it expresses the idea of coldness and death. Between these, happily, is a wide range of facile expression, dominated by the following principles:

A *cautious* person is recognized by a tendency to draw the body into the smallest compass. Heels close together, elbows against the sides, gestures few, hesitating and constrained. This would admirably accompany a description of the sinner whose feet "shall slide in due time," but as manifestly misrepresents an "ambassador for Christ." Nevertheless, it is seen in many a pulpit habitually.

A *selfish* disposition is indicated by narrowness of outline, elbows and toes in, angularity of motion, and all gestures beginning and ending at self.

A *combative* spirit is evinced by rigidity of body, straightness of legs, and use of much muscular force in gestures. The fist will pound Bible or anything convenient, or even "fight as one that beateth the air,"—which Paul said he never did. The gestures suitable to this mood are simply emphatic, the hands being clubs to strike at the ideas presented. A prize-fighter ought to be tabooed the pulpit, yet we often see him vainly striving to pound the love of God into a seemingly stubborn people.

A *conceited* individual is betrayed by a tendency to ignore his audience, to do as he pleases without regard to decorum. He is noted, in the pulpit at least, by his "easy manner," which even pleases some people. I have seen him lean his ribs against the pulpit cushion, at an angle of fifty degrees, and sprawl his long legs out until he looked like a tipsy letter K. He assumes any posture, unhesitatingly, because he cares more for self than audience. I do not say that a minister who acts so is conceited, but that his actions indicate that class of ideas, and should not be employed so mistakenly.

A *genial* temperament is the most welcome to any audience. Arguments need not be so conclusive, nor words so carefully chosen, when love addresses the people. No sceptre is so cheerfully bowed down to as the affectionate disposition. It is apparent in every act and feature—the distended body, expanded chest, open countenance, buoyant carriage, and free, graceful gestures which

move in curves, and illustrate rather than emphasize. Such an attitude can be acquired, and carries a persuading power that no words ever possessed.

An *æsthetic* character is revealed by a similar graceful, buoyant carriage, with the peculiarity of the gestures being mostly upward and outward, illustrating the grand thoughts that strive for utterance. This is the summit of persuasive attitude; this combination of geniality and imagination.—*Religious Herald.*

Christian Edification.

In the Sunshine of Christ's Love.

By Rev. Theodore L. Cuyler, D.D.

One of the historic landmarks of the Church of Christ was that "upper room" in Jerusalem where the Master instituted the sacrament which commemorates His atoning love. After He had broken the bread, and given the cup to His disciples, He summons them to "arise and go hence," and leads them out towards Gethsemane. What a wonderful walk was that, and what a wonderful talk He gave them as they moved through the silent streets to the vale of Kedron! That chamber had been redolent of His redeeming love; the atmosphere was laden with its sweet fragrance. The first thing He speaks of is the vital union which He has formed between them and Himself—an union as close as the parent vine to all its branches and tendrils. Then He tells them that even as the Father had loved Him, so did He love them, and tenderly charges them, "Abide ye in My love." Not their love to Him, but His love for them. He had created a warm, bright, blessed atmosphere of love, and He urges His little flock to continue in it.

Is it possible for all of us Christians to live steadily in this bright sunshine, where His love is falling in a constant stream of warm effulgence? It must be possible; for our Master never commands what we cannot perform. Sinless perfection may not be attainable in this life. But there is one thing which all of Christ's redeemed people can do, and that is to keep themselves in the delightful atmosphere of His love. It is our fault and our shame that we spend so many days in the chilling fogs—or under the heavy clouds of unbelief, or down in the damp, dark cellars of conformity to the world. There are three conditions which Christ enjoins upon us. If we fulfil them we shall abide in the sunshine of His love.

1. The first one is obedience. "If ye keep My commandments, ye shall abide in My love, even as I have kept My Father's commandments and abide in His love." A boy leaves home for school or college, and his mother packs his trunk, with many a tear moistening his wardrobe. She puts a Bible there, and says to him, "Now, my dear boy, this you will read every morning and night; and while you are on your knees in prayer, your mother is with you."

In like manner we who call ourselves Christians should abide in the bright warm atmosphere of our Master's love. We must heartily accept a whole Christ, both as Saviour and Lord, and accept Him without any reserves or limitations. He has a right to command; it is ours simply to obey. Stephen Girard, the Philadelphia millionaire, was once called on by a poor man who wanted employment. Girard told him to go into a vacant lot near by and carry all the stones on one side of the lot to the other side, and the next day to move them all back again. At the end of the week, when he came for his wages, Girard said to him, "I like you."

2. The second direction for keeping in the bright beamings of the Divine love is, Growth in godly character. Turn to the Epistle of Jude and read this: "Building up yourselves on your most holy faith, keep yourselves in the love of God,"

The construction of a Christian character is like the construction of a house. There must first be a solid foundation. But some Church members never get much beyond this. Up yonder on Lafayette avenue are long lines of massive stone work, laid there twenty years ago. Those grass-grown stones are the foundation for a Romish cathedral, but no cathedral stands there yet. Some people start with a certain amount of faith in Christ, and profess that before the world. Then they stop there. They do not "add to their faith, courage, temperance, meekness, patience, godliness, love," and all the other stones that enter into a solid and beautiful Christian life. Every Sunday they come and draw away more bricks and stones in the shape of truth; but they do not build them into their character. Such self-stunted professors know but little of the sweet sunshine and joy of Christ's smile. They may be growing rich, or growing popular, or growing in self-esteem, but they are not growing in grace. They try to live out in another atmosphere than the love of Christ, and their piety is "winter-killed" and withering away. Such religion is a poor, joyless thing; it succeeds no better than an attempt to raise oranges among the freezing fogs of Newfoundland.

3. There is one more essential to a strong and a happy life. Keeping Christ's commandments and constructing a solid, godly character cannot be done without Divine help. Therefore the Apostle adds: "Praying in the Holy Spirit, keep yourselves in the love of God." I can understand why a back-slider does not pray; or if he does, makes it a hollow formality. But every one who desires to be lifted into the sweet, warm atmosphere of communion with Christ must use the wings of fervent prayer. Those who make it their business to battle down besetting sins, and to build themselves up in Bible holiness, cannot make headway without constant laying hold of the promises of Divine strength. Prayer keeps us in the love of Jesus; and while keeping in that warm, pure, healthy atmosphere, we find that prayer has wonderful power. Jesus told His disciples that if they would only abide in His love, they might ask what they would "and it shall be done unto you!" Then, my good friends, do you want to be happy? Do you want to have power with God and peace with yourself? Do you want to get some instalment of Heaven in advance? There is only one sure way, and that is to live in the light-giving, warmth-giving sunshine of your Saviour's love.—*New York Evangelist.*

The Greatness of Love.

By Rev. S. W. Adriance.

1. Paul in speaking of love, uses a word which describes God's character. It is most of all through love that we become like God. All our gifts, our sacrifices, our wisdom may, after all, exist in a selfish life. But if love be their motive, we become like God.

2. The love mentioned as so great is general love. Family love may not be great. It may be merely selfish; and often is no more than a bear shows for its offspring. The love of friends for one another is not meant, nor the love of a man for his church, or town, or neighbors. These are all limited, and these same people may not love God, and may decry all attempts to send the Gospel to the heathen. The love which Paul speaks of is positively unlimited.

3. Its greatness is shown by the worthlessness of the best outward attainments without it. The Apostle mentions five qualities which are always considered marks of greatness. But with all these, the world would be poorly off if all love were shut out. The love behind the gift gives it a value of its own.

4. Then see what herculean things we can do through the power of love. What are the accomplishments of love? Long-suffering, kindness, freedom from envy and conceit and pride, orderly conduct, unselfishness, patience in spite of provocation, generous forgetfulness of injuries, sorrow at wrong, joy in the truth, tender ministry, faith in others, hopefulness, endurance.

5. Love is eternal. Greatness achieved through outward advantages is short-lived. To become great through the power of love is to obtain eternal greatness.

6. Even among the great graces, love is chief. It is greater than faith, for much of faith will some day be lost in sight; "hope shall change to glad fruition"; but the great unending bliss of Heaven must be in love.—*Golden Rule.*

Beautiful Thoughts

A wise man's day is worth a fool's life.—*Arabic.*

Man's impossibilities are God's easies.—*Talmage.*

Settle it in your heart that it is the sum of all your business and blessedness to live to God.—*John Wesley.*

There is no fit search after truth which does not, first of all, begin to live the truth which is known.—*H. Bushnell.*

I have been benefited by praying for others; for making an errand to God for them, I have got something for myself.—*Rutherford.*

It is very often not the best furnished, but the best arranged, life that succeeds; not the richest, but the most timely, life.—*Brooks.*

It is useless to hope for great spiritual attainments without long and profound communion with our own souls.—*E. S. Atwood.*

Much of the glory and sublimity of truth is connected with its mystery. To understand everything we must be as God.—*Tyron Edwards.*

There are two freedoms: the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.—*Kingsley.*

Be of good cheer about death, and know this of a truth, that no evil can happen to a good man, either in life or after a death.—*Socrates, B.C.* 470.

It is hard to say whether God discovers more love in preparing heavenly mansions for the soul than in preparing the soul for heavenly mansions.—*Seeker.*

The more the diamond is cut the brighter it sparkles, and in what seems hard dealing God has no end in view but to protect His people's graces.—*Guthrie.*

We are not saved by nations, or by churches, or by families, but as individuals through a personal interest in a personal Saviour.—*John James.*

Live in the life which enlarges, live with all your might in the life of God, and you forget whether anyone has asked whether life is worth the living.—*Hale.*

The rest of Christ is not that of torpor, but that of harmony; it is not refusing the struggle, but conquering in it; not resting from duty, but finding rest in it.—*F. W. Robertson.*

Every wish that the Holy Ghost breathes into the soul of a believer is a voice which enters into the ear of God. We ought to go to God with our matters as altogether His.—*Chapman.*

Faith shines most brightly in believing things that seem incredible—hope shines in expecting things that seem improbable—patience in bearing crosses that seem improbable.—*Exchange.*

"Every man shall bear his own burden"—this is the law of necessity. "Bear ye one another's burdens,"—this is the law of Christ. Let a man lighten his own load by sharing his neighbor's.—*T. T. Lynch.*

Love, the true love of God, is the love of His truth, of His holiness, of His whole will; the true love is that which reflects itself in obedience; the true love is that which stirs and purifies the conscience.—*Vinet.*

There are three things which the true Christian desires with respect to sin: justification, that it may not condemn; sanctification, that it may not reign; and glorification, that it may not be.—*Cecil.*

Some things flower invisibly, and hide away their fruit under thick foliage. It is often only when the winds shake their leaves down, and strip the branches bare, that we find the best that has been growing.—*A. D. T. Whitney.*

Daily ought we to renew our purposes, and to stir up ourselves to greater fervor, and so say, "Help me, my God, in this my good purpose, and in Thy holy service, and grant that I may now this day begin perfectly."—*Thomas a Kempis.*

The crown of patience can not be received where there has been no suffering. If thou refusest to suffer, thou refusest to be crowned; but if thou wish to be crowned, thou must fight manfully and suffer patiently. Without labor none can obtain rest, and without contending there can be no conquest.—*Thomas a Kempis.*

Send a sweet breeze from Thy sea, O Lord,
From Thy deep, deep sea of love;
Though it lift not the veil from the cloudy height,
Let the brow grow cool, and the footstep light,
As it comes with holy and soothing might,
Like the wing of snowy dove.
—*Frances Ridley Havergal.*

One of God's ways of training us for his service is by setting us at distasteful tasks for others. We may ourselves be gainers by honest effort in behalf of those who themselves receive no benefit from our endeavors. In considering the question whether our more toilsome work at the present time is a profitable work, we must know that its chiefest gain may be to us in its doing, rather than to those in behalf of whom it is done.—*Ex.*

46. Influence of the Sanctuary. —I. Pet. iv., 17.

Ruskin discovered a very ancient inscription on the Church of St. Giacomo di Rialto, Venice, which reads, "Around this temple let the merchant's law be just, his weights be true, and his covenants faithful." A beautiful epitome of the influences which ought to radiate from the sanctuary, to elevate and purify the world around. He says of the discovery, it is "the pride of my life."

47. God's Various Methods of Revealing His Will.—Heb. i., 2.

When the city of Chicago was smoldering in the ruins of the great fire, which had consumed the holy and beautiful house of the New England Church and the homes of every family in it, the pastor, searching among the ashes within its walls for some memento, found a charred leaf of the pulpit hymn-book on which he was able to decipher these words:

"Daughter of Zion, awake from the dust,
Exalt thy fallen head:
Rebuild thy walls, thy bounds enlarge,
And send thy heralds forth."

That hymn was sung at the first service in the rough board tabernacle erected upon the same spot.

Temptation

48. The Testing Time.—I. Pet. iv., 12.

Travellers tell us of a tree in tropical countries the inner parts of which are sometimes eaten out by ants, while the bark and leaves remain apparently as fresh as ever; and it is not till the tornado comes and sweeps it down that its weakness is discovered. But the storm did not make the tree weak; it only revealed how weak it was, and its feebleness was the result of the gnawing of insects through a long course of time. In like manner, if we let our characters be honeycombed by constant neglect of common duty, or by daily indulgence in secret sin, or by habitual yielding to some temptation, we cannot expect anything else than ruin when the testing hour shall come.

49. A Macedonian Cry.—Acts xvi., 9.

One sunny evening, on Mr. Mason's (a missionary) return from a preaching excursion among the Burmans, the first object which arrested his attention upon entering his home was the fine form of a Sgau chief, who, seated like a child at Mrs. Mason's feet, was earnestly imploring her to visit the Karens in his village and neighborhood. "We have heard of Christianity, and it seems to us something wonderful. We do not understand it, and yet it seems the thing we want. Come to our jungle homes and preach to us on our native streams. I have a wife, and daughters, and sons-in-law, and brothers, and nephews, all of whom will become Christians, as well as myself, as soon as we really understand." In a short time this man found what he sought and became one of the most efficient laborers in Mergui and Tavoy.

50. The Hard Way.—Prov. xiii., 15.

Last spring a young man in Illinois was arrested and placed in jail, charged with stealing. He was convicted and sent to the penitentiary. While there he corresponded with his mother in a distant State, using the letter heads of the sheriff, and telling her that he was working as deputy. After going to the penitentiary, he still kept this up, sending his letters to be mailed by the sheriff. In a few weeks, an elderly, finely dressed lady came from Michigan, and at once called on the sheriff and introduced herself as the mother and inquired for her son, whom she supposed was deputy sheriff. The sheriff was compelled to inform her that her son was an inmate of the penitentiary. Her grief at this information was heart-breaking, and bowed with sorrow she returned to her Michigan home. And so, in well-nigh every case where a sinner is walking in the transgressor's way, his feet are pressing on loved one's hearts, bringing bitterness and tears and sorrow.

Birth — Final

51. Fatal Insignificance.—Zech. iv., 10.

A recent account of a terrible accident is headed, "An inch of iron the cause of fatal disaster." The account goes on to describe the accident on the inclined plane at Cincinnati, by which several were killed and many wounded. "The cause of the wreck was a little piece of iron not more than an inch long that became lodged in the cut-off valve, and was found in the morning by the men who took the machinery apart. How it came there, no one knows. It was not broken off from any of the surrounding machinery, as far as has yet been ascertained. By occupying the space required for the rod to move in, it so disarranged the machinery as to render it impossible for the engineer to shut off the steam." So there are moments and actions in life, seemingly small and insignificant in themselves. But the soul gets started on some downward track; each moment the momentum increases; and when effort is made, it is found that the power of control over the will is gone; and the result is spiritual and eternal death.

Monthly Survey

There are three Protestant churches in Lisbon, Portugal, and the pastors of all three were formerly Roman Catholic priests.

The average gain of Christianity for each day of the past year was 17 churches, 12 ministers, and 2,120 members. No other organization can show a growth like this. The unhappy infidels who never tire of saying that Christianity is a failure are a curious sort of reasoners.

There are fifty-eight Hawaiian churches connected with the Evangelical Association reporting 5,387 members, who paid $8,463 for pastor's support; $9,829 for church building; $3,655 to send the Gospel to others; $5,593 for miscellaneous purposes; a total in one year of $28,142.

Of the 17,743 Fijians inhabiting the Fiji Islands, more than nine-tenths attend church with fair regularity; where fifty years since there was not a single Christian, to-day there is not a single avowed heathen; all the Fiji children are in the schools; the churches and schools have wholly displaced the heathen temples.

Constantinople is ahead of many large American cities in this. In Chicago an effort was made to keep saloons at least a few hundred feet from the churches, but failed. But in Constantinople the Turks have closed up all the dramshops within 250 feet of any Mohammedan place of worship. Because saloons are kept by foreigners they are called by the Turks, "Christian drinking places."

There are about 31,500,000 Protestant church members in the world. They send out to work among more than 1,000,000,000 of heathen and Mohammedans—ordained male workers, 4,000; lay male workers, 700; women workers, 2,000; total, 6,700. They are assisted by—ordained natives, 3 000; other native helpers, 30,000; total, 33,000. The Protestant Church expends for this purpose about 12,000,000 dollars annually.

The total number of Protestants in France is about 600,000, and of Protestant ministers (in 1886), 1,017, including professors, retired ministers, agents, etc. The number of assistant ministers, missionaries, and evangelists is about 350. The actual number of stated pastors of congregations is 900, as follows: Connected with the reformed (State) church, 906; the Evangelical church of the Augsburg confession (Lutheran), 80; the Free church (ministers and evangelists), 35; the Methodist church, 40; Baptists, 14, the remaining 25 pastors being connected with the different evangelical societies.

Thibet is the only known country on earth not open to missions. It has an area of 750,000 square miles, about as large as the United States east of the Mississippi river. The greatest length from east to west is 1,500 miles, and the population is estimated at 8,000,000. It is the stronghold of Buddhism. Lhassa, the capital, is the "Rome" of the Buddhists, and the Dalai Lama is the Buddhist pope. He is supreme in both temporal and spiritual things. One monastery has about 5,000 Buddhist priests, and there are about 60,000 in the country. Thibet is virgin soil for missions. The country is tributary to China.

Over one thousand magistrates of Ireland have signed an outspoken memorial to the Lord Lieutenant on the drink question. They declare that there is something radically wrong in the system which facilitates such wide-spread debasement and destruction. The memorial states:

It is in vain our judges constantly state that if it were not for "drink" crime would almost cease. We, magistrates, meeting constantly in petty sessions, have cause to know and feel how correctly our judges view the matter, and that, were it not for the unlimited temptations, through the excessive number of public-houses, our work as magistrates would become a minimum, and our workhouses, hospitals, and jails would be more than half empty.

The Church of Rome has immense wealth in the Province of Quebec. A writer in the Independent says: "Her wealth is estimated roundly at $80,000,000. This is made up of nine hundred churches, valued at $37,000,000; nine hundred parsonages, together with the palaces of the Cardinal and the Archbishops, whose value is $900,000; twelve seminaries worth $600,000; seventeen classical colleges $850,000; two hundred and fifty-nine boarding schools and academies, $6,000,000; eighty convents, $4,000,000; sixty-eight hospitals and asylums, $4,000,000; and 2,117,000 acres of land, the gift of the State in 1857. In addition to this sum capitalized, there is a large yearly revenue of not less than $8,000,000. The sources of income are 200,000 farms under cultivation, giving a total yield of 31,280,000 bushels, whose value is $18,000,000, and upon which the Church tithe is $700,000; taxes on families not possessing land, $300,000; pew rents, fees for marriages, baptisms, funerals and masses, $2,000,000. Voluntary gifts, legacies, income from land owned by the Church, $3,000,000; taxes for the maintenance and construction of ecclesiastical edifices, $2,000,000."

Book Department, Etc.

SATURDAY AFTERNOONS; or, Conversations for the Culture of Christian Life. By Wayland Hoyt, D.D. Philadelphia: American Baptist Publication Society, 1,420 Chestnut Street.

There is much helpful matter in this volume, conveyed in a pleasant conversational style and well adapted to secure attention and interest the reader. It brings the truths of the Bible very near to the individual soul and sweetly commends them to its acceptance. It is a capital book for the home and Sunday-school.

NEW POINTS TO OLD TEXTS. By James Morris Whiton, Ph.D. New York: Thomas Whittaker, 2 and 3 Bible House. Price, $1.25.

A very cursory examination of this volume is enough to satisfy the reader that its name corresponds with its contents. But everything new is not true, and it behooves the student to mark, learn and discriminate as he reads these pages, so that the natural may not be permitted to take the place of the supernatural, and theory the place of plain scriptural statement. There is much in the book that will be helpful to careful thinkers.

THE LILY AMONG THORNS. A Study of the Biblical Drama, Entitled the Song of Songs. By William Elliot Griffis, D.D. Boston and New York: Houghton, Mifflin & Co.

This book is composed of three parts—history and criticism, the text in the Revised Version, and studies and comments, and is fresh both in style and matter. The author discards the allegorical interpretation and adopts that of the pure drama, dividing the book into five acts and fourteen scenes. There is much strong and skilful presentation of the author's view in developing the womanly purity and ethical instruction exhibited and taught by this Biblical Drama; and whether or not we can adopt his exclusive mode of interpretation, we are refreshed and edified by its presentation.

LIFE'S GOLDEN LAMP, for Daily Devotional Use. A Treasury of Texts from the Very Words of Christ, with Comments Thereon by as many Ministers of the Gospel as there are Days in the Year; Autograph of Each Contributor; Suggestive Scripture Heading and Appropriate Lines from Familiar Hymns. Edited by Rev. R. M. Offord. New York: *New York Observer*, 37 and 38 Park Row.

This is a beautiful book both outwardly and inwardly. It is a lamp filled with golden light—the light of God's truth that sheds its celestial effulgence along man's path from the cradle to the grave, and lights up that path at every step. Three hundred and sixty-five ministers of the Gospel have each reflected a ray of heaven's sunshine, all of which are focused in this book in prose and poetry each bearing the signature of the reflector. May the radiance of the truth concentrated in these pages, shine in many households and illumine many hearts.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

HARPER'S MONTHLY, JANUARY, 1890. Jamaica, New and Old, I., *Howard Pyle*. The Russian Army, *A Russian General*. The Philosophy of Chinese, *John Heard, Jun*. The Smyrna Fig Harvest. St. Andrew's, *Andrew Lang*. Editor's Easy Chair.

THE OLD AND NEW TESTAMENT STUDENT, JANUARY, 1890. Frontispiece: Prof. O. S. Stearns, D.D. The Study of Theology at Oxford, *An Oxford Graduate*. The Literary Features of the Gospels, *E. Henry Ewing*. The Postexile History of Israel, *Prof. W. J. Beecher, D.D.*

MAGAZINE OF AMERICAN HISTORY, JANUARY, 1890. Frontispiece: Portrait William Cullen Bryant. William Cullen Bryant in History, *Mrs. Martha J. Lamb*. Impress of Nationalities on New York City, *Hon. James W. Gerard*. Ralph Izard the South Carolina Statesman, *G. E. Manegault, M.D.*

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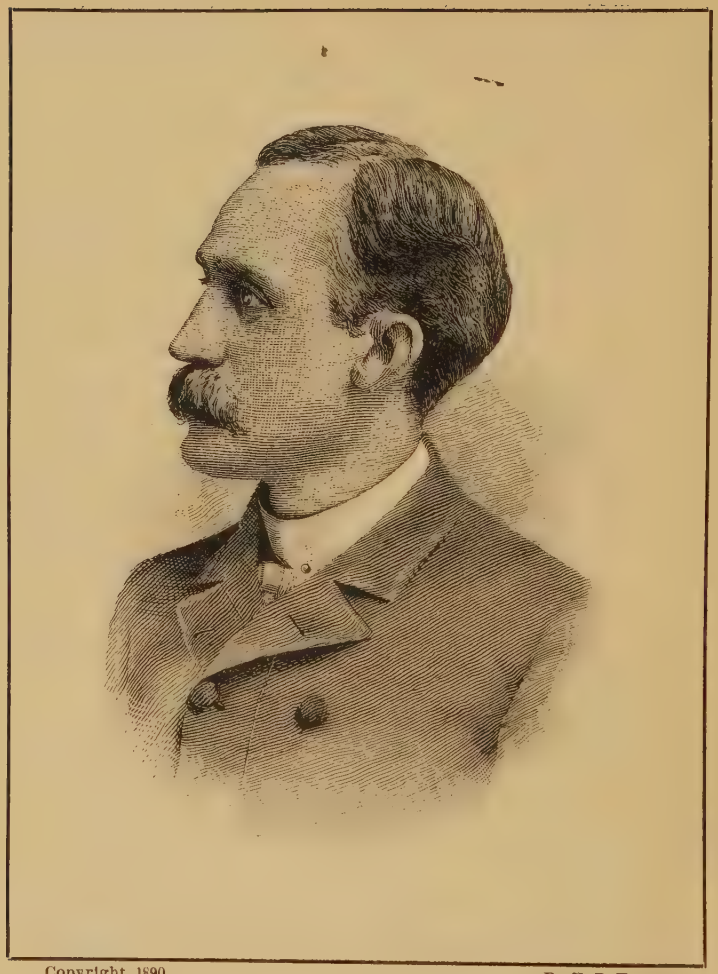

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SERMONS

CHRIST, THE TRUE INTERPRETER OF HISTORY.

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He came and took the book out of the right hand of Him that sat upon the throne.—REVELATIONS v., 7.

THERE stood in ancient Rome a statue of special interest even in that luxuriantly adorned capital of wealth and splendor. It was constructed of pure gold, and being colossal in size, was of immense value. But that which endeared it to the heart of every Roman was rather its age and meaning than the mere intrinsic worth of the precious metal of which it was composed; for the statue had been placed upon its conspicuous site by their fathers, and on its base was inscribed the proud old Latin word, "*Virtus.*" It was consecrated to manliness; it presented to the eyes of the growing youth of the city the advantages of strength and courage and activity; indeed, of all those things which went to make up a "*vir*" or man. Our word "virtue" has changed somewhat from this meaning of its original source; for it was something very sturdy and manlike that the old Roman meant by the word, and it was supposed that the presence of so fine a thing as a statue of gold would forever render the thought sacred to the progeny and followers of Romulus and his wolf-suckled brother.

Now around this statue of Virtus there gathered a vast crowd one day; and certain discussions of evident moment were going on. Our imaginations might very easily supply the items of an interesting medley of tongues, if we

had time to give attention to them. We know what the state of the country then was. Alaric, the Goth, had invaded Greece at the head of a numerous and bloodthirsty host; opposed to them there had been only the most degenerate soldiery; the passes had been easily carried by the horde from the North, and the whole country was given over to pillage and destruction. Even the places sacred to Grecian valor, and around which centred all those stories of the old heroes, of which men loved to tell and women sing to their children, had been ingloriously taken by the enemy.

The narrow gorge in the mountains where the three hundred Spartans had once withstood the whole Persian host, fell without a blow being struck in its defence. Grand Thermopylæ, story-crowned and blood-baptized Thermopylæ, had been given up with very little resistance. Artistic Corinth, picturesque Argos and noble Sparta all yielded without a blow, and the melancholy spectacle was seen in the world of proud palaces burned, patrician families carried into slavery, and priceless works of art ruthlessly destroyed. The old nations had toppled from their thrones, vile barbarians were their lords and masters, and now Alaric, the Goth, was thundering at the gates of Rome herself. No wonder the populace gathered around the statue of Virtus, for they needed to look upon the sacred symbol of strength and manliness, thus to have these virtues rekindled in their hearts.

But what is this report that is spread through the multitude as they stand before the golden image? "Alaric demands as a ransom for the city two tons of pure gold!" Whence is this vast sum to be got? The city and indeed all Italia is impoverished; there is scarcely bread enough to eat, let alone gold enough to make up the terms of the ransom. What is to be done? And then comes the order of the corrupt senate: "Bring to us the statue of Virtus, that we may melt it down and weigh out the price of our liberty to the cruel Goth!" The multitude was at first aghast, for this work of art was very dear and suggestive to them and had been so from the days of their fathers. But there was nothing else to be done, and the order of the senate was obeyed. The singular and melancholy spectacle was shown in degenerate, pleasure-eaten Rome of the sacrifice of the last symbol of courage and manliness to stay for a time the greed of her barbarian conquerors. Of this disgraceful transaction Farrar says: "This is one of the ironical and typical accidents (?) of which history is, to every observant eye, so full."

This scene may fittingly introduce to us our morning's theme: *The Mystery and the Interpretation of History.* The passage from which the text is taken is one of the most striking and picturesque to be found even in the book of Revelation. May the Holy Spirit who at the first inspired the portraiture, enable us to understand its world-wide and practical meaning!

1. Let us direct our attention, first of all, to the general subject of the MYSTERY OF HISTORY. This fifth chapter of the Apocalypse opens a view in Heaven of the most surpassing interest. We behold God seated on His throne, and in His right hand is a singular book or scroll written and rewritten, within and without, and divided off into great sections by seven seals.

All this was familiarly typical to the people to whom the account was first addressed, and doubtless our studies have advanced sufficiently into the customs of those early times, as to book-making, to enable us easily to understand the symbolism. This scroll represents human history, especially as it concerns the progress of the redemption of the soul from sin and blindness. The fulness of the record is shown in the crossing and recrossing of the writing; and the strange and confusing overlapping and conflict of events and transactions in the world's past are well shown in the use of the back as well as the inside of the scroll. The sealing of the successive portions off from the rest very aptly typifies the division of history into epochs, which though arbitrarily done, as it must be done, and therefore being comparable to the sticking of seals upon convenient parts of a rolled-up scroll, is yet useful and customary. The world does not pause in its onward rush when it comes to the imaginary line between one century and the next; lives of prominence and usefulness are not abruptly terminated to accommodate era-makers at the close of a cycle however wisely estimated, and so we are under necessity just to stick on the wax at such places on the scroll as shall be least obliterative of the lines. And in the passage it will be seen that the book of history lies conspicuously on the hand of God, and thus it is evidently shown to be the work of the infinite Father's wisdom and might. There is a divinity in history! Moreover, the obscurity of the record does not reside in anything imposed on it by the hand of the divine Maker. God does not hold us back from understanding it; we are blind and history is full of mystery, but the Greek of this passage represents the book as lying upon the open hand of God for anyone to take that chooses. This is a valuable practical thought at the very beginning of our meditation, but let us advance a little further into the narrative to find its true significance and beauty.

(*a*) First of all, we are taught that *the philosophy of history is a matter of curiosity to the angels.* A strong angel is represented as proclaiming with a loud voice: "Who is worthy to open the book, and to loose the seals thereof?" We cannot wonder that the angels in Heaven, and as they go about their daily tasks of blessing among men, should watch with breathless interest the unfolding of the plans of God as revealed in history. They stand in a sense in the secret council-chambers of the eternities, and may be expected to study the annals of infinite wisdom and mercy, as blended and developed in the progress of humanity toward its emancipation, with an interest we cannot approach. How the angels must have held their breath when God was bringing Pharaoh to his senses through the means of the great plagues! How they must have hovered in interested groups over rebellious Nebuchadnezzar while he was made to eat grass like an ox and chew the bitter cud of repentant reflection! What providences the angels must have discovered in the career of a triumphant Alexander, or a voluptuous Nero, or a haughty Domitian, or a cruel Borgia, or an uxorious Henry the Eighth, or an ambitious Napoleon! Over the exploits of these world-renowned men the angels must often have wept in woe and sympathy, yet we can fancy that the outcome of

praise to the name of their God from even the conquests and ambitions of evil men must have filled them with rapture and applause. With what interest and wonder the angels must have looked upon the progress of the Dark Ages, the passage of that night of a thousand years in which so many strange sounds were heard to awe, and so many sights were seen to affright, the darkened sons of men! Why were despotism and ignorance and superstition allowed to rule unchecked upon the face of the fair earth? Only the clergy made any pretence to learning, and yet they were so densely ignorant as to be the objects of universal ridicule and reproach. There was a council held in 922 in which it was stated publicly that there was hardly a person even in Rome that knew the first elements of letters. It was difficult to find in Spain a priest who could write an address on a common letter of salutation to a friend. In England, it is said, there was not one priest south of the Thames who understood the common prayers, or could translate a sentence of Latin into his mother tongue. The light in the lamp of learning was just flickering in its socket and was in danger of dying into darkness altogether.

And with what amazement the angels must have looked upon the resultant superstition from this dense ignorance! When two men or two companies of men became involved in a controversy, the only satisfactory way of settling the difficulty was by means of what was known as the *ordeal.* It was supposed that the man who had the right on his side would be able to hold a red-hot iron in his hand without injury, or plunge his arm into boiling fluids, or walk barefoot on burning coals or on hot plowshares. To such wild fanaticisms were added many popular movements that must have struck the inhabitants of Heaven with wonder and horror. There were crusades for the capture of the Holy Sepulchre, and so high did this phrensy run that children, even to the number of ninety thousand at one time, were induced to set out from Germany under the leadership of a child, no older than themselves, to rescue the land of Palestine from the hand of the Saracen. And time would fail me to tell of the strange sects of pietists that originated in this era of darkness; the Flagellants, with their scourges, and the Bianchi, with their gloomy cries of "Misericordia!" "Misericordia!" and the many orders of monks and brothers; all of whom must have been a wonder to the angels

And then think of the decay into which many once proud nations have afterwards fallen. This is so contrary to the hopes of endless progress held in Heaven, that angels could scarce understand it. Can we wonder that they who excel in strength, who grow brighter in knowledge and warmer in love as the centuries pass, who in all things go on unto perfection, should be amazed at the strange phenomena presented in social and political history of an imperial Rome, a classic Greece, a maritime Venice, having once been the pride of the world, falling at length into dusty decay or marshy solitude and visited only by the dreamy student or the fascinated traveller? Byron's sneer must almost adequately express angelic wonder:

> "There is the moral of all human tales;
> 'Tis but the same rehearsal of the past,

First freedom, and then glory—when that fails,
Wealth, vice, corruption—barbarism at last,
And history, with all her volumes vast,
Hath but one page."

(*b*) We are taught by the text, in the second place, that *the philosophy of history is a matter of perplexity to man.* The third verse of the chapter declares that "No man in Heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." The challenge of the angel: "Who is worthy?" is met by appalled and mystified silence. We can well see how this should be. The mysterious volume of human history is quite as incomprehensible to man as to the angels. We do not see as far into the causes of events as do they who, in a sense, share God's secrets, nor do we as cleary detect the wise and providential outcome of earthly happenings. But we see enough of the philosophy of history to be stunned by its apparent confusion and tangle. Indeed our very inability to detect causes and tendencies, being so much greater than that of the angels, places us even more than they at the mercy of dire perplexity. Not only was there no man who could explain the book, but none could even look upon it as the angel seems to have been able to do. Well did the ancients place Clio, the goddess of history, as the first of the *Muses;* for thus by the very name she shared with her eight sisters was indicated, in the Greek, the painful meditation into which man is plunged before the mysterious page of human life and progress.

Besides those matters of ordinary secular history, as indicated above, over which man, equally with the angels, must be puzzled, there are certain things in the past which particularly mystify us. For example, think a moment of the rise and spread of false religions. An explanation may be present to the keener sight and wider thought of the angels, but to us how incomprehensible the plan by which God has permitted the widespread religious delusions subjecting man to their debasing will in every age and land! Gamaliel's argument before the Sanhedrim was to let religions alone; if of God no opposition would avail, if of man none was needed. In the one case blows would only hurt the hand inflicting them; in the other the systems would crumble to dust unsmitten. Leave religions to history, was the argument; and doubtless in the long run the argument was sound. But sometimes a very long run indeed is required. Already we may see the ruins of many false systems of faith, but not of all, which have fallen under blows struck only by the hand of Time. The fantastic Osiris worship of Egypt, the splendid Sabæanism of Mesopotamia, the gorgeous Baal rituals of Phœnicia, the artistic mythologies of Greece and Rome, all held sway over human hearts for centuries; but the argument from time has at length done for them, and no one now is so poor in mental resource as to do them reverence. The problem has not yet been fully wrought out for Brahmanism and Buddhism, though these religions are evidently time-worn and honeycombed for a colossal fall. Still less solved is the question in relation to Mohammedanism, which swept into Spanish and Arabian lands as fire sweeps across our autumnal prairies; and is burn-

ing fiercely still and even spreading in the dense mental underbrush of Africa and the oft-reaped stubble of Persia and Palestine. What man who loves purity of thought and life, and desires the uplifting of his fellow-beings in the matters of religious clearness and fervor, can even "look upon" the scroll which records the growth and sway of these false systems of faith without a shudder of heart and a blinding of eyes? Doubtless there is an explanation for it all, and we will come to it latter on in our discourse, but meanwhile the lines of Milton strike us with mysterious awe:

> "Wolves shall succeed for teachers, grievous wolves,
> Who all the sacred mysteries of Heaven
> To their own vile advantages shall turn
> Of lucre and ambition, and the truth
> With superstitions and traditions taint."

(*c*) We learn, in the third place, that this mystery of history is a *matter of sorrow to man.* The seer of Patmos, in the third verse of our chapter, says, with pathetic simplicity: "I wept much because no man was found worthy to open and to read the book, neither to look thereon." In this he very beautifully expresses the child-like curiosity of the race. We all desire to know the explanations of things. The years of childhood are one long interrogation point; and in this we men and women are only children larger grown. The word most frequently on human lips is: "Why?" The cause of the greatest mental distress is the uncertainty with which we are surrounded. Doubtless this should not be so; we should be content to walk by faith rather than by sight. We should take things for granted in the moral and intellectual, quite as much as in the practical world. The tearing of the veil from things would, after our first pleased curiosity was satiated, only plunge us into more poignant distress and dismay. But it still remains that in our finite unrest and our groping mental littleness we make out of the unread books a cause for successive bursts of tears. This is particularly true of the book of history, which opens up to us long lengths for unsatisfied observation and special tangles of mystery. No man has truly written a history, much less has any one rightly read a history. But in the garbled and toned-down annals we have, we see enough to sadden, if not enough to satisfy us. The far-off glimpses the closest historical student obtains of that volume written "within and on the backside," with the doings of kings and armies and councils and crumbling monarchies and rising republics, only brings to our eyes such tears as John on Patmos shed, or to his heart such mournful thoughts as our own Lowell has thus beautifully expressed:

> "Wondrous and awful are thy silent halls,
> O kingdom of the past!
> There lie the bygone ages in their palls,
> Guarded by shadows vast;
> There all is hushed and breathless,
> Save when some image of old error falls
> Earth worshipped once as deathless.

"O, realms of silence and of swart eclipse,
The shades that haunt thy gloom
Make signs to us and move their withered lips
Across the gulf of doom,
Yet all their sound and motion
Brings no more freight to us than wraiths of ships
On the mirage's ocean.

"Thy mighty clamors, wars and world-noised deeds
Are silent now in dust—
Gone like a tremble of the huddling reeds
Beneath some sudden gust;
Thy forms and creeds have vanished,
Tossed out to wither, like unsightly weeds,
From the world's garden banished."

2. Let us now turn from the Mystery of History to the second main reflection we promised ourselves—THE INTERPRETER OF HISTORY. Into the distressed councils of the heavenly scene described in the chapter we are considering comes a new factor. One of the elders approaches the puzzled angels and the weeping Apostle and exclaims: "Weep not!" By what means this elder was made able to take a larger view of things we are not informed; but he brings the cheering intelligence that an Interpreter for the book of history had been found. And then all eyes are turned toward a point in the midst of the throne, and of the four living creatures and of the elders, where stands a Lamb as it had been slain. Shining with light and peaceful with conscious power, it appears with seven eyes indicating its intelligence and seven horns upon its head in typical representation of power and dominion. Amid a hush of wonder and awe, this Lamb advances to the throne, takes the book out of the hand of Him who sits thereon, and prepares to open the seven seals and to unfold the history of the progress of man and the final triumph of the Gospel. This unfolding we have in the succession of splendid scenes in the chapters following the one we are studying, wherein, in a glory of supernatural light and a continued oratorio of celestial music and an ever-renewed chorus of ravished shouts of praise from saints and angels, elders and living creatures, are given to us in striking miniature the acts of the great drama of historical emancipation. How vividly all this reminds us of the ready response of the Lamb of God in the councils of eternity: "Lo, I come; in the volume of the book it is written of me, I delight to do Thy will, O, my God!"

(*a*) We learn, first of all, that *the true and only interpreter of history is Christ.* In our devout studies, as well as in this heavenly scene, He is the only being who dares to look upon the book and take it in His hands engaging to unfold its mysteries. Christ is the solution of history! As you have seen the Emancipation Proclamation done in ink so as to give the portrait of Abraham Lincoln, so all the writing on the scroll held out to the world by the hand of God may be resolved into the living lineament of the Redeemer's face. The perplexing things of the world's progress, the strange delays of

God to interpose against sin, the seemingly blind drift of nations upon the rocks of vice and luxury, the otherwise unaccountable spread and dominion of false religions, are all to be explained on the principle that God has timed all things in the interest of His Christ. As the planets revolve around the sun, each at its own distance and with its own advantages of heat and light, so do all ages and all nations revolve around Christ, the Sun of Righteousness, contributing consciously or unconsciously, directly or indirectly, their own proper elements to His glory. It was a great thought of Dionysius the "Little," to begin the new era from the birth of Christ, so that all events may be dated as so many years before, or so many years after His coming. Ancient nations acquired importance in proportion as they fell into line with or opposed the rearing of a chosen people out of whose loins the Messiah should spring. Modern nations are to be understood and squared with the times only by measuring their movements and institutions against the cross of Calvary. Christ interprets the early Christian centuries by means of the persecutions, for they alone throw a clear light upon such characters as Nero, Domitian, Trajan and Diocletian. Christ interprets the pre-mediæval ages by means of the councils of the Church, especially the four which were directed against the four great heresies and established the four potential adjectives in apologetics, viz.: "truly," "perfectly," "indivisibly," and "distinctly," meaning that Christ was truly God, perfectly man, indivisibly God and man, and distinctly God and man.

Christ interprets the mediæval ages by means of the monasteries which preserved learning, fostered the lovely instinct of chivalry, moulded generous impulses, opposed the despotism of kings, regulated the turbulence of aristocracies and made possible such saints as Anselm and Bernard. Christ interprets the period we call the Renaissance by means of his upspringing life of thought, by the mustard-seed germination of His Gospel in such hearts as those of Savonarola and Huss, St. Bonaventura and St. Theresa, St. Thomas and San Carlo Boromeo. The blow which the Roman soldier inflicted upon the cheek of Christ explains the blow with which William de Nogaret marked the pale brow of Boniface VII. and to all time typifies the revolt of the heart against goodness, as well as the rebellion of states against the temporal dominance of the Church. Christ interprets the Reformation by the spiritual power lodged in Luther and Calvin and Wiclif and Knox; and the Romish hierarchy fell in spite of the heroic loyalty of Ignatius Loyola and "the trifling heads and the corrupted hearts" of those who then sat in the papal chair, so that the remark of De Lamennais has in it a sublime Christian judgment: "Of what avail are the pigmy hands stretched forth to arrest the progress of the human race?" Christ interprets modern national movements by means of missions, so that what a recent close observer says of one country is in essence true to all: "The traveller in Palestine may be shocked to see even the fair hill of Nazareth surmounted by the white-domed wely of an obscure Mohammedan saint; but he will be reassured as he notices that in every town and village where Christians are there in activity and vigor, while

all the places which are purely Islamite look as though they had been smitten, as with the palsy, by some withering and irreparable curse." Yes, brethren, Christ will interpret for us the age in which we live quite as much as any other, for He is stamping it with indications which, to use Tennyson's fine verse:

> "He may read that binds the sheaf,
> Or builds the house, or digs the grave,
> And those wild eyes that watch the wave
> In roarings round the coral reef."

(*b*) A second thought under this division of our subject is *that which qualifies Christ to interpret history is His mediatorial work.* It is to be particularly observed that the Lamb which was seen to advance to take the scroll had an appearance "as it had been slain." And from this we learn that Christ is constituted the interpreter of history not by His meekness, nor yet by His intellectual insight as having seven eyes, nor even by His kingly power as possessing seven horns upon His head; but He is made able to unfold the scroll because He is the great sacrifice for human sin. No mere teacher, such as some men make Christ out to have been, could have stood in the relation to history that our text gives the Lamb. There have been other great teachers, and how are we to know which is the wisest in his explanations of the chronicles of the past? You cannot interpret much of Grecian history from the standpoint of Socrates, though some acts of the tyrannical Thirty are concerned with him, and a few of the customs and tendencies of the immediate society in which he lived are reflected in his writings. Still less is it as a mere king that Christ interprets, for it is only as an accommodation to human narrowness of survey and a help to finite thought that we group history around such men as Constantine in his period, Charles I. in his, or any mighty monarch in the particular age in which he lived. In no real sense does kingship give us the key to history. But *sacrifice does!* The men who wear the purple may be mere arbitrarily-erected figure-heads, but the men who shed their blood as thinkers, prognosticators, martyrs, or soldiers, make the annals. The real power resides in those who die daily for their convictions or their countrymen; and even so brilliant men as Richelieu, or so powerful men as Napoleon, are only the outgrowth of the popular bleeding sentiment behind them. As sacrifice is the essence of the history of any realm, as it is the glory of any life, we see at once how the sacrifice of Christ is the summation and interpretation of the chronicles of all the ages. His sacrifice differs from that of the best man, in that He was divine and embraced the world in His love and benefits. You may dip into the boiling caldron of the past anywhere and you will not fail to bring up in your ladle a drop of the blood that fell on Calvary. You may cut the woof of the tapestry of universal events anywhere and you will not fail to find the scarlet threads of a sacrificial purpose. Even when Diocletian and Galerius symbolized Christianity on their medals as a strangled hydra with this haughty inscription, *Deleta Christiana religione*, they only showed that

strangulation is the means of giving to the Faith a deeper inhalation and a wider inspiration. Converted Saul of Tarsus, determining to know nothing among the nations but "Christ, and Him crucified," was stronger than Nero, and only from the light that shone on him on the way to Damascus can you appreciate the gleam on the Roman eagles. The Carpenter of Nazareth has squared all history with His cross of wood, and only as you look at young Dionysus,

> "As he bursts upon the East
> A jocund and a welcome conquerer,
> And Aphrodite, sweet as from the sea
> She rose, and floated in her pearly shell
> A laughing girl"—

from the squaring of that cross will you understand what heathen strength and beauty mean in the struggles of the centuries.

One of the pleasing and yet painful things in modern Rome is to observe how the Christian churches have been built out of the marble that once stood in the walls of heathen temples. The old sculpturing is, in many places, still there; and there are the carved columns and ornamented friezes of porticoes and bas-reliefs of fauns and satyrs which once were the admiration of classic pagans and sacred to the innumerable gods of Olympus. The hands of Gothic barbarians tore those old walls down, and oft-mistaken mediæval piety built up out of the fragments the edifices which now remain. And in it all you see not only a plain history, but a beautiful symbol as well, of what Christ as a renewing mediator and the Church as a reconstructing agent have done, through history, for the world.

(*c*) This brings us to the third lesson under this branch of our subject; *This mediatorial interpretation is the ground of the adoration of saints and angels.* "When he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; *for* Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people and nation!" Such is the praise of the great host before the throne when the slain Christ interprets for them anew and anew the mighty scroll of history gradually unfolding before their eyes. In that song we will some day have a part. Meanwhile let us try our lips at ascribing daily praise to our dear Redeemer, not as a mere prophet and martyr, but as a slain and risen Lord, whose life brought life to life, whose death put death to death, whose crimson blood washes crimson stains away! What a sublime and encouraging thought for us who make much of the atonement both in our theology and our heart-felt love, that the saints of Heaven can find no higher thing to praise and no sweeter thing to sing than the sacrificial death of Him who on the cross made propitiation for our sins!

On so late a date as the 30th of September, 1863, there died in a little town of Alsace an old, idiotic beggar woman. She was an object of curiosity

to those who knew her strange history, whose one crowning moment of insane bliss she was never tired of mumbling an account of to her visitors. For this woman was the very one whom the rabble in the days of the French Revolution had elevated to be their "goddess of reason." On that one intoxicating day she had sat on the altar of Notre Dame, clad in white robes, ornamented with a blue mantle, and a red cap, and holding a pike in her hand. There she had defied the slain Christ, and there she had been hailed as the new deity who was to redeem France from all errors and distresses. What insolent mockery, and what a pathetic commentary on the folly and sin of it do we see in the beggar woman, old, blind, idiotic, dying in want and misery nearly seventy years afterwards! What a spectacle of the revenge of history upon all those who set themselves against the interpreting Christ! Ah, it is still all too true that they who fall on the Stone cut out for the corner shall be broken, but they upon whom it shall roll shall be ground to powder! Let us by sincere faith and hearty service so come into the plans of God in Christ that the working out of the scenes revealed by the seven seals shall only result in our joy and eternal gladness!

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

"Deep in unfathomable mines
Of never-failing skill
He treasures up His bright designs,
And works His sovereign will.

"Blind unbelief is sure to err
And scan His work in vain;
God is His own interpreter,
And He will make it plain."

IGNORANCE OF THE FUTURE.

By President J. E. Rankin, D.D., Howard University, Washington, D. C.

And Elisha said unto Hazael, Go and say unto King Ben-hadad, Thou mayest certainly recover. Howbeit the Lord hath showed me that he shall surely die.—II. Kings viii., 10.

There is no such word as future in the Bible; God's life is never to come. Of course there is its equivalent. For future means only that which is to be and the Bible deals largely with what is to be; with the hereafter. But it is a coincidence worth remarking, that the Book made by the Being whose existence is one eternal now has no such word as future. In one sense our own being is but an eternal now; now over and over again, till time shall be no more; when being will be what time has made it. The difficulty of apprehending God in His eternal purposes lies in this, that what is certain with Him, because He sees it, as it enters into His plan, is contingent with us; is still in flux, waiting to be cast into a mould by our acts; waiting to be precipitated by our free will.

God knew and the prophet knew from God that Ben-hadad was not sick with a fatal disease; and that, left to himself, he would recover, but that he would not be left to himself. He saw the dormant murder in Hazael's heart. And when the prophet looked at Hazael, and Hazael's glance fell before him, the prophet knew why Ben-hadad would surely die; knew that he would be smothered to death by Hazael's own hand.

The Bible reads, "And Hazael settled his countenance steadfastly, until he was ashamed; and the man of God wept. And Hazael said, Why weepest my lord? And he answered, Because I know the evil thou wilt do unto the children of Israel. For the Lord hath showed me that thou shalt be king over Syria." Here is material for another play of Macbeth. It was what the witches told Macbeth which tempted him. It was what the prophet told Hazael which tempted him. He could be king of Syria only after Ben-hadad ceased to be king.

The subject which I shall discuss is, The Moral Effect of Ignorance of the Future.

I. I want you to notice the avidity with which men seek to know the future. People are almost always ready to believe that something unusually good is to befall them; that their lot is to be exceptional; that their future is somewhere to be discovered by divination, by the lines on their hands, by the courses of the heavenly bodies. The fondness for fairy stories among children; for the Arabian Night's Entertainment and the stories of Hans Christian Andersen, for example; the eagerness with which they admit superhuman personages into the horizon of their lives, the readiness with which they are imposed upon by stories of such a being as Santa Claus, is only an illustration of our early native tendency.

Take your stand by the fortune-teller, to whom has betaken herself a young girl, who in her ignorance and simplicity, wants to know what human lot is coming to her; whether she is to marry or not; whether her husband is to be rich or poor; what is his complexion, the color of his hair and eyes, his occupation, and all those minutiæ about him with which her teeming fancy busies itself. Recall the little simple devices, such as pulling in pieces a daisy as certain sentences are repeated, to which children and young folks resort; they all arise from a curiosity about the future; and an impression that lodged somewhere in earth, or air, in daisy or constellation is the secret that we wish to know.

That supernatural agencies which do something to make up our future enter into all human lives, it seems perfectly natural for man to believe. When things came to such a pass with King Saul; when having forsaken God, God forsook him, as God always does with such a man—ah, what a thing it is for God to let a man drop!—when the shadows of defeat were gathering around his soul, think of this tall, strongly-built man repairing in disguise to the woman with the familiar spirit at Endor. At first she durst not practise her divinations. For has not Saul himself made such arts punishable with death? But the king swears a solemn oath that she shall never come to evil

for what he asks her to do. He must know the future; what the next day will bring forth. As he expresses it, he is "sore distressed." The Philistines are in battle array against him; God has forsaken him; will communicate with him no more; neither by prophets, nor by dreams. Therefore he appeals to familiar spirits; calls up Samuel from the abodes of the dead.

There is no doubt about the influence of good and evil supernatural agencies in our lives; there is no doubt, too, that the events of our lives are closely watched by the inhabitants of two worlds. If good spirits why not bad? There can be nothing different in the constitution of things from when the events of the Bible were recorded. This Saul began his public life under the best of auspices, prophesying with God's prophets. Take the picture of him at his best, when by his very outward furnishing, his stature, his bearing, the children of Israel recognized him as king—King Saul in his glory before he had lost communion with God; lost "his old motions and habitudes kingly," and then think of him forsaking his army at midnight, to hold converse, not with God, but with the spirits of the other world, to get some secret knowledge of the future by divination. It was the last resort of a God-forsaken man.

There are two ways in which a man may confront the future; one looking into God's face, trusting in God's promises, asking the support of the everlasting arms; and the other turning to invoke the spirits of darkness; making a league with the devil to get counsel and help from the infernal world. And I look upon all this desire to penetrate the veil of mystery which encompasses the future—except as we walk by faith with the Invisible One, as we believe in God and link our destiny with God by keeping His laws—as immoral and unchristian. This interview of King Saul with the woman who had a familiar spirit was the culmination of his career of abandoning God; it was the open avowal that not only had he cast away all dependence upon God, but wanted, if possible, by divination to circumvent God's purposes. But just as the spirits that were afflicting men in the Saviour's time knew him; knew His servants, the Apostles; so King Saul got only this answer from his attempt at divination, "To-morrow shalt thou and thy sons be with me."

II. Ignorance of the future, if that future is to be disastrous, is always a blessing to us; while if it is to be advantageous, it is an inspiration. And it is between this possible disaster and advantage that men make all progress, whether intellectual or spiritual. In all motion which is artificially produced, such as the movement of a carriage on land, or on rails, or the movement of a vessel through the water, there are always two elements; two forces acting and re-acting. There is that which propels—the motive power; and that which resists it and the result is motion. When the driving-wheels of a locomotive do not take hold of the rail, that is, when the rail is covered with frost or ice so that there is no resistance to their revolution, there can be no progress: the great iron-sinewed horse is but a plaything, whirling his wheels like a top. These two elements are in the flight of the bird: the stroke of the wing and the resistance of the air. When inventors are making efforts to find

some machine which will navigate the air, they seek first lightness. But it is the weight of the bird, as well as the stroke of the wing, that gives it power to make such beautiful evolutions in the air. The air is to the body of the bird, what the water is to the hulk of the vessel, a medium of resistance. As the wheels of the steamer, as the screw of the propeller, as the oar or the paddle of the rower is resisted by the water, progress is made. It is just so in human life. The patriarch Job says, "What! shall we receive good at the hand of God, and shall we not receive evil?" It is encountering a mixture of good and evil that makes character. It is the contingency of good and evil; the uncertainty whether it shall be one or the other that is the mainspring of human action. The Saviour says of the Gospel, "He that believeth shall be saved; he that believeth not shall be damned." This alternative quality is in all human life. It is in business life, it is in society life, it is in Church life, it is in home life. This is the way in which life is constituted. It is the only way in which you can get any motion out of life.

As man says, Why did not God make man so that he could not sin? It is like asking why God did not make matter so that an object could move without meeting resistance; why God did not make the bird so that it could fly without breasting the powers of the air. Ah, the secret of the motion of the locomotive is in the leverage which the wheel gets by its biting the rail; the secret of the flight of the eagle, of his floating in mid-air, is in the resistance of the air; the secret of a man's getting heavenward is in the mixed and contingent quality of life. Walking is only falling forward and regaining one's self. The regaining prevents the accident. The babe begins with the first motion, but is not yet competent to the second. And no man walks with God without finding a leverage for his soul in the evil that is in the world; only he wants none of it in him.

In one sense we are forewarned respecting the future. We have general principles given us. These principles we often mint into the form of maxims. For example, we say that, "honesty is the best policy," with primary reference to business; that let a man make ever so much money by dishonest dealing, he is injuring his business all the time; he is only getting rope to hang himself. The young lad who is studying at school hears this; he does not think it applies to his relations to his teacher and his books, but it does. When, in after life, he confronts business questions or business interests, and finds he cannot solve queries which were solved by his neglected text-books, or his faithful teacher, he discovers it. It is no time to dismount and tighten the saddle-girth when the battle is on us.

You take a man who has had experience in life and he will tell your fortune for you; not by looking at the lines in your hand, but by looking at the lines in your character; by applying to your habits in life as he has seen them work, general principles. When Cardinal Wolsey in "Henry VIII." of Shakespeare came to the dishonor which he had purchased for himself, he took Cromwell, his servant, and gave him advice. Wolsey had come to old age,

and had forfeited all. He could see as he looked back, what his mistakes had been, and so, tenderly, and as a last bequest, he gave Cromwell this advice:

> "Cromwell, I did not think to shed a tear,
> In all my miseries; but thou hast forced me
> Out of thy honest truth to play the woman.
> Let us dry our eyes; and thus far, hear me, Cromwell;
> And when I am forgotten, as I shall be,
> And sleep in dull, cold marble where no mention
> Of me must be heard of,—say I taught thee,
> Say, Wolsey, that once trod the ways to glory
> And sounded all the depths and shores of honor,
> Found thee a way, out of his wreck to rise in;
> A sure and safe one, though thy master missed it;
> Mark but my fall and that that ruined me.
> Cromwell, I charge thee fling away ambition.
> By that sin fell the angels; and how can man then,
> The image of his Maker hope to win by it?"

Review the year past and think of the trials and sorrows that came to you. Suppose, now, that at the opening of the year you had applied to an astrologer, for such men claim to-day the power of the old astrologers. I attended the funeral of such a man in Washington, whose widow told me how many hundreds of patrons her husband had in New York—suppose, I say, that at the opening of last year, you had secured from such a man the calculation of your horoscope, according to the planets in the heavens. On, or about such a day, you would lose some very dear friend; or have some disaster in person, or in business, and it was all written out for you. Why the very certainty of the event would sadden all the intervening period. There is not one of us who would not have been a sadder man in life to know beforehand the calamities that came to him the last twelvemonth. Let him take up his cross daily. It is not to-morrow's cross that we can take up to-day, even if we would take it up. And what is called borrowing trouble is taking up to-morrow's cross—always an imaginary one—before to-morrow comes. The Saviour says, "Sufficient unto the day is the evil thereof," meaning that if we manage to grapple with the evil of to-day and overcome that, it is all God expects of us; it is victory.

And then, on the other hand, the certainty of good fortune is always enervating. God helps the men who help themselves. They fall into the line of His purposes; they see the tide which taken at its flood leads on to fortune. Tell a young man that at the age of forty he will be worth a million dollars and you have done him an injury. Because he will be tempted to cease exertion and look for something to turn up; some rich relative to die and leave him an heir. But throw him overboard upon time's waters, and let him learn to buffet them, and he will find the way to the Fortunate Islands.

III. Ignorance of the future is a protection against temptation to employ indirect and sinful methods of securing what we have been assured will take place.

Robert Browning has a poem which begins thus:

> "What's become of Waring,
> Since he gave us all the slip,
> Chose land travel or sea-faring,
> Brads and chest, or staff or scrip
> Rather than pace up and down
> Any longer London town?"

He was a brilliant star that had disappeared from the literary horizon; had gone to Australia and quenched his first promise in the surging elements of a new-world life there. Many a star never climbs up to its place in the heavens because it seems to be born to a place there; can have it without exertion. This Waring—the name is a fictitious one though—according to Browning, was full of undeveloped energies; fragments of works that were gigantic. Men turned their glasses to his part of the heavens sure he was to shine there. But he disappeared! There is a great deal said about the failure of those who are prematurely brilliant in youth, to realize what they promise. No doubt there are such failures. There may be something wanting in the symmetry between mind and body, as maturity takes place. There may be some taint of disease which brings on a premature ripeness; as the apple that has the hidden worm first shows the sun's tint in the autumn; glory without, canker within. But I believe there is a great deal lost in the way of attainment, because men sometimes get the idea that the apples which other men are plucking from the topmost boughs are easily within their reach, whether they exert themselves or not. They have a step-ladder or a pole that will bring them down. The greatest and best things are done in unconsciousness by men who at the time do not know the proportions of their own powers, or the symmetry of their work. Posterity takes it up. I like to quote these lines of Emerson:

> "The hand that rounded Peter's dome,
> And groined the aisles of Christian Rome,
> Wrought in a sad sincerity;
> Himself from God he could not free."

When a man drops out of life, because he thinks he has only to plan things and they are accomplished, he has freed himself from God. For God has something for us to do.

Take this case of Hazael to illustrate the temptation that comes to a man who knows that he is to occupy a high position. You would say he would argue in this manner:

Well, if I am to be King of Syria, let the God, whose prophet predicts it, make me king; I will not lift a finger; least of all will I try to find a short cut to the throne. This was the way Macbeth deliberated:

> "If chance will make me king, why chance may crown me,
> Without my stir."

A man's aspirations and capacities are often prophecies of what God means to do by him. If he should say to himself, "I deserve such and such position, and it matters not how I get it"; if then he should address himself to the work of supplanting such another occupant of the place or aspirant for

it, he may secure the position indeed, but he has introduced into his cup of life that which will embitter it forever.

There is no moral greatness in having place. Place without fitness for it; place with the recollection of dishonor or misdirection in seeking it, is really a disgrace to a man. Hazael became King of Syria as Macbeth became King of Scotland, by attempting to accomplish by crime what was already written down in the future. But what was Hazael as king of Syria, what was Macbeth as king of Scotland, with the predecessor of each assassinated to make open the path to the throne? The very night of Duncan's death, while he still lay there, the murder undiscovered, and there came some one knocking at the castle gate, Macbeth says:

> "Wake Duncan with thy knocking;
> I would thou couldst!"

For example: there is an achievement, a possession that I wish. I think I deserve it, have fitness for it, could honor my Maker if I were gratified in my desire, could benefit my fellow-men. Now comes the test of my character If I am willing to fulfil the conditions of merit, to serve God where He has placed me, up to my best ability; to wait His time for recognition and promotion; if promotion should come, then it has sought me; I have entered into no unholy alliances, I have not broken the golden rule. I have coveted no man's silver, gold, or place. If, on the other hand, I say to myself, God intended this for me, and I mean to have it, and I begin to clamber over the heads of people, as men sometimes try to get out of a crowd; I carry with me the sense of my own unworthiness.

Dickens, when he was a boy, thought he would sometime like to live in Gad's Hill, the place where he finally died. His father had put it into his head when he was quite a little boy, as he tells us in one of his essays on "Travelling Abroad." A vision of himself as a little boy of nine comes back to him—"very small and not over-particularly well taken care of." He pictures a traveller overtaking him on foot, when the traveller pulls up, and takes the boy in for a lift on his way:

"This is Gad's Hill we're coming to," said the small boy, "where Falstaff went out to rob those travellers, and ran away." "You know something about Falstaff?" said the traveller. "All about him," said the queer small boy. "I am old (I am nine) and I read all sorts of books. But do let us stop at the top of the hill and look at the house there, if you please." "You admire the house?" said the traveller. "Bless you," said the queer small boy; "when I was not more than half as old as nine it used to be a treat to me to be brought to look at it. And now I am nine I come by myself to look at it. And ever since I can recollect, my father, seeing me so fond of it, has often said to me, 'If you were to be very persevering, and were to work hard, you might some day come to live in it.' Though that is impossible," said the very queer small boy, drawing a long breath and now staring at the house with all his might.

But on the 14th of March, 1856, this very queer small boy, then Charles

Dickens in his forty-fourth year, at the time, and forevermore to be one of the most distinguished names in the history of English literature, purchased this same Gad's Hill place, and thus made it even more famous than it was as Shakespeare's drama had depicted it to the imagination of his boyhood.

It was a singular coincidence, but then it has occurred over and over again in the lives of men who have made their own future. I know a splendid mansion in North Andover which was erected and long occupied as a summer residence by a Philadelphia merchant who used to climb the hill on which it stood in his boyhood and dream that one day such a structure should crown the summit.

IV. Ignorance of the future on our part does not interfere with God's certainty respecting it. It should bring us to confide in that certainty. Only certainty somewhere can bring us security. It is usual to put this in the other way, as though God's certainty respecting a future event might possibly prevent the exercise of our freedom when putting out our force to compass or defeat it. But in man's sphere, man is just as free as God is in His sphere. And without some certainty, what is the use of freedom? Hazael is to be king of Syria. This should content him. But being an unscrupulous man and the king of Syria being sick, and in that particular to him, his confidential servant, an easy victim, as Duncan came conveniently—the devil's opportunity—to the castle of Macbeth, Hazael spreads a wet cloth over the king's face, smothers him, and he dies, and the vacant throne is ready for himself. The certainty that he was to be king of Syria did not affect his conduct. Mark that. His knowledge of the certainty did. It tempted him to compass, by foul means, that which, if he had waited, would have *happened* so, as we express it.

When Garfield was nominated at Chicago, it was already certain to the mind of God that Chester A. Arthur would be President of the United States. If the New York man, to whom the compliment of the second place was tendered after Grant's nomination was defeated, had known what God knew, he would not have declined the honor to make way for Arthur. The New York competitions which brought about the death of President Garfield were all certain to the mind of God, were all in solution, ready to be precipitated. But that certainly did not interfere with the action of President Garfield in appointing the collector; with the action of the New York Senator in resigning; with the action of the public press in fomenting party strife; with the action of a venomous assassin (brought to the surface by this party strife) in taking President's Garfield's life. The election of President Arthur's successor was a certainty in the mind of God. But this did not interfere with the freedom of the New York Republican press in the attempt to make a victim of Secretary Folger, and put President Arthur's successor before the country in such a light as to make him the choice of the country. The defeat of President Cleveland's competitor was certain to the mind of God; but this did not interfere with that meeting of Christian ministers where one of them discoursed on the three R's, which were *not* reading, writing, and arithmetic!

God is no less in the future events of this nation than he was in the future events of the Syrian kingdom, or the kingdom of Israel; Hazael was no more certain, historically certain, certain in the mind of God to succeed Ben-hadad than some man is to succeed the present President. But the certainty of God is on another plane from the contingency that is in the affairs of men. The storm of rain and sleet which encases the woods as with armor of silver, which makes every branch like a spear which the winds poise and tilt as though for some encounter in knight-errantry, was predicted by the weather bureau twenty-four hours before it came; was foreknown and fore-recorded, and published to the nation. But the certainty did not affect the action of the atmospheric combinations needful to produce the storm. The atmospheric forces north, south, east, west were held in hand, or let loose according as was needful to the result. Up in His own sphere, God presides, insuring human freedom, touching the springs of action, carrying out His own plans, making all things work together for the good of His children, and for His own glory. Our ignorance of the future does not disturb His affairs.

God makes the wrath of man to praise Him, and the remainder He restrains. He lets wicked men go just as far as they need to prove their freedom, and then He stops them and takes the advantage, not of what they thought to do, but of what they did. This is the most wonderful kind of alchemy. Out of the blunder and sin of Judas Iscariot the Cross of Christ. The Egyptians God permitted to go just far enough to be engulfed in the Red Sea; walled them in on each side. Did they get their slaves back? The Southern States, how mighty and valiant and chivalrous, the descendants of the Cavaliers. God permitted them to think there was a divided sea through which they could go and reach a new terra-firma, a new kind of civilization. But first His angels troubled their chariot-wheels, and then by and by the waters engulfed them all. Did they get their slaves back?

The law of gravitation is a fixed quantity in God's material economy; how, then, can any of God's creatures be free? They are not free to fly in the air, unless God has adapted their powers so that this very law will help them fly. When you come to the relation of God's purposes, of God's certainty, to man's freedom, you see that what is *fixed* is in the interest of man's freedom. "They that wait on the Lord shall renew their strength. They shall mount up with wings as eagles." God insures the flight of the eagle. God insures the mounting up of the soul heavenward by having purposes to that effect in Christ Jesus. And the future is ours, things present, things to come! The future is ours, because, by God's grace, the present is; for the future grows out of the present. If I have a single and childlike purpose of heart to walk with God to-day, that walk will take me over into God's to-morrow, still in His society; and then what was to-morrow is again to-day; and so, step by step, not knowing what a day shall bring forth, I pass over the threshold and am lost in the glory that is to be revealed, when I shall see Him as He is, and be like Him.

LIVING ISSUES DISCUSSED BY COLLEGE PRESIDENTS.

PROOFS OF AN HISTORIC EPISCOPATE.*

By William Stevens Perry, D.D., Oxon., Bishop of Iowa and President of Griswold College, Davenport.

The critical examination of the New Testament writings for notices of the polity of the apostolic churches, plainly indicates that the ultimate earthly authority there recognized was that exercised by the Apostles, and that the means for the transmission of this authority was by the imposition of apostolic hands. In other words, the principle of individual overseership, or episcopacy, exercised by the Apostles first and by apostolic delegates afterwards, and gradually taking shape in more easily recognized and definite form, *is* found in the New Testament Scriptures, while we may search their pages in vain for any indication of the principle of Presbyterian parity or of Congregational democracy. Few and scattered as are the New Testament allusions to the polity of the Church in the days in which the Apostles were still present on the earth, the trend of each and all of these passages is evident. The source of power in the Church was not from the people or of the people. It was from above and in these scanty notices we see apostolic rule gradually merging into episcopal authority and power.

The exercise of the commission of their Master—"As the Father hath sent Me (ἀπέσταλκέ με), even so send I you (κἀγὼ πέμπω ὑμᾶς)"—by the Twelve, chosen not by the company of believers, but by the Lord Himself; the solemn investiture of Matthias, not by the people but by the Eleven acting under divine guidance, with the office (ἐπισκοπήν, margin, Revised Version, overseership) from which Judas fell; the choice of the great Apostle to the Gentiles by the great Head of the Church Himself—"an apostle not from men neither through men, but through Jesus Christ and God the Father"; † the headship of the Church at Jerusalem, as well as the title of "apostle," so plainly accorded by St. Paul to "James the Lord's brother," who was evidently not one of the Twelve; the absence of any hint that the apostolate was to be limited to the Twelve, and on the other hand the application of the title to Barnabas,‡ to Andronicus and Ju-

† Galatians i., 1.

‡ "The apostleship of Barnabas is beyond question. St. Luke records his consecration to the office as taking place at the same time with, and in the same manner as, St. Paul's (Acts xiii., 2, 3). In his account of their missionary labors he, again, names them together as 'Apostles,' even mentioning Barnabas first (Acts xiv., 4, 14). St. Paul himself also in two different epistles uses similar language. In the Galatian letter he speaks of Barnabas as associated with himself in the apostleship of the Gentiles (ii., 9): in the First to the Corinthians he claims for his fellow laborer all the privileges of an Apostle, as one who, like himself,

* An article on "Disproofs of an Historic Episcopate" will be published in a subsequent number of The Treasury.

nias,* probably to Silvanus † and to others by St. Paul; the condemnation of "false apostles"; the committal by St. Paul of the charge of the churches he had founded to Timothy and Titus; the latest messages of the Head of the Church not to the people but to the rulers, the "angels," the individually-responsible heads of the apocalyptic churches; these are each and all part of that vast net-work of scriptural testimony uniting with its countless meshes the Church's Chief Shepherd and Bishop of souls with the threefold ministry and the polity which, ere the death of the last of the Apostles, St. John, was universally established throughout the Church of Christ.

It is the judgment of the great Lightfoot, Bishop of Durham, whose recent death all good men deplore, that "history seems to show decisively that before the middle of the second century each Church or organized Christian community had its three orders of ministers, its bishop, its presbyters, and its deacons. On this point there cannot reasonably be two opinions." ‡ The same distinguished scholar, in commenting on the position occupied by St. James, the brother of the Lord, in the Church of Jerusalem, after expressing his conviction that "he was not one of the Twelve," asserts that "the episcopal office thus existed in the mother church of Jerusalem from very early days, at least in a rudimentary form"; ‖ while the government of the Gentile churches, though presenting no distinct traces of a similar organization, exhibits "stages of development tending in this direction." § Lightfoot, who discusses this subject with singular moderation and fairness, concedes that the position occupied by Timothy and Titus, whom he styles "apostolic-delegates," "fairly represents the functions of the bishop early in the second century." ¶ Even admitting with Lightfoot that "James the Lord's brother alone, within the period compassed by the apostolic writings, can claim to be regarded as a bishop in the later and more special sense of the term," and that "as late, therefore, as the year 70 no distinct signs of episcopal government have appeared in Gentile Christendom," still it must be acknowledged,

holds the office of an Apostle and is doing the work of an Apostle (ix., 5, 6). If, therefore, St. Paul has held a larger place than Barnabas in the gratitude and veneration of the Church of all ages, this is due, not to any superiority of rank or office, but to the ascendancy of his personal gifts, a more intense energy and self-devotion, wider and deeper sympathies, a firmer intellectual grasp, a larger measure of the spirit of Christ."—Bp. Lightfoot's Epis. to the Galatians, pp. 96, 97.

* "On the most natural interpretation of a passage in the Epistle to the Romans (xvi., 7), Andronicus and Junias, two Christians otherwise unknown to us, are called distinguished members of the apostolate, language which indirectly implies a very considerable extension of the term."—Ibid, p. 96.

† "In I. Thess. ii., 6, again, where . . . he speaks of the disinterested labors of himself and his colleagues, adding 'though *we* might have been burdensome to you, being Apostles of Christ,' it is probable that under this term he includes Silvanus, who had labored with him in Thessalonica, and whose name appears in the superscription of the letter." —Ibid.

‡ Bp. Lightfoot's Dissertation on The Christian Ministry, appended to his Commentary on the Philippians, p. 184. ‖ Lightfoot's Christian Ministry. p. 196. § Ibid. ¶ Ibid, p. 197.

in the language of the same authority, that "unless we have recourse to a sweeping condemnation of received documents, it seems vain to deny that early in the second century the episcopal office was firmly and widely established. Thus, during the last three decades of the first century, and consequently during the lifetime of the latest surviving Apostle, this change must have been brought about."* Again and again does this great scholar refer to the fact of the early and general establishment of episcopacy "from the Apostles' times." For example, he asserts "that the evidence for the early and wide extension of episcopacy throughout proconsular Asia, the scene of St. John's latest labors, may be considered irrefragable."† And again, "these notices, besides establishing the general prevalence of episcopacy . . . establish this result clearly, that its maturer forms are seen first in those regions where the latest surviving Apostles, more especially St. John, fixed their abode, and at a time when its prevalence cannot be dissociated from their influence or their sanction."‡

And again, "It has been seen that the institution of an episcopate must be placed as far back as the closing years of the first century, and that it cannot, without violence to historical testimony, be dissevered from the name of St. John."‖ "It will appear," continues Lightfoot, "that the pressing needs of the Church were mainly instrumental in bringing about this result, and that this development of the episcopal office was a providential safeguard amid the confusion of speculative opinion, the distracting effects of persecution, and the growing anarchy of social life, which threatened not only the extension but the very existence of the Church of Christ."§ With this cumulative presentation of the proofs of the historic episcopate from the writings of the leading scholar of the age, we may be prepared for the Bishop's summing up of the whole matter among the closing words of his "Dissertation on the Christian Ministry": "If the preceding investigation is substantially correct, the threefold ministry can be traced to apostolic direction; and short of an express statement we can possess no better assurance of a Divine appointment or at least a Divine sanction."¶ In even stronger language, this great scholar, in his sermon before the Wolverhampton Church Congress, asserts that the Church of England has "retained a form of Church government which had been handed down in unbroken continuity from the Apostles' times."

With these statements and these proofs, the language of the Ordinal of the Book of Common Prayer is in strict accord. "It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these three orders of ministers in Christ's Church—bishops, priests, and deacons." The full meaning of this statement appears in the fact that it is the requirement of the canon law of the Church as well as of the Ordinal that "no man shall be accounted or taken to be a lawful bishop, priest, or deacon, in this Church, or suffered to exe-

* Lightfoot's Christian Ministry, p. 199. † Ibid. p. 212. ‡ Ibid. pp. 225, 226.
‖ Lightfoot's Christian Ministry, p. 232. § Ibid. ¶ Page 265.

cute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had episcopal consecration or ordination." In the judgment of Lightfoot, as evidently in the intention of the Ordinal, the "historic episcopate" includes the apostolic succession—the threefold ministry communicated by the imposition of hands and continued "in unbroken continuity from the Apostles' times."

To quote the language of Mr. Gladstone, "In the latter part of the second century of the Christian era, the subject," of the Apostolic Succession "came into distinct and formal view; and from that time forward it seems to have been considered by the great writers of the Catholic body, a fact too palpable to be doubted, and too simple to be misunderstood." *

We have thus far dealt merely with the proofs of the historic episcopate as indicated in the New Testament and as existing during the lifetime of St. John. We turn to the witness of history to the fact that our Lord instituted in His Church, by succession from the Apostles, a threefold ministry, the highest order of these ministers alone having the authority and power to perpetuate this ministry by the laying on of hands.

The Church of Jerusalem, the mother of us all, as we have already seen, presents the earliest instance of a bishop in the sense in which the word was understood in post-apostolic times. The rule and official prominence of St. James, "the Lord's brother," is recognized both in the epistles of St. Paul and in the Acts of the Apostles. That which is so plainly indicated in the canonical Scriptures is supported by the uniform tradition of the succeeding age. On the death of St. James, which took place immediately before the war of Vespasian, Symeon succeeded to his place and rule. Hegisippus, who is our authority for this statement, and who represents Symeon as holding the same office with St. James and with equal distinctness styles him a bishop, was doubtless born ere Symeon died. Eusebius gives us a list of Symeon's successors. In less than thirty years,—such were the troubles and uncertainties of the times,—there appear to have been thirty occupants of the see. On the building of Ælia Capitolina on the ruins of Jerusalem, Marcus presided over the Church in the Holy City as its first Gentile bishop; Narcissus, who became Bishop of Jerusalem in the year 190, is referred to by Alexander, in whose favor he resigned his see in the year 214, as still living at the age of 116,—thus in this single instance bridging over the period from the time when the Apostle John was still living to the date when, by universal consent, it is conceded that episcopacy was established in all quarters of the world.

Passing from the mother Church of Jerusalem to Antioch, where the disciples were first called Christians, and which may be regarded as the natural centre of Gentile Christianity, we find from tradition that Antioch received its first bishop from St. Peter. We need not discuss the probabilities of this story since there can be no doubt as to the name standing second on the list. Ignatius is mentioned as a bishop by the earliest authors. His own language

* Church Principles Considered in their Results. By W. E. Gladstone. p. 189.

is conclusive as to his own conviction on this point. He writes to one bishop, Polycarp. He refers by name to another, Onesimus. He contemplates the appointment of his successor at Antioch after his decease. The successor whose appointment Ignatius anticipated is said by Eusebius to have been Hero, and from his episcopate the list of Antiochene bishops is complete. If the authenticity of the entire catalogue is questionable, two bishops of Antioch, at least, during the second century, Theophilus and Serapion, are confessedly historical personages. With reference to the Epistles of Ignatius, controversy has raged for centuries. Their outspoken testimony in favor of episcopacy has been regarded by the advocates of parity or of independency as a proof of their want of authenticity. But the discussion has been practically settled in our own day, and the judgment of Lightfoot, the latest and greatest commentator on these interesting remains of Christian antiquity, will be received without question by all whose opinion is worthy of consideration. He places these epistles among the earliest years of the second century, and he regards the testimony of Ignatius to the existence and universality of the threefold ministry at the period in which he lived and wrote as conclusive. The celebrated German critic and scholar, Dr. Harnack, who characterizes Lightfoot's work as "the most learned and careful patristic monograph of the century," accepts the conclusions of the bishop and concedes that the genuineness of the Ignatian letters is rendered "certain." With such a witness, thus supported by scholars confessedly occupying the foremost place for learning and critical power, we may proceed to details.

In the Ignatian letters, the writer, the second Bishop of Antioch, appears as a condemned prisoner travelling through Asia to his martyrdom at Rome. Though each step of his progress brought him nearer to death; though the severity of his guard, "a maniple of ten soldiers," whom he designates as "leopards," makes his last days wretchedly uncomfortable, still his journey is a triumph. On his arrival at Smyrna, representatives of the churches of Ephesus, Magnesia and Tralles unite with the flock of Polycarp, the Bishop of Smyrna, to do him honor. During his stay at Smyrna the aged bishop addresses four of his extant epistles to the Ephesians, to the Magnesians, to the Trallians, and to the Romans. The remaining three epistles, those to the Churches of Philadelphia and Smyrna and to Polycarp its bishop, were written from Troas whither a deacon from Ephesus had borne him company. The saint proceeds from Neapolis to Philippi, where he is welcomed by the Church and escorted on his way, and thus he goes towards Rome. Though, in his modesty, choosing to speak of himself as "only now beginning to be a disciple," the nearness to the end evidently bringing to him new revelations of spiritual things and the life to come, he acts and writes as a man advanced in years. Doubtless he was near to man's estate when the great Apostle wrote his epistles. He must have been in full maturity when Jerusalem was trodden under foot of the Gentiles and the Church was driven from its cradle-home. He in whose life all this had transpired, was now on his way to death. He fully realized that the end was near at hand. His days were numbered,

and in his epistles he appears to have sought to crowd counsels of the highest moment, the dying legacy of one whose voice would soon be forever hushed in death. The points this aged saint chiefly dwells upon are two—the doctrine of the Incarnation, as an historic fact, as perpetuated in sacraments, as a fundamental principle of the faith, and the threefold ministry, the divinely-given rule for the Church, by which the Church itself would be recognized, and the religion of the Christ made known as something organic, real, lasting, disciplined.

In his statements of the prerogative of the threefold ministry, Ignatius is emphatic. "It is meet therefore . . . that being perfectly joined together in one submission, submitting yourselves to your bishop and presbytery, ye may be sanctified in all things." * "I was forward to exhort you, that ye run in harmony with the mind of God: for Jesus Christ also, our inseparable life, is the mind of the Father, even as the bishops that are settled in the farthest parts of the earth are in the mind of Jesus Christ. So then it becometh you to run in harmony with the mind of the bishop, which thing also ye do. For your honorable presbytery, which is worthy of God, is attuned to the bishop, even as its strings to a lyre." †

"Let no man be deceived. If any one be not within the precinct of the altar, he lacketh the bread [of God]. For, if the prayer of one and another hath so great force, how much more that of the bishop and of the whole Church. . . . Let us therefore be careful not to resist the bishop, that by our submission we may give ourselves to God. And in proportion as a man seeth that his bishop is silent, let him fear him the more. For every one whom the Master of the household sendeth to be steward over his own house, we ought so to receive as Him that sent him. Plainly, therefore, we ought to regard the bishop as the Lord Himself." ‡

"Assemble yourselves together . . . to the end that ye may obey the bishop and the presbytery without distraction of mind; breaking one bread, which is the medicine of immortality and the antidote that we should not die." ‖

"Forasmuch, then, as I was permitted to see you in the person of your godly Bishop Damas, and your worthy presbyters, Bassus and Apollonius, and my fellow-servant, the Deacon Sotion, of whom I would fain have joy, for that he is subject to the bishop as unto the grace of God and to the presbytery as unto the law of Jesus Christ. Yea, and it becometh you also not to presume upon the youth of your Bishop, but according to the power of God the Father to render unto him all reverence, . . . yet not to him but to the Father of Jesus Christ, even to the bishop of all. . . . For a man does not so much deceive this bishop who is seen, as cheat that other who is invisible." §

"Be ye zealous to do all things in godly concord, the bishop presiding

* Ad Eph., 2. In our citations we avail ourselves of Bishop Lightfoot's translations.
† Ad Eph., 3, 4. Lightfoot's Translation. ‡ Ad Eph., 5, 6. ‖ Ibid, 20.
§ Ad Magn., 2, 3.

after the likeness of God, and the presbyters after the likeness of the council of the Apostles, with the deacons also who are most dear to me, having been entrusted with the diaconate of Jesus Christ." *

"As the Lord did nothing without the Father, either by Himself or by the Apostles, so neither do ye anything without the bishop and the presbyters." †

"Be obedient to the bishop and to one another, as Jesus Christ was to the Father. . . ." ‡

"When ye are obedient to the bishop as to Jesus Christ, it is evident to me that ye are living not after men, but after Jesus Christ. . . . It is therefore necessary, even as your wont is, that you should do nothing without the bishop; but be ye obedient also to the presbytery, as to the Apostles. . . . And those likewise who are deacons of the mysteries of Jesus Christ must please all men in all ways. . . . In like manner let all men respect the deacons as Jesus Christ, even as they should respect the Bishop as being a type of the Father, and the presbyters as the council of God and as the college of apostles. Apart from these there is not even the name of a Church." ‖

"This will surely be, if ye be not puffed up, and if ye be inseparable from [God] Jesus Christ, and from the bishop, and from the ordinances of the Apostles. He that is within the sanctuary in clean; but he that is without the sanctuary is not clean; that is, he that doeth aught without the bishop and presbytery and deacons, this man is not clean in his conscience." §

"Fare ye well in Jesus Christ, committing yourselves to the bishop as to the commandment, and likewise also to the presbytery." ¶

"For as many as are of God and of Jesus Christ, they are with the bishop; and as many as shall repent and enter into the unity of the Church, these also shall be of God. . . . Be ye careful, therefore, to observe one Eucharist, for there is one flesh of our Lord Jesus Christ and one cup unto union in His Blood; there is one altar, as there is one bishop, together with the presbytery and the deacons, my fellow-servants." **

"Shun divisions, as the beginning of evils. Do ye all follow your bishop as Jesus Christ followed the Father, and the presbytery as the Apostles; and to the deacons pay respect, as to God's commandment. Let no man do aught of things pertaining to the Church apart from the bishop. Let that be held a valid Eucharist which is under the bishop or one to whom he shall have committed it. Wheresoever the bishop shall appear, there let the people be; even as where Jesus may be, there is the universal Church. It is not lawful apart from the bishop either to baptize or to hold a love-feast, but whatever he shall approve; this is well-pleasing also to God, that everything which ye do may be sure and valid." ††

"It is good to recognize God and the bishop. He that honoureth the bishop is honoured of God. He that doeth aught without the knowledge of the bishop rendereth service to the devil." ‡‡

* Ibid, 6. † Ibid, 7. ‡ Ibid, 13. ‖ Ad Trall., 2, 3. § Ibid, 7.
¶ Ibid, 13. ** Ad Philad., 3, 4. †† Ad Smyrn., 8. ‡‡ Ad Smyrn., 9.

There can be no question that the writer of these extracts held clear and well defined views both as to the existence of a visible, organized Church of Christ, and a threefold, divinely-authorized ministry ruling that Church. This he deems to be the "mind of God," this is "the commandment," and so fully does he hold these views that in his dying counsels he emphasized the idea that he who would keep the "commandment" and run in accord with the divine mind must lose sight of his very individuality in the fellowship of the Church, and unhesitatingly and without reserve submit himself in action, word, or purpose to the divinely-appointed rule and order of the Church. Nor is this all. He regards the threefold ministry as essential to the very being of the Church, for, to quote his own words, as rendered by Lightfoot, "without these three orders no Church has a title to the name." * This hierarchy, this monarchical episcopate, the aged bishop of Antioch regards as "firmly rooted," as "beyond dispute," and as co-extensive with the Church. He speaks of bishops as established in "the farthest parts of the earth," † and it is evident from his language that, in his judgment, the episcopate is not an evolution from the presbyterate, but is from above, the ordering of God Himself.

To these words of Ignatius, so clear, so strong, so abundant, we turn to the testimony of Irenæus, who was born not later than A.D. 130. He asserts that in his youth he sat at the feet of Polycarp, "who had been appointed by the Apostles a bishop for Asia in the Church of Smyrna," and that he had listened to the discourses in public and private of this venerable man, whose very looks and ways, he assures us, were indelibly impressed upon his mind. Irenæus further claims that he had opportunities of instruction from Asiatic "elders," some of whom, he tells us, had been disciples of the Apostles. With these means of learning the traditions of the Church in Asia Minor as shaped by no less an authority than St. John himself, the latest living of the apostolic band, Irenæus, while yet a young man and probably prior to Polycarp's martyrdom (*circa* A.D. 155), removed from Asia to Rome. At the latest, in the year 177, when persecution visited the churches of southern Gaul, Irenæus was a presbyter of Lyons, and was elevated to the see of the martyred bishop Pothinus. There is record of his visiting Rome prior to his entrance upon the episcopal office as well as afterwards; his object in each case being to promote the peace of the Church. Thus fitted by circumstances as well as by his character to know and to maintain the "tradition of the elders," we find in his writings, to quote the language of the latest authority on this subject, Mr. Charles Gore, in his work on "The Ministry of the Christian Church," "the picture of the universal Church, spread all over the world, handing down in unbroken succession the apostolic truth, and the bond of unity, the link to connect the generations in the Church, is the episcopal succession." ‡

The language of Irenæus is clear and determinate with reference to the succession of the bishops to the authority and rule exercised by the Apostles in

* Ad Trall., 3. † Ad Eph., 3.

‡ Gore's Ministry of the Christian Church, chap. iii., p. 119.

the Church, and "because it would be tedious . . . to enumerate the successions of all the Churches," he gives that of the Church of Rome and records the committal of the episcopate by the Apostles SS. Peter and Paul to Linus (A.D. 68), and then the succession from him of Anencletus (A.D. 80), Clement (A.D. 92), Evarestus (A.D. 100), Alexander (A.D. 109), Xystus (A.D. 119), Telesphorus the Martyr (A.D. 128), Hyginus (A.D. 139), Pius (A.D. 142), Anicetus (A.D. 157), Soter (A.D. 168), and at length in his own day, of Eleutherus (A.D. 177).* Certain discrepancies which confessedly exist in the various lists of Roman bishops which have come down to us, may be explained by assuming the existence in the very first ages of two distinct Churches, one Jewish and one Gentile, at Rome. Lightfoot, while claiming that "no more can safely be assumed of Linus and Anencletus than that they held some prominent position in the Roman Church," † adds that "the reason for supposing Clement to have been a bishop is as strong as the universal tradition of the next ages can make it." It in no way detracts from this admission with respect to Clement that Lightfoot regards him rather as "the chief of the presbyters than the chief over presbyters," and consequently not in the position of irresponsible authority occupied by his successors Eleutherus (A.D. 177), and Victor (A.D. 189) or even by his contemporaries Ignatius of Antioch, and Polycarp of Smyrna. With Victor, apparently the first Latin prelate who held the bishopric of Rome, a new era begins.

The line of ecclesiastical descent is now clearly defined and by the participation in each consecration of three or more of the episcopal order required by the early canons and continued with scrupulous exactness till the modern view of episcopacy as held by the papacy permitted at times the substitution of the papal authority for the presence of more than a single consecrator, there has been knitted together the meshes of that vast network which in its comprehensiveness includes the Church's chief rulers from the very first, and by the multitude of interlacing lines of succession makes any serious defect in the direct connection with the Apostles of any individual bishop well-nigh impossible. The succession of bishops from the Apostles' times is not to be regarded as a chain of single links, the whole being of no greater strength than its weakest part, but as a network, or web, of interwoven strands, now innumerable, which would hold together even if, to venture an impossible supposition, nine-tenths of these lines could be proved defective and, therefore, invalid. In other words, a possible defect in one, or in a hundred, of the different lines of succession, would in no way affect the consecration of any particular bishop of our day, so infinite in number are the interlacing strands of the great network uniting one who has been set apart for this office and administration in the Church of God, with the Apostles and, through the Apostles, with Christ the Great Shepherd and Bishop of souls.

AUTHORITIES.—In addition to the late Bishop of Durham's dissertation on

*Iren. iii., 3, 3. The dates we have given to the successive incumbents of the see of Rome are from Lightfoot. † Com. on the Philippians. The Christian Ministry, p. 219.

"The Christian Ministry," appended to his commentary on the Philippians, and the many special treatises on the Apostolical Succession by Perceval, Haddon, Elrington, Morse, and others, the latest and most conclusive work on the general subject is that of Gore, "The Ministry of the Christian Church." Rivington's, London, 1889. A compact treatise by the Rev. Professor J. H. Barbour, of the Berkeley Divinity School, Middletown, Conn., is admirably arranged and deserves general reading. Its title is, "The Beginnings of the Historic Episcopate Exhibited in the Words of Holy Scripture and Ancient Authors." New York: E. & J. B. Young & Co., 1887. Canon Liddon, in his sermon entitled "A Father in Christ" (Rivingtons, 1875), effectually disposes of the arguments of the late Dr. Hatch, in his Bampton Lectures on the "Organization of Early Christian Churches," and a later paper in the *Contemporary Review* from the same source.

THE TAUNT OF AN ADVERSARY.

He trusted in God; let Him deliver Him now if He will have Him; for He said, I am the Son of God.—MATT. xxvii., 43.—The treatment that God's son in His bitterest agony received of men is the clearest proof of total depravity. The Being whom angels adore with veiled faces, is reviled and mocked by men. Notice, 1. Their acknowledgment, "He trusted in God." How did they know it? He was no recluse, wore no monastic garb, but He made much of God in His teaching, life, and miracles. The ruling passion is a fair gauge of the heart. He was not self-reliant but was never despondent, He trusted God—trusted Him openly. 2. The test of His faith. Let Him deliver Him now. God will be true to every believer and will deliver him, but though for awhile He forbears that He may try his faith—this trial of faith is precious—it will prove its genuiness, and burnish its gold. 3. The answer to the test. God does deliver; all history proves this—God delivers from all sorts of troubles. Job, Jeremiah, David, Daniel are witnesses. But God's ways of deliverance are His own, not those of the ribald throng—God did not tear up the cross, nor draw the nails from the sacred hands and feet, nor place a sword of fire in hand with which to smite His adversaries; but God permitted Him to go through His sufferings to the last and to triumph in so doing—God's ways are always the best ways. If God had delivered Jesus from the cross, redemption would not have been accomplished, His life work would have been unfinished and His purpose defeated. Jesus triumphed by dying. Do not despair, cast yourselves on the love that never fainteth, and the Lord will answer the revilings of Rabshakeh and the blusterings of Sennacherib.—*Rev. Charles H. Spurgeon.*

A NEW EVANGELICAL MONTHLY.

The Treasury For Pastor & People

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"Speak unto Us Smooth Things."—This was the request made to the prophet Isaiah by those who are described by God as "a rebellious people, lying children, children that will not hear the law of the Lord." We fear there are many in our day who desire the pulpit to speak in a similar strain to the pew. And there are not wanting indications that the pulpit is more or less disposed to accede in some measure to the request. There seems to be a craze for planing tools in the theological and preaching world. The surface must be made easy for progress, even though there is beneath a slumbering volcano; yet there must be no hint of the volcano, lest the feelings should be ruffled and the false peace should be disturbed. But if the preacher is a true man—true to himself, true to his sacred obligations, true to his people, true to his God—he will cry aloud and spare not, showing to the people their transgressions and their sins, and warning them "to flee from the wrath to come," even though his people at the close of the service may be in a state of mind similar to that of the hearers of Jesus when He closed His first sermon at Nazareth. Of those hearers it is recorded: "And all they in the synagogue, when they heard these things were filled with wrath."

ANNOUNCEMENT.

According to announcements in preceding numbers of "The Treasury," a series of articles on the Great Questions of the Day written expressly for this magazine by twelve College Presidents, will be published in its successive monthly issues. The third of these articles, by Bishop William Stevens Perry, President of Griswold College, Iowa, is published in this number and we have in press another article of the series by President W. M. Blackburn, D.D., of Pierce University, Dakota, on "Law and Persuasion."

"Prophesy Deceits."—Here is another pew request to the pulpit, as it was put in Isaiah's days (Isa. xxx., 10). The request may not be voiced in our days in such plain language, but human nature in every age produces the same progeny of evil things. Mankind in certain states of mind and conditions of life now crave to be deceived, and welcome delusion. But what a fearfully perilous condition for any soul—blinded, deluded, craving deceit. And who can doubt that he who would say to that soul, "Peace, peace," will have the blood of that soul required at his hands. Truth, the whole truth—truth adapted to the soul's condition—must be spoken unflinchingly, "whether men will hear or whether they will forbear."

"As a proof of our appreciation we have 'The Pulpit Treasury' and 'The Treasury' from Vol. I., and are preparing to bind to date, to have in permanent form, for reference."

Samuel Ives Curtiss, D.D.
January 3d, 1890.

To each new subscriber to The Treasury we will, on the receipt of six cents to cover cost of tube and mailing, send a copy of "*The Angelus*"; or, The Vesper Hour by Millet, a beautiful home picture and art treasure for framing. The original painting was recently bought in Paris for $110,600. See Advertising Pages.

Baseless Assumptions.—It is often a very palpable fact that some of the so-called progressive thinkers in the religious world make assertions regarding the case in point that will not bear the testimony of truth. And these assertions are often put forth with such boldness of front and with such an air of authority that those who are cognizant of the facts are for the moment stunned, or are, for the time being, inclined to doubt the correctness of their own knowledge. Hence a temporary advantage is gained by the "bold progressives"; and if their assertions are retailed broadcast in the papers, those who have not the opportunity of investigating for the facts are induced to credit the baseless assumptions, and the cause of truth suffers. We might specify several controversies, to which what we have written is applicable, but every reader can make the application for himself as he reads papers on "the revision" and on "evolution" and on many of the "new departures." It behooves every friend of "the truth as it is in Jesus" to be very slow to credit all that those assert, who talk very learnedly about the laws of nature, the discoveries of science, and the results of modern criticism. When there is only their *ipse dixit* to which faith has to be pinned when they assert "that a good many of the old positions have been found to be untenable, and a good many of the old arguments futile in the face of scientific and critical results whose validity no candid man can question," then every candid man *should* question their validity, and not accept them until more light is shed upon the premises, and unquestioned facts speak, rather than theoretical, even if learned, men.

"The Treasury is one of the very best publications coming to my table. I read it all and gather instruction and information from its pages. I then send it to the Library of Fisk University, Nashville, Tenn., where it is read by Faculty and students.

Gen. Clinton B. Fisk.

January 2, 1890.

Obey the Command.—This is the clear duty of professing Christians in reference to the last command of the Saviour. Whether they can or cannot understand all about the comprehensiveness or limitations of the atonement, and whether they can or cannot explain how any or many of the heathen can be saved without hearing of the historic Christ, the love of Christ's follower to Him should constrain them to obey His command. Obedience is a plain duty, no matter how nebulous many other things may be.

"No periodical finds its way to my study-table that is more thoroughly welcome than 'The Treasury.' It is able and orthodox, conservative and strong. Every number is freighted with valuable contributions.

T. D. Witherspoon, D.D.

January 8, 1890.

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WM. JUSTIN HARSHA, D.D., Pastor.

NOTED PREACHERS

Rev. Wm. Justin Harsha, D.D.

Rev. Dr. W. J. Harsha, whose portrait appears in this issue of THE TREASURY, is regarded by his brethren as one of the leading divines in the Presbyterian Church west of the Mississippi river. A graduate of Princeton College in the class of '74, and of the McCormick Theological Seminary in the class of '77, he was called to the pastorate of the First Presbyterian Church of Omaha immediately upon leaving the seminary, and has continued there ever since, accomplishing a notably successful work for the Master. A fine scholar, possessed of an admirable literary taste, and a well regulated imagination, with an impressive presence, he has a well earned reputation as an attractive pulpit orator, and a popular platform speaker. A large-hearted, wise and sympathetic pastor, he stands in the front rank among our younger clergymen, while as a liberal-minded worker on all lines of Christian beneficence he has endeared himself to both clergy and laity of other denominations. Thoroughly evangelical in his preaching, he has drawn around him and held from the first a large and enthusiastic following. To the unselfish and enterprising policy in church extension pursued by him is due, very largely, the establishment in Omaha in the last twelve years of ten thriving Presbyterian churches—the "Old First," to which he was called in 1877, being at that time the only organization of that order in the city. Dr. Harsha's ministry has been especially helpful to the young. Large numbers of this class being attracted to him by his genial manners and his magnetic power. Large numbers of young people of both sexes are found as constant attendants upon his church services on the Lord's day and at his prayer-meetings during the week, while the Young Men's Christian Association and other organizations for the young exclusively, regard him as a wise, helpful, prudent and sympathetic leader.

As may be inferred from the above the subject of this sketch is an indefatigable worker. In his pulpit preparations for the Lord's day he is most conscientious and faithful, writing out in full and using afterward his manuscript with great freedom, or laying it aside, as best suits him, to trust a well-trained memory. His style is chaste, compact and beautiful, and his sermons as well as his platform addresses are enriched and illuminated by forceful illustrations drawn from his careful and varied reading. The classics in his hands are made to contribute to the enforcement of Bible truths, and the domain of science as well as the realm of poetry and philosophy are made to pay tribute to the religion of the Crucified. In all this lies the secret of his wide and widening influence. The papers of the city and of the State are glad to give him a hearing; while one enterprising firm of Omaha has undertaken to issue one of his discourses each month in a form suitable for preservation.

Dr. Harsha's pen is never idle. Before leaving the seminary at Chicago he translated from the French, under the general supervision and at the request of Dr. Charles Elliott, the Professor of Old Testament Literature and Exegesis, a work entitled "Biblical Hermeneutics, chiefly a translation of the Manuel D' Herméneutique Biblique, par J. E. Cellérier, Professor De Theologie De Genéve." Shortly after entering upon his work in Omaha he, together with the Rev. T. C. Hall, for some years pastor of the South-west Church in that city, founded and successfully edited the *Christian Hour*, a bright and well conducted Presbyterian weekly, afterwards merged into *The Interior* of Chicago. Early in his ministry he became deeply interested in the cause of the Indians—several tribes, as the Winnebagoes, Omahas, Poncas and Sioux, being located in northern Nebraska and southern Dakota. After the unjustifiable removal of the Poncas to the Indian Territory, against the protest of their chiefs, to

make room for the Sioux, whom the government wished to bring back from Canada, Dr. Harsha became one of those who by his pen, through the *N. Y. Independent* and other papers, religious and secular, and by his voice from the platform and the pulpit in various sections of the country, east and west, roused the nation to a sense of the flagrant wrongs perpetrated upon a greatly injured and helpless people. To him and to some of the leading members of his church is to be credited the awakening of that interest in the Indian question, which has resulted in the inauguration of an era of better things for the aborigines of our land. Through these humane efforts, Judge Dundy of Omaha, for the first time in the history of our nation, recognized an Indian, in the person of Standing Bear, a Ponca chief, as entitled to claim the protection of our laws. From this small beginning, with this young pastor and his sympathetic people originated the movement which has since gone steadily forward, and which is destined not to cease until it shall eventuate in the division in severalty of the Indian lands, and lead to the civilization of these interesting peoples.

Following up with his pen the work thus inaugurated with Standing Bear and the Poncas, Dr. Harsha has published two works on the Indian problem founded on facts coming largely under his personal observation. The first—"Ploughed Under," and the other, "A Timid Brave." No one can read these glowing pages, so touchingly portraying the wrongs inflicted upon the red man, without forming a very high estimate both of the head and the heart of the author. Besides these productions in the interest of the Indians, another work has been issued from his prolific pen, entitled, "In the Similitude of a Palace," a story illustrating modern society manners; and it is understood that he has now nearly ready for the press a work prepared with great care, being a history of home missions in the Territories and States west of the Mississippi river.

It is perhaps needless to say that no pastor could have done this work when considered either in its amount or in its character without the hearty co-operation and support of a noble church membership.

The General Assembly, in 1887, met in the First Church, Omaha, and the commissioners of that body had an opportunity to become acquainted with the consecrated band of Christian workers which has stood for all these years by this young pastor. Foremost in every good enterprise in the city and in the State, nobly co-operating with their pastor, responding with alacrity and with energy to his appeals, what wonder that he has been enabled to do a grand work for Christ! In 1888 his Church gave him leave of absence for a number of months that he might attend the Pan-Presbyterian Alliance, which met in London, to which he was a delegate, and that he might have the benefit of a European tour. Availing himself of this generous permission, he travelled extensively in England, Scotland and Ireland, and upon the continent, in France, Switzerland and Italy; and he has delighted, since his return, many audiences by the graphic descriptions of what he saw and heard.

This brief sketch of the life of Dr. Harsha affords another testimony to the importance of early godly parental training. Though grace does not run in the blood from parent to child, independently of God's promise believed in and pleaded at the mercy-seat, and this backed up by a godly example; yet, when these things are concurrent, then the parent has a right to entertain good hope, through grace, that his children thus brought up in the nurture and admonition of the Lord, will, in due time, become partakers of the divine nature, be brought into the kingdom, and be in reality the sons and daughters of the Lord God Almighty. Dr. Harsha was blessed with these privileges and advantages in early life, and his course has neither belied God's promise nor disappointed parental hopes. His course throughout has been becoming the son of godly parents, consistent, honorable, upward and onward—while increasing in years, growing in grace and in favor with God and man.

He received the degree of Doctor of Divinity in 1889, from two colleges simul-

taneously—Parsons College, Iowa, and Lake Forest University, Chicago.

The hope of all who know him is, that his health and life may be spared to adorn for many years the prominent position he now fills so usefully.

"That he may see his own works out, and watch
The sandy footprints harden into stone."

LEADING THOUGHTS OF SERMONS

A General Religious Awakening.

By Rev. J. B. Kanaga, A.M. (Evan. Association), Tiffin, O.

And all the people gathered themselves together as one man into the street that was before the water gate; and they spoke unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel.—Neh. viii., 1.

The occasion of this convocation was the feast of trumpets. This vast multitude had gathered in the spacious area before the water gate, through which the Gibeonites brought water into the temple. The place was appropriate, being near the temple; and the day important, being the first day of the seventh ecclesiastical year and withal the new year's day of the civil year.

Relieved of political responsibility by the appointment of Nehemiah, Ezra was living in comparative retirement, deeply sympathizing, and as occasion required actively co-operating with his successor in his timely reform effort; he was chiefly occupied with the responsible task of producing an exact edition of the canonical Scriptures. The law required the public reading of the Scriptures once a year. This was neglected during the dreary years of captivity. The text, in its connection, brings to our view the joyous spectacle of a general religious awakening when, with a remarkable unanimity of sentiment and emphasis of expression, they call for the reading of the law. The people's extremity is Ezra's gracious opportunity. With ample mental and spiritual equipment, God now commands him to the front to give depth and direction to the rising current of religious enthusiasm. We have here a typical old time general religious awakening; and as the general principles and specific requirements which condition a genuine revival of religion are the same in all ages, we may learn valuable lessons for our work to-day from this interesting account of an ancient season of great grace to the Jewish Church.

I. Prevailing religious interest and enthusiasm.

1. The people assembled near the temple. It is inspiring and assuring to earnest Christian effort in pulpit or pew to see the special services largely attended.

2. There was a prevailing eagerness to hear God's word. When the simple, plain, pungent Gospel message is reverently received, and given that serious consideration which its solemn import demands, an immediate spiritual quickening is inevitable. The word of God is quick and powerful, even to the amazing extent of being the power of God unto salvation to every one that believeth. Hear it, O perishing soul!

3. The spiritual condition of the people was now greatly improved; better than it had been for the last two centuries. If the people will only come within the circle of spiritual influence, results are guaranteed.

II. What produced this change?

1. In part it was doubtless the result of the discipline of affliction. To no other people would captivity have been such a deep national humiliation and general distress. Their affliction continued long after their release and return to the home land. By this rigorous, but righteous, discipline, this suffering people were brought in deep penitence to the only and all-sufficient consolation of Israel. Blessed ministry of suffering!

2. The divine blessing on faithful effort.

For many years Ezra had faithfully performed the high functions of his holy office. No manifest results reward his self-denying labors; his is only the joy of conscious faithfulness. But finally his is

the unspeakable spiritual enjoyment of leading on the people in a glorious general religious awakening. Verily, our labor is not in vain in the Lord.

3. Divinely blest capable leadership. Ezra was God's anointed for this work. So as the day demands, Providence exalts to leadership his capable and consecrated servants, like Wesley, Albright, Otterbein, Moody, and others. It is only when the pastor stands forth with a glowing zeal and alive to the responsibility of his leadership, that the people will go out in sympathy, prayer and personal effort to bring the unsaved to Jesus.

4. The quickening power of divine truth. Ezra put great honor upon the word of God; so still. We must preach the Word. This age prefers a Gospel of sentiment; but conscious of the tremendous possibilities of our ministry, we dare not tamper with God's eternal truth—but preach it, in its entirety and with the solemn emphasis of deep, burning personal conviction of its infinite importance. Then young and old alike will catch the spirit of the message, and if sovereign grace prevail, if the people yield to the gracious influences of the auspicious hour, then angels will tune their harps to higher harmonies as they look down with delight on a Church enjoying a glorious general religious awakening. By believers built up and sinners saved the gracious purpose for which Christ died and the Church exists is realized to the praise of the glory of His grace, to the unspeakable joy of the vast interested encompassing cloud of witnesses, and to the infinite and eternal rapture of the redeemed.

Thoughts on the Cross of Christ.

By Rev. H. J. Perkins, Congregationalist, London.

The cross of our Lord Jesus Christ.—Gal. vi., 16.

We are met here for a season of communion with each other and with the Lord, and it is fitting that we should think, quietly and calmly, upon the greatness of His love and of His sacrifice, who has laid down even His own life for us. In this quiet and thoughtful spirit, I would ask you to draw near to the Cross of Jesus Christ, the "Holy of Holies" of Christianity.

The first thought suggested by the Cross is our own sin, the exceeding sinfulness of it, which caused the Saviour to suffer and die. Upon a huge crucifix in the neighborhood of Baden, the traveller sees this inscription, "Sinner, see thy work." It was our sin that wove the crown of thorns, and that pierced the hands and feet of Jesus. "He was wounded for our transgressions, He was bruised for our iniquities. With His stripes we were healed." This thought should produce feelings of deepest humility and shame.

A more welcome thought is the mercy of God. It is because of what Christ did on that cross that we find pardon and remission of sins. A friend in the ministry, after having gathered many around him, and exerted a powerful influence upon them, was dying, and said to his wife, "When I am gone, on my tombstone do not say I was popular, or anything about myself or my work, but just this, 'I am a sinner saved by grace,'" and that inscription was placed on the tombstone. Can any one of us claim a higher position than that? If we have been the means of leading others to God it is because we are sinners saved by grace.

Another thought is God's amazing love. Who can tell what the love of God's great heart is? We can only understand it as we see what it has done for us. When we stand before the Cross, we feel that we can understand something of the exceeding love which led Him to give up, for us, His own Son. In a Hampshire village, a cross erected over a fountain bears these words—

> Rest here awhile, beneath this sign of love,
> Which tells thee of eternal rest above.

But the Cross tells more than that. It tells of the love by which we have been brought into close and abiding union with the Father.

Then there is the wondrous lesson of self-sacrifice. We do not learn all the

lessons of the Cross when we learn those referring to our peace and salvation; far beyond that is the secret of our entire self-sacrifice to God. It tells us that He who was rich, for our sakes became poor, that He, the King of Glory, laid aside His Majesty, and stooped to suffering and death, that He laid down His life as a ransom for us. If we wish to be inspired with the true spirit of Christian workers, we must catch the spirit manifested by Jesus Christ on His Cross—the spirit of self-sacrificing love. Some friends of David Livingstone once were talking about his great sacrifice. In noble words he said, "Sacrifice! I have made no sacrifice, and we ought not to speak of sacrifice when we remember the sacrifice of Him who gave Himself for us." Oh, that God would give us more of that spirit! One of the temptations of the Christian life is to feel sometimes dispirited, discouraged, weary. We should take our stand beneath the Cross of Jesus, and as the spirit that animated Christ flows into our souls, those little vexations will fade away, and we will only be conscious of deep love for Him who has loved us and given Himself for us.

The Wondrous Self-gift.

By Rev. Joel T. Daves, Methodist Church, Lake Charles, La.

Who gave Himself for our sins, that He might deliver us from this present evil world according to the will of God and our Father.—Gal. i., 4.

1. The simple story of the cross, the simple statements of the Gospel, never grow old or become stale.

It has *now* the power of 1,800 years ago. The same newness, freshness and beauty of a first beginning.

2. Herein a proof of its divineness. Such cannot be said of any other truth or doctrine, or discovery of man. Familiarity satisfies curiosity and study ceases. Not so in this truth. One is only for the head, the other is for the moral nature. The intellect grasps all of any man-truth and rests. The moral nature rests only in God and can never cease to learn of Him.

3. This lesson comes again and again to the life with all the forceful utterance of a new revelation, if in a receptive state.

This text, a full statement of the Gospel, suggests some important *facts* that can no more be questioned than the fact of life itself. Not explained—not specifically named—but *facts*.

I. The Fact of Sin. Not how? by whom? when? or why? These are curious questions. No man can answer. It is not necessary. Know only the fact. Yellow fever, scarlet fever is raging. Men and children are dying. Foolish not to recognize the fact, but waste time on the questions—why? how? by whom? when?

The fact is the thing to be dealt with. The *fact* of sin is unquestioned.

1. The doctrine of human experience.
2. The revelation of human observation.
3. The demonstration of human law.
4. The strong statement of Scripture.

II. The Fact of Sin without a Remedy. Man sick and *no* cure for his sickness. A leper; lame, blind, and no physician. Adam and Eve in fig leaves. Still no hiding. "Where art thou?"

1. No cure for sin in self-regulation.
2. None in purest and best morality. "Yet lackest thou one thing."
3. No relief in reason or philosophy.
4. Not in human legislation or law.
5. Not in nature.
6. Not in human associations, bonds or oaths.

III. The Fact of Sin—no Remedy. The self-gift of Christ for our sins.

1. Accepted by all Christians.
2. Accepted by unbelievers, *i. e.*, unregenerate, unsaved men.
3. By all history and literature.
4. In the power of His name.
5. *Taught* in the Bible. There could be no Bible otherwise. (1) In positive statement. (2) In history of men and nations. (3) In types, etc.

IV. The Fact of the Motive or Inspiration to this great self-gift. According to the will of God and our Father.

1. *The will of God.* The maker and administrator of law—moral government.
2. *The will of our Father.* The loving, merciful, compassionate, personal Father.

3. (*Implied.*) His own will, etc. "Gave Himself." (1) His reputation. Made Himself of no reputation. (2) His freedom. Became a servant. (3) His *all* of brotherly love and wisdom. (4) All of suffering. (5) His life.

V. Another Fact. The end and object. "For our sins that He might deliver," etc.

1. *An acceptable sufficient offering for sin.*
2. Making pardon possible.
3. Strength after pardon in temptation.
4. Delivering from this present evil world. (1) In our own hearts. (2) In all men around us. From temporal evils. (1) Literally. (2) Support under them.
5. Deliverance in death.

VI. Implied Fact of Conditions on Man's Part.

1. Of penitence for sin.
2. Reformation of life.
3. Accept Him as our sacrifice. Then (1) justification. (2) Regeneration. (3) Adoption.

The Strong Man's Palace.

By Rev. E. W. Reynolds (Methodist Episcopal Church South), Clarksburg, Va.

When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.—St. Luke xi., 21, 22.

Christ had cast a devil out of a man and the common people were astonished at such a display of supernatural power.

But the Pharisees, His enemies, at once accused Him of casting out devils by Beelzebub, the prince of devils. Whereupon He showed them the unreasonableness of such an idea, and told them that, if He cast out devils by Beelzebub, the prince of devils, then Satan's kingdom was divided against itself, and of course could not stand.

After showing them the fallacy of their own argument, He uttered the language of the text. There are a few thoughts suggested by this text which we wish to notice.

I. *Every intelligent human being is under the willing control of a supernatural power.*

The "strong man" presented to us in the text is the devil.

1. He is represented as having complete possession of the human heart.

"He keepeth his palace." He is in full possession of every faculty and power of the soul, and it is led captive at his will.

2. He is represented as being "armed"—prepared to offer resistance upon the approach of an antagonist.

3. He is represented as keeping his palace in "peace."

Carnal security is the idea here. The soul is asleep and knows not its real condition. It is when the soul is aroused by the Holy Spirit that the fight, the trouble, begins.

II. *One power may be dispossessed to give place to another.*

The Saviour says that this "strong man" keepeth his palace until a "stronger than he" comes upon him and overcomes him.

This "stronger than he" is Christ, the great Saviour of the world. He came into the world to destroy the works of the devil.

Satan is armed with *falsehood*, Christ is armed with *truth*.

1. Christ comes upon Satan and overcomes him by enlightening the soul of the sinner with His truth. Satan's stronghold is darkness—ignorance.

2. Christ takes from Satan "all his armor wherein he trusted." Truth is mightier than falsehood.

Truth crushed to earth shall rise again;
The eternal years of God are hers;
But error wounded writhes in pain,
And dies among its worshippers.

When the soul is enlightened, ignorance, superstition and the love of sin are destroyed.

3. Christ "divideth his spoils." Christ takes all those powers of the human soul that Satan had prostituted to his own service and puts them to other uses.

(1) He uses them for His own honor.

(2) He uses them for the welfare of His Church here on earth.

(3) He uses them against Satan to tear

down his kingdom of darkness. To use a familiar proverb: "Satan's guns are turned against him." He is dethroned, his kingdom destroyed, and his spoils divided.

III. *Man has it within the compass of his own will to say what power shall have dominion over him.*

The devil has no power over us now, under the Christian dispensation, only in so far as he can get the consent of a depraved will.

1. Under divine grace man is a free moral agent, able to choose for himself, and is called upon to make a choice for himself (Joshua xxiv., 15, and Rom. vi., 16). In all His gracious promises, as well as His awful threatenings, God appeals to man's free agency. Christ says, "Ye will not come to Me that ye might have life."

2. But man in his natural condition is depraved, and can only be brought out of the dominion of the "strong man" by the consent of his will to the power of the "stronger Man." Christ is ever ready, willing and able to save all who will come to Him. He says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

Finally: This text represents to us a complete salvation from all the power and dominion of Satan. I thank God that, though our adversary the devil is "strong," Christ is "stronger than he," and has declared that all power in Heaven and earth has been given to Him.

THE SUNDAY-SCHOOL IN MISSIONS.*

By Peter Ainslie, Pastor, Church of the Disciples of Christ, Newport News, Va.

The children gather the wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven.—Jer. vii., 18.

Standing in the afternoon of the nineteenth century, I am impressed with the fact that we are in the century of missions. The spirit of Him who laid aside heavenly glory and angelic homage to become a missionary to the human family has permeated the minds and hearts of His followers so effectually that they are being aroused everywhere from their lethargy; and, in obedience to the divine command, with the armor of glory they are marching forward in an untiring phalanx to make disciples of all nations. They have sounded the glad tidings in the dominion of nearly every heathen country, and have made the last one hundred years more fruitful than the previous seventeen hundred years. The brotherhood of man has never been so beautifully manifested and so divinely exhibited as when, like God, the Church becomes no respecter of persons, but is thirsting to save simply a soul from death.

In the great hurry of progress, prejudice is rapidly passing into forgetfulness, and broad-minded and liberal-hearted principles are bearing down upon consecrated minds and self-sacrificing hearts. Men are beginning to realize the great and infinite value of a human soul. The fatherhood of God is proclaimed in humanity in the soul's ceaseless longings, throughout all of the ages, for immortality with God. The soul is a glorious being, whether it be incased in a casket of Anglo-Saxon, Hindoostan, or African mould. It maintains its identity and is a living soul, created by a beneficent Father and redeemed by the blood of a crucified Saviour. But there are 1,000,000,000 of human beings who know not that God so loved the world that He gave His only-begotten Son, that *whosoever* believeth on Him should not perish, but have everlasting life. It has been said that this vast heathen population is increasing hundreds of times faster than the army of nearly 7,000 missionaries can make converts of them. In China alone three times as many

* A sermon delivered before the Tidewater (Virginia) Convention of the Disciples of Christ, Yorktown, Va., Aug. 14th, 1889.

children are born of heathen parents every year as there are souls born into the kingdom of God; yet Protestant missions are over 100 years old.

The results of the past have been so phenomenal that even the unbeliever confesses the amazing power of God. The future is extending out before us as one vast heap of godless human beings, like the six layers of the dead in the tombs around Paris. "New fields are inviting the plowman and the sower, and the harvest that is already whitening is demanding the reaper with his sickle." The Macedonian cry is afloat on the breeze, "Come over and help us," and the clear and burning words of Carey, "We will go down, but you, brethren at home, must hold the ropes," are yet ringing in the ears of the cheerful giver. The momentous epoch is at hand. The crisis of missions has been reached.

The Sunday-school has been in existence a little over one century. The hearts it has mellowed, the souls it has been instrumental in saving, the strong, simple and enthusiastic spirit with which it has imbued the Church, the godly women and Christ-like men who have gone from it, are eternal movements to perpetuate its worth. It impresses us with the truth of the Hebrew poet, when he said, "Train up a child in the way he should go, and when he is old he will not depart from it." The tender heart of childhood, like wax, easily receives impressions, and bears the stamp like marble. It is the morning in which we should remember our Creator and our Redeemer, lest when the evil days draw nigh our last star of hope will go out in the gloom of night and leave us comfortless. The weeping prophet has beautifully and poetically said that the children gather the wood, the fathers kindle the fire, and the women knead their dough to make cakes to the queen of heaven, which demonstrates the philosophy of the numerical strength of idolatrous worship. From childhood to old age, all had their parts to play in the great worship of their heathen deity. And so, when we turn to the simple Gospel, all ages are participating in its promulgation.

The adaptability of childhood is a mighty force in the mission field, and it is that force that is breaking up the strongholds of Satan at home and shaking the thrones of heathendom abroad. Men and women are seeing this, and Sunday-school unions, Sunday-school associations, and Sunday-school missionary societies are being organized all over the world, and a great work is being done for the Lord of hosts. The Foreign Sunday-school Association, of which Mr. Albert Woodruff of Brooklyn is the founder, deserves special recognition. It had its beginning in Germany in 1863, when Mr. Woodruff did not know a word of the language, but ten Sunday-schools in the Lutheran Church were successfully established. With this humble beginning, it has pushed forward into nearly every heathen land where the gates have been opened to the Gospel. In its character, it is cosmopolitan and, with the Bible as its creed, it does not propose to introduce a new Church into the almost countless denominational world. His helpers are volunteers from all of the denominations, and are consecrated men and women who receive no salaries because the funds that are received into the treasury are scarcely sufficient to defray the current expenses; but the work is going on and valiant service is being done. Their committees are scattered throughout Europe, Africa, South America, China, India, Japan and elsewhere with 30,000 teachers and 300,000 scholars. This is the fruit of self-sacrificing energy and unselfish devotion for God and humanity.

We, who do not go out beyond the borders of our republic, can become missionaries to the heathen at home. Roman Catholic Europe is not only walking our streets daily, but she is putting the shackles of slavery upon our free institutions and is unconsciously charming the American people like the snake charms the bird. The thousands of China that are in America are observing their religious rites, and some hold their worship in pagan temples upon American soil. Africa is living in ignorance and sin in our very homes, and is earnestly crying for light. "Give us more light."

When Christianity was first introduced

into Europe, large and rich churches flourished for centuries, and in fifteen miles of their doors were heathen spots. There are rich churches in America resting in fatness and ease, and, in less than fifteen miles of their doors, arises the stench of appalling wickedness and heathenism. But we can praise God that the Church is arousing from its slumber, and her light is penetrating the darkness, making night morning, and making the black clouds electric magnets which draw the refreshing rays of truth into the dark corners of the earth. She is reaching out like a banyan tree, and missions are springing up wherever her influence is felt.

Mr. Spurgeon's church has nine missions and twenty-three Sunday schools. Dr. Newman Hall's has nineteen Sunday-schools, and, in our own land, similar efforts are being put forth. Churches are mustering their forces to capture the large cities, that their influence may be felt through the country. The Roman Catholics are vainly centring their forces of merciless despotism to make Washington the American Rome, as the Presbyterians have gloriously made Edinburgh their Jerusalem.

In order to the infusion of spiritual truth, the Sunday-school must be impressed with liberality of purse. When I see a prattling infant reaching forth its dimpled hand every Lord's day to drop a single cent into the contribution, I think to myself, if that hand be not checked, it is in the direction of becoming a stockholder in the bank of God. No failures there! no embezzlement! no defaulting cashier! but perfect harmony prevails, for all the wealth of earth could not atone for the agonies of Gethsemane or the blood-stained Calvary.

If you want to love a man, do him some good; if you want to hate him, do him an evil; if you want to have an interest in the spread of the Gospel, contribute to it, and you could not help from being interested, though you were to try with all of your might not to be. The contributions for missions from the Sunday-schools of all Christendom are about $1,000,000 a year.

Sunday-school literature plays an important part in missionary work. There are some good Sunday-school papers published, and there are some worthless Sunday-school papers. There are some Sunday-school books that mean godliness and some that mean corruption to the reader. I am glad that the authors of the Sunday-school books that made all of the good children to die and the bad ones to get well have retired from the field, and I hope that they may stay retired. We want more of genuine life and less imagination, more practice and less theory.

After a little girl has read with intense interest some story, staining one page with sympathizing tears and brightening another with laughter, she rushes to her mother to tell her what she has read. The child's inquisitive mind demands more than the imaginative mind of the author has told; the mother has to say that none of that ever happened—none of it is true. Those tears were over imaginative suffering. The little, young heart has been flirted with. And when the stern realities of life are recorded, as we read in the lives of martyrs of the faith, missionaries to the heathen, and even of Him who suffered the ignominious death of the cross, no tear will moisten their cheek, for it all reads as a novel.

Instead of so much fiction, put reality, and make the Sunday-school library a fountain from which flows a pure stream of knowledge that will make life happier and God in the home. Then their young hearts will burn with a desire to carry the message of Jesus to the homes of little heathen children, and when they be grown to manhood and womanhood, they will sacrifice all for God and count it the richest glory of human life. These are the men and women Christ must have to turn the edge of the Mohammedan sword and to scatter to the winds the mystical philosophy of Buddhism.

I concede to you that Christianity begins at home, but it does not end there. Christian philanthropy and missions began in the far-famed and sacred Jerusalem, but there came thundering along: "Go!" "Go ye into all the world and preach the Gospel to every creature;" and

indifference to this command will result in disaster to the Church and her interests if we lie supinely in green fields and pleasant pastures. We have the truth that has multiplied by thousands the white-winged messengers of commerce, promoted industry, and is the golden nucleus of civilization. It has made the miserable cannibals of the South Sea Islands loud proclaimers of the Prince of Peace, and where tyranny and despotism once triumphantly reigned, love is now seated upon her immortal throne of universal adoration, and the banner of freedom floats in the atmosphere of the highest-born liberty. False philosophies have been put to flight, and humanity is being lifted to its primeval state.

The great wave of missions is now flowing to cover the world as the waters cover the sea. The dark continent will be shaken from ocean to ocean. Heathen Asia shall be convulsed from Siberia's icy shore to tropical India and offer Christianity an opportunity it has not had since the Pentecost of old. The infinite mercy of our Saviour, who gave sight to the blind, speech to the dumb, hearing to the deaf, nerve to the languid, fleetness to the exhausted, comfort to the sorrowing, life to the dead, and glory to the redeemed, could be surpassed by no other religion than one wholly supernatural. Never was love so amazing, mercy so boundless, and grace so matchless, as when the Son of God hung upon the Judean cross, while the Christian religion reached its climax in glory. No religion could be more supreme with God as the Father, Jesus Christ as the Redeemer, and the Holy Spirit as the Comforter. Such is Christianity. *Amen.*

BELIEVERS IN THE MIDDLE STATE.

By Rev. Talbot W. Chambers, D.D. (Reformed), New York.

The middle state is that which lies between death and the general resurrection. The question has recently been raised as to the character and condition of God's people when they pass into this state. On this point there has been a general consensus among Protestants; or, at least, among the Reformed, although it has been expressly set forth only by the Westminster standards, which declare that after death the souls of the righteous are "made perfect in holiness" (Confession of Faith, chapter xxxii.). But of late this view has been vehemently denied by Martensen and Dorner in Europe, and this denial has been reiterated by Prof. C. A. Briggs in this country. Dorner's objection is thus stated: "If they are conceived as holy directly after death, sanctification would be effected by the separation from the body; the seat, therefore, of evil must be found in the body, and sanctification would be realized through a mere suffering, namely, of death in a physical process, instead of through the will" ("System of Christian Doctrine," section 153, 3, 2). He holds that for God to sanctify the soul in the very article of death by a creative act would be "to abridge the ethical sphere and its laws," and would imply a violation of the fundamental law obtaining in the relation between divine and human agency" (*Ibid.*).

One objection to this theory is that it breaks down when applied to the time of our Lord's second advent. Then, not only are the dead raised up, but the living are caught up with them to meet the Lord, and so, by the confession of all, are holy and without blemish. But, surely, what will be done at the end of the age, can just as well be done at any intermediate period. Professor Briggs would doubtless evade this argument by his theory that "entire sanctification is a possibility under divine grace, and that possibility will ultimately be attained"; consequently, the living saints at Christ's advent will be so holy as to be at once fit for Heaven. But is there any, even the least, reason to expect such a thing? God has had a people on the earth for a long time, and there have often been seasons of great religious prosperity, as well as

many eminent saints; but nowhere, and at no time in all the past, has there been seen either a Church, or an individual believer, that was without sin. Experience, therefore, shows that it is an idle speculation to look for such a thing in the future, so far as this life is concerned. Dr. Briggs says "the position that there will be unsanctified Christians on the earth at the day of judgment is erroneous" ("Whither," page 148), but he offers no proof. And there being no promise to that effect, and all past experience being opposed to the presumption, it may be set down as a mere chimera, a fanciful invention, deserving no sort of weight or consideration in determining the sense of Scripture on any related topic.

It is a baseless assumption that the common doctrine on this point implies the notion that sin is occasioned in the believer only by the body. At death the soul is indeed separated from the body, but it is separated from much else besides —from all the temptations and incitements to evil which abound in this perishing world, from all external forms of sin, from all sights and sounds unfriendly to godliness. Faith is changed into sight. The realities of the eternal world are distinctly apprehended so as to leave no room for the intrusion of a single doubt. There is, too, the immediate vision of Christ, and that not afar off, but near by, affording full and joyful fellowship. All this is included in the wondrous change that occurs on the dissolution of the body. And the fair implication is, not that the body is the seat of sin; but that while we are in this world the circumstances are such that the heights of holiness are unattainable, that our infirmities are so many, our surroundings so unfavorable, our spiritual foes, especially the prince of darkness, so active as to hinder us from entire sanctification.

And how, or in what sense, is it an unethical process that the soul, suddenly freed from all hampering restraints, out of sight of any and every form of temptation, assured by immediate intuition of the great facts of redemption, accompanied by hosts of unfallen or perfected beings, and, above all, absorbed in the glorious vision of the exalted Saviour, should drop at once the remains of sin and henceforth expatiate freely in the ways of holy and joyful service without any drawback of conscious infirmity? Is there anything mechanical or magical in such a change any more than there was in the sudden revelation that transformed the proud, ambitious, bigoted and persecuting Saul of Tarsus into the humble, meek, prayerful and obedient Paul the Apostle? Every renewed person knows by experience the fact of the divine efficiency and its perfect consistency with the free agency of the human soul. Surely the same efficiency which performs so mighty a work at the beginning of the believer's course can complement that work by a similar exertion at the end; and in neither case is there anything that impairs the moral quality of the result thus secured.

The testimony of Scripture on this point, although not abundant (as indeed it is not in regard to any of the characteristic features of the middle state), is yet amply sufficient to support the common doctrine of Protestants. In the vivid description of the Christian dispensation in contrast with the Hebrew (Heb. xii., 18–24), it is expressly said to comprehend fellowship with "the spirits of just men made perfect," *i.e.*, the saints of the Old Testament. Paul to the Philippians (iii., 2) denied that he was "already made perfect" (R. V.), nor did he attain that point while he was in the body; but the persons to whom the writer of the Epistle to the Hebrews refers had attained it, and were therefore without sin. There is no rational way of explaining this utterance so as to escape the conclusion stated. These just or rather righteous persons were in the middle state, and yet were made perfect—a term wholly inconsistent with the notion that they were still struggling with sin. Again, there is the striking dramatic scene in the fourteenth chapter of Revelation. A voice from Heaven announces the immediate blessedness of those who die in the Lord, to which the answer comes "that they may rest from their labors; for their works follow with them" (R.V.). The word *rest* has here the rich and varied signification belonging to it in

the invitations of our Lord (Matt. xi., 28, 29), in the assurance of the Apostle to the afflicted Thessalonians (II. Thess. i., 7), and in the elaborate argument of the Epistle to the Hebrews (iv., 1–9); and it must include sinlessness. Of course there is reference to temporal toils and trials, not only those that belong to a period of persecution, but such as are common in every age to the bulk of mankind. But how dim and shadowy would be the rest, if it failed to reach the far sorer troubles of the soul, the constant conflict with the world, the flesh and the evil one! On the contrary, the battle is fought, the course is finished, the prize is won. Satan is cast out and trodden under foot, the world is stripped of all its flattering charms, and the deceitfulness of sin is exposed in the clearest light. The chief "gain" that accrues to the believer is that he is free from spiritual trials, is at rest from the inroads of temptation, the fiery darts of the evil one.

Moreover, an essential feature of the godly in the middle state is that they are with Christ, even as He promised to the penitent robber. To die was in Paul's view to "depart and be with Christ" (Phil. i., 23), and to be absent from the body was to be "at home with the Lord" (II. Cor. v., 8). The language implies an immediate, instantaneous change, and in consequence an intimate and peculiar fellowship with Him whom, not having seen, believers love. Can such union and communion co-exist with divided affections, faltering purposes, constant struggles in one of the parties? Must not the beatific vision so attract and engross the disembodied spirit that all thoughts, feelings and aims are at once concentrated upon Him, and no room is left for other inferior or unworthy pursuits? Must not then begin that delightful assimilation which the beloved disciple states when he says, "We shall be like Him, for we shall see Him as He is" (I. John iii., 2)?

If the sanctification of the pious dead is incomplete, it follows that on the commission of sin they exercise the grace of repentance, and that more pungently than ever in view of the circumstances. As in the days of their flesh, so now they look upon Him whom they have pierced, and mourn for Him as one mourneth for his only son. They renew the experience of godly sorrow whose expressions the Apostle so vividly described (II. Cor. vii., 2): "Yea, what earnest care it wrought in you; yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what longing; yea, what zeal; yea, what avenging!" The question then arises, how does this comport with the supposed blessedness of the godly after death? Their penitence must be deeper and keener than it was in this world, and their consequent suffering must be more intense. This fact must be a very serious drawback upon the supposed felicity of departed saints.

The novel tenet that sanctification is a process going on in the middle state can hardly stand alone. It must lead by logical necessity to the New Theology for which Andover has of late become famous. Indeed Prof. Briggs has printed the statement that it is a question still to be determined "whether the divine act of regeneration may take place in the middle state or not" ("Whither," p. 221), notwithstanding that our Lord has distinctly stated in His parable of Dives and Lazarus (Luke xvi., 26) that such a thing is impossible. A speculative theology may contrive to throw a bridge over the impassable chasm, but alas for those who trust to this imaginary structure. The "great gulf fixed" mocks at all such delusive endeavors. Yet the moment men admit that the same changes that are common in this life are possible beyond the grave, the door is thrown open to the widest departures from the common faith of Protestant Christendom. The grave reticence of Scripture in regard to the details of the unseen word is disregarded, and men, forgetting that we know only what has been revealed, proceed to build up elaborate schemes which have no more basis than the fancies of a disordered intellect. The whole delusion of purgatory grew out of the belief that many who die being not good enough to enter Heaven and not bad enough to be sent to perdition, there must needs be a place and a

time where and when the requisite purification may be effected. And this is the natural, if not the necessary, outcome of any view which denies the finality of that character in which death finds every human being. The Gospel everywhere proceeds upon the basis that now is the accepted time; and any departure from that basis transforms the entire system.—*New York Observer.*

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

March 2, Jesus at Nazareth.—Luke iv., 16–32. **1890.**

I. Order of events in the life of our Lord. (1) Birth. (2) Circumcision at the age of eight days. (3) Presentation in the temple at forty days. (4) Adoration of the Magi (Matt. ii., 1–12). (5) Flight into Egypt and return (Matt. ii., 13–23). (6) Visit to Jerusalem at the age of twelve (Luke ii., 41–52). (7) Baptism of Jesus (Luke iii., 21–23). (8) The temptation of Jesus (Luke iv., 1–13). These eight events constituted the "preparatory period" in our Lord's life. Immediately after His temptation, he entered upon His public ministry, beginning in Judea. The account of this is found only in John's Gospel, chapters i.–iv. In the fourth chapter of John we find Jesus on His way to Galilee, there arriving (John iv., 43–54), He went to Cana, where He healed the nobleman's son, who was sick at Capernaum. After this He went to Nazareth when the circumstance of the lesson took place.

II. Jesus preaching to his fellow-townsmen. (1) Bear in mind that verses thirteen and fourteen of this chapter are separated by the events recorded in the first four chapters of John, as far as the forty-fourth verse of the fourth chapter. (2) Mark the expression: "And Jesus returned in the power of the Spirit into Galilee" (v. 14), in order to learn the important part the Holy Spirit performed in the public ministry of Jesus and the great honor given the third person all through the four Gospels. Already in our lessons in Luke we have had frequent mention of the Holy Spirit (i., 15, 35, 41, 67; ii., 25, 27; iii., 16, 22; iv., 1, 14). (3) Our Lord went to Galilee with considerable fame, which had gone out because of His work in Jerusalem. When He came to Nazareth His fame had increased on account of what He had done other in parts of Galilee (v. 15). (4) As He had commenced His public ministry in Jerusalem, the centre of Jewish life and of the religious world, so He had come, early in His Galilean ministry, to offer salvation to His neighbors and friends at Nazareth, on the principle that a man's good work should begin first at home. Whether they will receive it or not, we should speak to those we know and who know us, about the things of the soul's salvation. We find a good example of this in Jesus and also in that of one of His first disciples (John i., 40–42).

III. The Gospel our Lord preached. Vs. 16–19. (1) It was on the Sabbath and in a regular house of worship that this preaching is said to have been done. These are suggestive points. (2) It was from the inspired Word of God that Jesus preached His sermon. What a proof we here have of the Old Testament being all that is claimed for it. (3) Here again we behold the "Spirit of the Lord" standing out clear in the preaching of the Gospel. As a preacher Jesus had this Spirit. If He had Him then He was a necessity to our Lord as a preacher. How much more do we all need the power of the Spirit to make us effective in our work of teaching the Word of Life. (4) Mark here the threefold Personality that appears in this text from Isaiah: (*a*) The "Spirit of the Lord" means the Holy Spirit; (*b*) "Me," used three times, means Jesus Christ; (*c*) "He" means God the Father, who is everywhere declared to have sent Christ into the world. Hence we find here the materials for the Church's doctrine of the Holy Trinity. Great mystery is connected with this doctrine; nevertheless the Scriptures everywhere show us three divine Personalities and yet these three one God, the same in substance, equal in power and

glory. He who will not accept the truth because he cannot understand all about it, should bear in mind that the Spirit alone can teach spiritual things to spiritual minds. If the Spirit of the Lord is upon us, we will have an understanding of many things that seem foolish to the carnal mind. (5) Our Lord came to do more than preach the Gospel. He came also and especially to suffer for our sins—to make atonement for us, without which all His preaching could be of no avail. This suffering, Isaiah, in the fifty-third chapter, speaks of with marvellous fulness. But it is not this suffering that our Lord desires now to speak of, as it would have been too premature in His public ministry. Later on, He keeps nothing of His suffering and death back. In our preaching we should be careful to give due prominence to both the teaching and sufferings of Christ. (6) Our Lord's preaching was the "Gospel"—glad tidings—good news. Every one delights to hear at all times good news, so therefore ought we all to desire to hear the Gospel of the Lord Jesus Christ. How strange it is that so many refuse to read the Bible or listen to its proclamation! They treat no other message so! (7) Mark who this Gospel is for: (*a*) the poor—the poor in spirit, righteousness, holiness, faith and good works; (*b*) the captives—those who are bound by Satan in slavery to sin and all that sin involves; (*c*) the blind—those who do not know God, the value of their souls, the purpose of life, the fearfulness of hell and the glorious things of Heaven—who are blind to spiritual things; (*d*) the bruised—the oppressed, the downtrodden, the ruined. What a wonderful description we have in this eighteenth verse, of the sinner. He is a person who is poor, broken-hearted, in captivity, blind and bruised! Such is the condition of the race out of Christ. (8) Mark what the Gospel does for those in this awful plight. (*a*) It heals the broken-hearted—gives joy, peace, satisfaction, hope to those in agony and despair; (*b*) it gives freedom from Satan, selfishness and every foe of the soul; (*c*) it gives spiritual insight; it puts eyes into the heart to understand the invisible things of God and all that is of true value to the soul; (*d*) It lifts up those who are cast down. The application of this text is especially to man as a spiritual being and to things pertaining to his eternal salvation. It has also a temporal application. For the race politically, socially, intellectually, as well as morally and spiritually, the Gospel of the Son of God is doing all that is here stated. The condition of the world today is a monument to the power of the divine Word! (9) "The acceptable year of the Lord" means the time in which His free grace is poured out without stint for the salvation of all who will accept it. This grace is for the poor, the broken-hearted, the captive, the blind and bruised. All who will avail themselves of this free offer of salvation are saved, made rich, happy, free and glorious! O what a Gospel! Now is the acceptable year of the Lord. Now is the day of salvation (Lev. xxv., 8; II. Cor. vi., 2).

IV. Rejected because of His preaching. Vs. 20–31. (1) Though they listened and marvelled at His wonderful words, yet all was mingled with unbelief. They asked: "Is not this Joseph's son?" (2) He told them that the grace which He proclaimed was for all who would receive it, and showed how, as in the days of the prophets, two Gentiles were blessed because they believed, so it would be now (vs. 25–27). (3) This enraged them and they rejected Him (vs. 28–30).

March 9, **The Great Physician.**—LUKE iv., 33–44. **1890.**

I. The demoniac healed. Vs. 33–37. (1) A demoniac in our Lord's day was a person possessed of a devil, a demon, or an unclean spirit. (2) Many of our Lord's miracles were wrought in casting these evil spirits out of men. About seven are recorded. (3) The purpose of such miracles was to demonstrate His supreme power over Satan, and His ability to rescue men from the worst evil conditions. They showed Him divine; they also fulfilled the first promise of the seed of the woman destroying the head of the serpent (Gen. iii., 15). As we behold the fact recorded in these verses of our lesson, all the world may take hope. He who has in him the awful power of intemperance, of vice of any kind, or any shocking proclivity to wrong, can have hope in the Great Physician! (4) This demoniac was in the synagogue (v. 33). Strange place for the evil spirit. They are to be found everywhere. Satan is ever in our churches and Sabbath-schools and homes. We should know this and feel assured that no person or thing is able to drive him out save Jesus only. He who preaches to a congregation as if Satan were absent, has

little idea of the strength of the enemy that confronts him. (5) The preaching of Jesus in the synagogue disturbed the demon so that he cried out with a loud voice, saying: "Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art; the Holy One of God" (v. 33, 34). (*a*) The evil spirit ever wants to be let alone. Men who are under Satan's influence do not want to hear the Gospel; they cry out: "What have we to do with Thee, Thou Jesus of Nazareth?" People are often offended at Christians because they tell them of their sins and point them to a Saviour. They feel, like the demoniac, that what they are is none of our business. Yet it is, and more and more it should be our chief concern to make those under the power of sin and the devil uncomfortable in their present lost condition. (*b*) "Art Thou come to destroy us?" This is ever the devil's idea of God—he expects some day to be destroyed. This is the feeling the unsaved sinner carries about with him—he looks forward to a day of destruction. He can only associate sin and all evil with destruction! How different is the glorious hope of the children of God! (*c*) If the people of Nazareth and throughout Galilee did not know who Jesus was, the unclean devil did: "I know Thee who Thou art; the Holy One of God." Devils believe and tremble! Men may try to reason away the divinity of our Lord, Satan will not; he knows better. (6) But Jesus will not allow Satan, however true he may speak, to bear testimony of Him. He does not want evil men to bear witness of Him. He will have it from His own people and from none else. (7) The evil spirit is cast out (v. 35). Glorious victory! So it is at all times, when the sinner believes the power of Satan in him is broken. (8) The power that did this wonderful act was in the word Jesus spoke. It was this that astonished all in the synagogue, so that they cried out: "What a word is this!" Let us bear in mind that this word of Jesus—this glorious Gospel—is the power of God unto salvation to every one that believeth! (9) The effect of this miracle was to give the Great Physician fame in all that region (v. 37). Is it not strange that the people of that region did not believe to a man on Jesus as the divine Lord and Saviour? So we say, and yet we see just as great acts of divine power to-day, still multitudes will not believe.

II. Peter's wife's mother. Vs. 38, 39. (1) Bear in mind that the last case was an evil spirit possessing a man; this time it is disease—the woman has "a great fever." The fact that it is called a great fever is intended, most likely, to imply that the woman was beyond all human help, just as the poor demoniac was. (2) The disability of the sinner may be the moral state implied in a fever patient. (3) Once more we see the power of His word. He used no remedies, but simply rebuked the fever. (4) The cure was not gradual, but at once. Immediately she rose up in perfect health and strength, and ministered unto them (v. 39). Such is our Lord's treatment of the sinner. His word is ever charged with power; its effect is to give immediate salvation—perfect peace of conscience and joy in the Holy Ghost. Faith in Christ is the only human condition. "Only believe and thou shalt be saved now" is the proclamation of the Gospel to all men.

The remainder of this lesson tells how Jesus proved Himself the Great Physician to many others. He is the same now—the One only who can cure us of every form of sin.

March 16, The Draught of Fishes.—LUKE v., 1–11. **1890.**

I. Jesus preaching at Gennesaret. Vs. 1–3. (1) He had just finished a journey through a portion of Galilee, during which time He had preached the kingdom of God in the synagogues of many cities. (2) Being desirous of hearing the word of God, He now addresses the multitude from a small fishing-boat. (3) It is not said what He preached, but we know that His great theme was repentance of sin and faith in Himself as a present Saviour. We may, perhaps, conceive of Him pressing home on the people the great truths from Isaiah, which He did to His townspeople in Nazareth. (4) Think of Jesus preaching! What words He must have uttered; what thoughts He must have given the people; what grace and power their must have been in all He said! How could the people remain cold and unchanged under such a Teacher? But His words are still with us—His great thoughts—His mighty doctrines; the Holy Spirit is here, too, to make them all equally powerful. Yet men will not believe.

II. The draught of fishes. Vs. 4–11. (1) The men had toiled all night with no success (v. 5). How true all this to the

experience of many of us, toiling long and accomplishing little. (2) "Launch out into the deep and let down your nets for a draught." There is no failure where there is obedience to God's positive commands. He knows where the fish are; or He is able to bring them there before He tells us to launch out into the deep. We fail because we go where we are not sent; because we do not God's work in God's way and time. (3) We behold what a multitude of fishes were taken; the nets even began to break, yet they did not actually do so. Not a fish was lost. All were brought ashore. (4) The effect on Peter is most instructive: falling down at Jesus's feet, he cries: "Depart from me, for I am a sinful man, O Lord" (v. 8). It was the thought of Jesus being a divine being coming to Peter through this miracle that convicted him of his sinfulness and brought from him these memorable words of repentance. We have a remarkable example of this also in the case of Job (chapter xlii., vs. 5, 6). "It was when Job saw the divine glory that he abhorred himself and repented in dust and ashes." Still another case of the same in the experience of the prophet Isaiah (chapter vi., 1–5). It was when he had beheld God as His glory filled the temple that he cried out: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the king, the Lord of hosts." Job, Isaiah and Peter illustrate this fact: It is when the sinner truly apprehends God in Christ that he sees himself as he is and cries out for mercy. Never is there true repentance until this takes place. Repentance is the tearful eye turned toward the cross! He that knows not the true, divine Christ, knows not what true sorrow for sin is. It is when He is apprehended as He is that the sinner abhors himself. (5) Then, too, it is this penitent heart and confession of sin that brings the great blessing of service. Job received the great blessing recorded in the remainder of the chapter after he had come to a true sense of his sinfulness. So also, Isaiah (chapter vi., 6–9). Peter, too, ever after his memorable words in verse 8, had the honor of being the chosen vessel of the Lord: "And Jesus said unto Simon: Fear not; from henceforth thou shalt catch men" (v. 10).

The order seems to be this: (1) Christ seeks to reveal in us a knowledge of Himself as a pure, holy being. (2) When that light fully flashes upon us, we see ourselves as sinners, lost, ruined, not fit to receive any consideration from God. This we fully confess as did Job, Isaiah and Peter. (3) Having made the confession, a full and gracious pardon is granted. (4) Then a desire for service springs up in us, which the Lord takes recognition of, appointing us to some work in which He will help us with a degree of success corresponding to our ability and obedience.

It is to be feared that too many are trying to work for the Lord who have never cried out: "Woe is me; for I am a man of unclean lips"—"Depart from me, for I am a sinful man, O Lord!"

March 23, **Christ Forgiving Sins.**—LUKE v., 17–26. **1890.**

I. The paralytic brought to Jesus: forgiven of his sins and healed of his diseases. Vs. 17–26. (1) He is brought in by four men who allowed no difficulty to keep them from bringing him right into the presence of Jesus (vs. 18, 19). Here we behold strong faith—faith that the Great Physican received as of the right quality. (*a*) It was intercessory. The four men were not seeking for a blessing on themselves, but on their helpless friend. They all had confidence in the power of Jesus to heal. Thus it is that we can believe and pray and do for others, and God will reward our faith; especially is this the case with parents and their children. What hope we have here in working for the salvation of sinners. O this great gift of intercession! (*b*) The four men were determined to bring the man so diseased into vital contact with the Divine Healer. No obstacle can stand in the way of positive faith in God. Having it men go through fire and water. This is the sort of faith that removes mountains! Some people tell us that they cannot be saved, the difficulties in the way are too great. What is the matter? They do not think salvation worth a great effort. Let a man once feel that he needs God, that he must go a spiritual paralytic all through eternity, except he come to the Lord Jesus Christ the Great Physician, and no obstacle will keep him away. It is sacrifice, hard work, struggle with great opposition that shows the value of his faith in the Lord Jesus Christ and his appreciation of the healing virtue of saving

grace. There is such a thing as making religion too cheap and convenient, so that the element of perseverance never comes into use and the Christian so-called goes through life and into eternity without any backbone in his religion! (2) Having seen the four men do their part so nobly, we turn to our Lord to see what He may do. Something noble we may expect, seeing He had such grand faith to draw Him out. Hear Him: "Man, thy sins are forgiven thee" (v. 20). (*a*) The four men had been thinking about the poor man's physical condition. Jesus thinks deeper, sees sin to be the tap-root of the whole trouble, so He takes away the miserable root—He pardons all his sin. Their faith was rewarded above what they thought or asked. O this is always the case! A heroic faith makes Jesus Christ act in His most heroic manner! He is always surprising us when we come to Him with dauntless spirit—show Him our earnest confidence and He will show us His glory. (*b*) Jesus Christ is a fundamental worker. He dives to the bottom of things. To cure us of many things and make us perfectly whole, He cleans out the heart! From the heart outward He works. He never begins with the palsied muscles first in order to get to the sinful parts! He first says: "Man, thy sins are forgiven thee;" then He says: "Arise, and walk." (*c*) We care little for fundamental cleaning and healing so long as we can have health and strength and a good time in the world! Shame on our superficiality!

II. Christ accused of blasphemy. (1) What made the paralytic and his four friends joyous made the Pharisees enraged. Behold here the eternal effect of Christ and His Gospel—it is always affecting people differently. Some it pleases, filling them with gladness; while others are driven to desperation. Why this? It is the same Gospel; the fault, therefore, can not be in it. O the trouble is with the state of the human heart. The doings of Jesus make the believer to rejoice and the unbeliever to be angry. (2) "Who can forgive sins, but God alone?" (v. 21.) The angry Pharisees said this. They were quite correct: God alone can forgive sins —no priest, minister or human being— not even Christ Himself, if He is only human. (3) Yet Jesus did not deny but that He did forgive the man his sins. Here is a proof from His own lips that He believed Himself to be a Divine Being. (4) He read the secret thoughts, which gives us another proof of His divinity. (5) This shows us that we, too, are seen inwardly by Him who is the great Searcher of hearts. He knows our thoughts and motives and inward life.

III. To one and all our Lord gave an outward demonstration of His divine power to forgive sins and heal the human body of every disease. Vs. 22–25. Where there is infinite power there are no difficulties. The lesson to be learned is, there is nothing too difficult for Christ to do for us. Only believe is the human condition by which all this infinite power can be called forth on our behalf!

Helpful Hints for Workers

Pure Air in Churches.

Probably all church-goers have at one time or another experienced the irresistible tendency to drowsiness or somnolence that begins to be felt about the beginning of the sermon, and is only finally dissipated on quitting the church for the open air. Many people are inclined to assume rather hastily that pulpit oratory is to be held accountable for the creation of the soporific influences of the hour; but medical men and others who have considered the subject must be aware that in nine cases out of ten it is the closeness and heat of the atmosphere, and not the length of the sermon that is at fault. Because churches are, as a rule, large and roomy edifices, architects assume that ventilation is not needed, and vicars and rectors are content to hold the same belief, although they are even greater sufferers by the foul state of the atmosphere than the congregation. Clergyman's sore-throat, hoarse-

ness, and voicelessness are directly induced by the constant and continued efforts of speech in a heated and relaxing atmosphere, and the faculties of the congregation are dulled and blunted by the same cause. Church windows are not made to open; and even if they were, unless the entering air is directed upward to a considerable height, it falls upon the heads of the congregation, and complaints of draughts are made to the church-wardens, which promptly secure the closing of the windows. Most churches are heated by stoves or hot-water coils, but in very few cases is there any arrangement for admitting fresh air to come into contact with the heated surfaces of pipes or stoves before passing into the church. Exhaust ventilators in the roof are practically unknown in churches; consequently the foul and heated air never escapes, and after service as the heated air cools it descends, and a fresh congregation rebreathes the used air of its predecessors. In this respect churches are even worse off than theatres, where the cubic space per head is far less, for all theatres have sunlight burners in the roof of the auditorium, which act very efficiently as exits for foul air. Although different systems commend themselves to different persons, we are inclined to advocate in winter the admission of fresh air warmed by contact with hot water coils beneath gratings in the floor, and numerous exhaust ventilators in the roof provided with rings of gas jets to keep up the temperature of the escaping air. In summer fresh air should be admitted by revolving panes in the windows, so as to secure an upward direction, the exhaust ventilators being also kept in action. If places of worship were adequately ventilated, "church headache" would soon become as little known as "theatre headache" now is, thanks to the regulations that the latter places of amusement are now subjected to.—*British Med. Journal.*

Christian Edification.

Solid Certainties in Christ.

By Theodore L. Cuyler, D.D.

Amid all the disappointments of this world, no one was ever yet disappointed in Jesus Christ. Our cisterns of enjoyment often become broken cisterns; our little rills dry up and vanish away. But who ever saw the fathomless ocean run low? Oh the depth of the riches of wisdom and knowledge and grace in Jesus! "Of His fulness have all we received," said that favorite disciple who leaned upon His bosom at the feast of love. John was never disappointed in his Master; nor was Paul when he found himself filled unto all the fulness of God. There is a fulness of power in Him who is able to save unto the uttermost, and a fulness of love in Him who loveth His own ransomed flock unto the end. All the needy sinners in the universe cannot exhaust the infinite supply which Christ hath in store for us.

We cannot ask too much or too often from Christ. Nay; He must take it ill that we ask so little, and then with such a hesitating faith. "Open your mouth wide, and I will fill it." "Whatsoever ye shall ask in My name, that will I do." These are imperial promises; and the only limitations are in the infinite wisdom which decides just what He ought to give, and what He ought to withhold. Christ must wonder at our feeble faith and stammering hesitations, in presenting requests to Him who "loved to be inquired of." Pint-cup praying brings only pint-cup blessings.

It is good to carry a large cheque-book, and inscribe on it "My soul, wait thou only upon God, for all my expectations are from Him." Paul realized his own splendid heirship, and drew large drafts on the inexhaustible treasury. "I *know* whom I have believed" gave backbone to Paul's faith, and kept the sunshine of

assurance playing on the old furrowed face. After he had tested his Lord for more than thirty years, he summed up his glorious experience in these words, "I have finished my course. I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the righteous Judge shall give me in that day." The veteran Apostle had never been disappointed in Christ's service—its joys, its toils, or its rewards; he knew that he never would be. He felt just as certain of Heaven as he did of the rising of the morrow's sun.

So, should we, if we have given ourselves to Christ, and aimed to follow Him honestly in the spirit of obedience. Salvation is not guess work. If I have given myself to Christ, I ought to feel confident that no man—or devil—can pluck me out of those omnipotent hands. I confidently expect that through faith I shall be kept by the power of God unto salvation. I expect that when I walk through the valley of the death-shadow, His rod and His staff will comfort me. I look forward to an hour when—poor imperfect sinner as I am to-day—when I shall become like Him, and shall see Him as He is. I have not seen anybody who has seen Heaven, any more than I have seen anybody who has seen next week. but they are both coming. I feel sure that if I hold fast to Christ, He will bring me into His Father's house, and show me its indescribable splendors. I confidently expect to find there a joy that shall be to me a "harp" and a triumph that shall be to me a "palm" and a reward that shall be an "unfading crown." Whether the words used by the inspired are figurative or not makes no difference. If they are figures of speech, they represent *solid certainties.* The eloquent Robertson of Irvine closed a discourse on Heaven by saying in his inimitably tender way, "There is only one preacher that can show you what Heaven is like; *he can*—his name is Death."

Our knowledge of that life is small,
The eye of faith is dim;
But it is enough that Christ knows all,
And we shall be like Him.

—*New York Evangelist.*

PRAYER MEETING SERVICE

The Christian Life, a Way.

By Rev. S. W. Adriance.

There is a favorite designation for the Christian life—a way. It is often called so in the Psalms, and perhaps a good way to use my space this week would be in a sort of Bible reading.

1. A way denotes a certain definite course of life. It is more than an outward life. It describes the inward as well. Ps. cxix., 9; xxv., 9; xxxvii., 23.

2. A way denotes a progress onward. Prov. ii., 20; ix., 6; xii., 28; Ps. cxix., 35; Prov. iv., 18, 26; Ps. xxiii., 3; xvii., 5. When the Bible speaks of a man in the way of life, all the suggestions are of an earnest pilgrim, not idly sleeping or playing, but pressing forward. Phil. iii., 13, 14.

3. A way denotes a path to a certain end. Matt. vii., 14; Jer. l., 5; Isa. xxxv., 8–10. Each day's march brings us to some blessing, some of God's inns by the way. But the great end of the journey is God's own presence.

4. The way of life is distinguished from the other way. Indeed, the Bible insists that there are only two ways. However different they seem to be, they resolve themselves into the way of life and the way of death. Matt. vii., 13, 14; Prov. xiii., 15; xiv., 12.

5. The way of life has other names which characterize the lives of those who walk therein, as well as the blessings which belong to them. It is the way of truth, Ps. cxix., 29; "of Thy commandments," cxix., 32; the good way, I. Kings viii., 36; Isa. xxxv., 8; Luke i., 79.

6. The Bible has something to say about the *beginning* of this way. Isa. ii., 3; Jer. vi., 16; xxxi., 21. It begins in repentance, in faith, and in an obedience like Abraham's, who went out not knowing whither he went, but following God's leadings.

7. There is also a chart and guide for those who desire to walk in it. For it is not always easy travelling, and the way is now and then so narrow that one is apt to be tempted to enter side roads. Hence it is exceedingly important that one carry a description of the country through which it runs, and the rules for keeping the way. We lose our way in storms, too. In the fierce blizzards of the West farmers lose their way going from the barn to the house. Some of them only find it by using a compass. Ps. cxix., 45, 105; Deut. v., 33; Ezek. xxxvii., 24; Josh. xxii., 5; Matt. vii., 13.

8. This way, too, is a very expensive way. Not for us, to whom it is entirely free. But to lay it out and open it to the public cost riches, not of silver or gold, but of life. It is a "living way," consecrated by the blood of God's own Son. Heb. x., 20. Hence our Lord Himself is called *the way* (John xiv., 6), as being our only method of salvation. And so, too, the early Christians were called people of "the way." Acts ix., 2, etc.

9. Those who are in the way have the promise of God's leadership constantly, and of His companionship at all times. How vivid and real was the Psalmist's conviction of God's presence! The doctrine of Providence is a most practical one to the obedient pilgrim. Ex. xxxiii, 14; Ps. xxiii., 3; Prov. iii., 6; iv., 11, 12; Ex. xiii., 21, 22; Isa. xlii., 16; xlix., 10; Ps. xxxii., 8; lxxviii., 52.—*Golden Rule.*

HELPS IN PASTORAL WORK

Pastoral Visits.

By Rev. J. Ricker, D.D.

No pastor can make his calls upon his people eminently profitable without their thoughtful and cordial co-operation. If it is his duty to make the call, it is their duty to be in a condition so responsive that it will not be their fault if the fruits of the visit fail to be of the best. If he be at all worthy of his high profession, it is the wish of his heart to sit down in their midst and enter with the frank and generous sympathy of a friend, a Christian, and a pastor, into whatever pertains to their best interests; to be upon terms of familiar but properly guarded intercourse with them all; to cultivate such acquaintance with their children as ought always to exist between them and their pastor; to drop words of pious counsel appropriate to the occasion; and, when circumstances favor, to offer prayer for the approving blessing of Heaven. Something like this, doubtless, enters into the idea of a profitable pastoral call. But how often when the minister calls thus with an honest and set purpose to discharge his whole duty, has he taken his leave with the feeling that the interview has scarcely risen above the level of hollow ceremony! He has inquired after the different members of the family, but no attempt has been made to give him access to them. He has been admitted, perhaps, to the society of one or two because they deemed themselves suitably attired to receive their minister. Under such circumstances he finds himself powerless to touch any responsive chord, and so, after a brief interchange upon the barren commonplaces of the day, he retires with a real sickness at his heart. He may be culpable for having said few, if any, words for his Master; but his feeling is that such words in such an atmosphere could only freeze into glittering ice. In obedience to a cold and stately formality, the warm and generous sympathies of the amily are cruelly withheld from him.

He is not received into its bosom, is not admitted to its sanctuary, is not allowed to touch those chords, access to which the pastor always has a right in the home circles of his flock.

Does the reader feel impelled to ask whether this picture is not considerably overdrawn. With respect to many families, yes. If it were not, what could the poor man do? how prosecute his high calling? how bear up against the cold, irresponsive touch which he would encounter at every point, and which would chill all his best impulses into a torpor barely distinguishable from death itself. Yes, there are many bright and blessed exceptions, many havens of delight where pastoral work is refreshing to both body and soul, and where it is always easy to sow the seed or wield the sickle, as the case may be. And why should it not be so with every family the members of which are also members of the church? Reader, are you the head of a family, and if so, are you fully up to the measure of your duty and your privilege as they stand related to this subject? It surely is a subject of prime importance. It takes hold of tremendous issues and has vital connection with all that is most sacred in your obligations to your family and your pastor. If the latter is in any sense worthy of his holy calling, he should never be treated as a mere ceremonious comer. The doors of both house and heart should be wide open to receive him. Do your best, therefore, to secure to him a broad and free channel to the confidence, the sympathies, and the affections of your household, and then if he do not prove a good pastor, the fault will not be yours.—*Zion's Advocate.*

THE TREASURY IN THE FAMILY.

The Father's Place in the Family Religion.

By Edward N. Packard, Plymouth Congregational Church, Syracuse, N. Y.

And the Lord said unto Noah, Come thou and all thy house into the ark, for thee have I seen righteous before Me in this generation. And Noah went in and his sons and his wife and his sons' wives with him into the ark, because of the waters of the flood.—Gen. vii., 1, 7.

The presuppositions of these words are of the highest interest, because they are the very things that would be called in question to-day in our changed ideas and practices as to the family relation. The first is that Noah is the real head, religiously and in every way, of his family. The call is made to him on this account. Now had some modern enthusiasts as to woman's place in the world and in the home been consulted, the summons would have gone out, not to the father alone, but to the father *and the mother*, as the coequal and united head of the household. But, on the contrary, the presumption was that, if the father entered the ark, all the family would follow by a natural obedience in the established order. "Come thou and all thy house." Another presupposition was that the family was included in Noah almost as if it were a part of his personality. The individualism of father, wife and children is entirely ignored, and only the man is looked at as if the rest of the family stood behind him in his shadow, and were of consequence on his account. From this idea, so manifest in Old Testament times, we have made a wide departure, and no doubt for the better; for while entailed blessings are acceptable to all of us, entailed curses are not so welcome, and we are glad that we do not live in an age when in justice to the government of God, and out of mercy to a weak race, the whole family of a guilty man, with his cattle and all his property, had to be destroyed when he alone was the sinner. It is not true, as in the ancient days of the flood, that the personality of a child is almost lost in that of his father, so that he may enter the ark on his father's account, or drown in the flood if his father refuses the offers of mercy. The soul that sinneth, it shall die. Whosoever will may come.

Another interesting presupposition, allied to this, is that the goodness of Noah

was applied to the credit of all his family, and all were asked to enter when only the righteousness of the father was specially noticed by the Almighty. The word was, "Come *thou* and thy house into the ark. For *thee* have I seen righteous before Me in this generation." The father's righteousness proved effective in the saving of the whole family, even though we know that Ham was afterward cursed for his impiety, Japheth was the head of the idolatrous tribes that peopled Europe, and only Shem carried down the line of the faithful. God looked down from on high, and saw one bright spot on the earth—*one good man* among the sons of men—and the goodness of Noah lent a glow to every one about him, so that they walked in a borrowed and reflected light. One soul's destiny is hinged on another's, because we are members one of another.

Now, although the days we live in are so different, in many respects, from those before the flood, there are still certain eternal truths hidden in these words of Jehovah, which form the text, words that concern the father's place in the family religion. I wish to call your attention, this morning, to some of these truths, believing that they deserve unusual emphasis just now.

First, you will note the strong temptation, which fathers feel nowadays, *to cast the burden of the religious training of the children on the mother*, whose affection and faith are so divinely blended. In a not uncommon division of labor, the father goes about his daily task to earn the living for the house, and leaves the whole care of the family to the mother, the school-teacher, the Sunday-school and minister. The growth of our children is always a surprise, even to us who see them every day. No father really plans to become separated from his children in their most sacred hopes and questionings and fears; but in the strain of work he permits the years to fly by, in which they grow out of his reach, and the opportunity is gone, never to return. Of course there is a necessity in the mother's taking the greater part of the intellectual and moral training of the children in their first days, for she is with them constantly, and usually has the tact and patience and love to open to their unweary feet the paths of pleasantness and peace. All this must be so, but it is no reason for the father's failure to use the opportunities he has. He need not demit the *whole* privilege and duty to the mother. He need not give the *whole* of his evenings to the newspaper, the book, the committee, the club, or to less desirable demands. It is in this way—in letting go the slight chances of coming into soul contact with his son—that the father and the boy drift apart. When some rebellion rises in the home, he may be called in to do, with rude hand, what might not have been necessary had he known his boy better. Some one wittily and pathetically has told us that he was brought up "in the nurture and admonition of the Lord." He had both, but his mother furnished the "nurture" and his father the "admonition."

The loss is not wholly, if chiefly, the child's. If the natural priest of the family, ordained of God to offer up spiritual sacrifices for the household, lays aside the robes of office, *he* makes a loss as well as those who are neglected. His own character suffers. His hard days of work need the relief that comes through intimacy with the home life, and a share in the spiritual hopes, conflicts and joys that are a part of his children's experience.

Some of you doubtless have felt the power of another very common temptation. So much is justly said about a mother's love and prayers saving the wayward sons that you have been almost led to assume that *her zeal and fidelity will, in a mysterious and vicarious way, build the ark, and save them and yourself by and by should any flood ever come.* You can be spared to attend to money-making, and politics, and pleasure. I will point one great fallacy in this reasoning, if it can be called such. A child soon comes to note the difference, in many ways, between father and mother in the things of religion, where there is a real difference. Especially will an acute boy soon notice that the strong man (who is a sort of god to him) either does not believe all his mother believes, or does not prac-

tice it. It may not seem quite manly to pray and always be in the church, if the father does not lead off. The son quickly catches the father's tone and view of things. His Sabbath will tend to become what his father's is. If the Sunday morning paper is the first thing after the late Sunday morning breakfast for the father, so will it be for the boy, and the Sunday-school lesson will have about the same relative importance in the minds of both. Baseball news will be more interesting for the boy than the life of David with Goliath thrown in.

Why should it be otherwise? Why should the Word of God become more interesting to your children than it is to yourself, my friend? And if you cease to attend the second service on the Lord's day, why should not your son, when he is of age, go a step farther and neglect the first service as well? If you ride and lounge away the sacred hours of the Lord's day, and do it in the sight of those who watch your actions, and catch your tone and view of everything, how can you expect them to have any Sabbath by and by? Is it natural for the stream to rise much higher than the fountain?

But presuming that you are faithful to these outward ordinances, and the family are so as well, it remains true that *there must be faithful personal contact on the deep things of God between yourself and your children*, or much is lost for you both. As the father is not to be contented with the mother's faith, as if it had vicarious power to carry him to Heaven, no more must he be satisfied if his children have a "church" faith, or a "Sabbath-school" faith, or a "Christian Endeavor" sort of faith. The Book of Deuteronomy lays down the eternal law of moral teaching in the home when it speaks to *fathers*, and holds them directly responsible for the conveyance of religious knowledge to their families. "*Thou* shalt teach My laws to *thy* children, and shalt talk of them when *thou* sittest in *thy* house, and when *thou* walkest in the way, and when *thou* liest down, and when *thou* risest up." It is all "thou" and "thy children"! So everything in the news of the day, in the home reading, in the common events of the household, may furnish the suitable occasions to the father to show the principles of the truth.

Now when God set the father in this high position, it was for wise reasons that lie in our very natures themselves, for it is certain that *we need a masculine as well as a feminine element in our faith.* Neither is sufficient in itself. What is the feminine element or type? It is that in which sentiment and feeling appear. Without this religion would be cold and barren. What is the masculine element? It is that in which the Gospel is applied to the matters of right and wrong, matters of duty where feeling only slightly comes in, and then sometimes to hinder. It is that in which we apply the truth to the relations of men to each other. Day by day the duty side of our faith, the masculine side of it, must appear and be put into use; for without it no churches would be built, no colleges founded, no sustained efforts would be made, year after year, to prosecute hard missions in distant lands, no laws would get passed against intemperance and slave-holding and like evils.

Understand me, I am not saying that women have one sort of religious life and men another (which is not true), for each Christian has both elements joined in himself, and should seek to have them balance and sustain each other. Sometimes men have an essentially feminine cast of feeling and thought. I presume that we should say that St. John was of this latter type, and that St. James was of the other.

On the other hand, many women have a heroic and masculine soul. Yet it is reasonable to believe that the feminine elements of a religious life will appear more commonly among women, and that the masculine side will appear more commonly among men. Both are honorable and glorious, and are an evidence of the Divine wisdom, which has sought to give a perfect form to faith. But to-day we need, if ever in the world's history, an application of the Gospel to the world's hard problems, a going out in lines of duty without waiting for feeling. We have emphasized Church life almost be-

yond what it will bear, and we are in danger of imagining that we fill up the measure of faith when we attend public worship, or speak in meeting, or sing a hymn, or sit on a committee, or conduct a festival. We need a masculine faith. It may be that two-thirds of our Church members are women, because fathers have not been true to their calling, and brought up their sons in the right way. You will find men, not church-goers, who will say that they look at preaching and singing hymns and attending communion as unmanly, and only fit for women and children, and the "third sex."

To all this, brethren and fathers, we must show an undying opposition. Woman is not naturally more religious than man, if you define religion fairly. Indeed, if my memory serves me, our first and "general mother" did not appear to good advantage in the Garden of Eden, but unfavorably affected the principles of her husband. The *masculine* virtues are as Christian as the *feminine*. It is the inspired description of the Perfect One: "Thou hast *loved righteousness* and *hated wickedness!*" Had His soul stopped with a love of righteousness, it would have been a *feminine* and so an imperfect fulfilment of the divine ideal. But He *hated wickedness*, and this is masculine, and therefore we hear the cry addressed to Him: "Gird Thy sword upon Thy thigh, and ride forth prosperously because of truth and meekness and righteousness." "The Christian," says one, "is not only a penitent, not only a sufferer, not only a poor and meek and gentle slave of Christ; all this he is—all this by the very law of forgiveness, by the first principle of the deliverance out of sin into the life—he must be. In all this he begins. It is the root from which his whole being draws its succor of grace. It is the ground of all blessing. Blessed are the poor in heart. It is the very secret of his call to Christ. 'Come unto Me, and I will give you rest.' 'Learn of Me, for I am meek and lowly of heart.'" But the perfected Christian cannot stop here. He is to be a soldier as well as a sufferer. He carries a sword as well as a cross. He moves, indeed, with tears and shame, but he moves with glee, with courage, with defiance. He who is perfected in meekness wins to himself the grace of force and courage. He who stoops discovers himself to be more than conqueror. He who bends himself to receive the humility and gentleness of the Spirit finds himself gifted with the sword of the Spirit. He who gives his back to the smiter is, by the powerful efficacy of that act, girt round with the whole armor of God, with shield and breastplate and helm. Yes, in very weakness he is strong—strong by the high grace of Him who reconciled both in one man; of Him who, though He strove not, neither cried, yet had a voice of thunder, and a sword of flame, for Pharisee and Sadducee and scribe; of Him who, though He might be led as a lamb to the slaughter, and be dumb as a sheep under the shearer, yet uttered a cry of woe, of judgment, and war and vengeance, not one whit less severe, not one whit less relentless, than the cry of the Baptist amid the rocks of Jordan: "Woe unto you, hypocrites! ye fools and blind! Woe unto ye, serpents, ye generation of vipers! How can ye escape the damnation of hell?"

You will not fail to notice *that the manly faith of Noah took a practical shape* in the preparing an ark to the saving of his house. He prayed, but he laid the sound timbers of his ship; he preached righteousness, but he plied his toil day by day, as if his words were of no avail without his labors; he had deep faith in God, but he made a tight vessel against the storm. And so there are manifest ways in which the secret faith of the parent takes outward shape—ways in which the ark of safety comes into place gradually, and the family are helped to abide within it almost unconsciously to themselves.

For example, the father, by his thrift, temperance and economy, conveys a lesson to his children which will tend to keep them out of poverty. The sound principles and careful business habits of a lifetime will tend of themselves to prepare the children to care wisely for the property left to them. Hard earnings of honest years will not be squandered by their foolishness or vanity or vice. If it

be unwise to build a vessel and bore a hole in the bottom, it is angelic wisdom as compared with the conduct of the man who raises an untrained, misguided, neglected family, and leaves to them the fruits of his life's toil. The ship in their hands will find its sure way to the rocks, or sink in mid-ocean. Throughout the country we are seeing a second generation coming on to inherit great wealth, and we cannot fail to look on with anxiety as to the issue, because it turns on the home influences these favored ones have had. Are the rich men's sons proving themselves worthy of their heavy responsibilities to the country and to the cause of Christ?

Conversion cannot wholly make up for a defective moral training all the way from childhood up, because it makes some difference what the vessel is into which the oil of God's grace is poured. It must be clean. What sort of a mind, my brother, is your son going to offer to the occupancy of the Holy Ghost in response to your prayers? What is filling up the chambers of his imagination? What books does he take from the public library? What newspapers does he buy at the stands? What are his intimate friendships?

Then there are certain familiar acts that stand out as perpetual helps to the fashioning of the ark of family salvation. There is family worship, now so much neglected and dishonored, without which I hardly see how any semblance of piety can be long maintained in the home. To neglect this is to imperil the faith of the whole family. I beseech you to reconstruct your habits if you now have no time to pray with your children! And if work calls you away so early, and brings you home so late, or breaks up your home life entirely, then let the mother take your place and lead the children to the throne of grace every day. Or if extemporary prayer seems too great a burden to you, or to her, do not hesitate for an instant to use written prayers.

So of the Lord's Day. Let it be the best and pleasantest of the week, and seek to have some religious service, some hour of quiet talk with the children, besides bringing them together to the family pew at church. If one or the other must be given up, let the Sunday-school take a second place in comparison with public worship.

In all this I have sought to make no plea for a formal religiousness, although religion must have form, but for a genuine righteousness which is by faith in the Lord Jesus Christ, and which the father can daily show to his children. The chief thing you can give another is your tone, and that you must give, no matter what you say or do on occasions. Especially is this true in the constant life of the family. You must give what you have and are. Hence, if you would see your children safe, you must be saved yourself —body, soul and spirit. Fathers, I beseech you, for your children's sake, draw nigh to God; believe in and obey the Gospel of Christ! Let your children lead you by their little hands into the ark if you are not now within it! Children of Christian homes who are not yet fully the Lord's, believe me when I say that it is *your own faith*, and not your father's or mother's, that can save you! Every prayer offered for you will add to your condemnation at the last if you refuse the offers of mercy! Soon the fountains of the great deep will be broken up! Behold the ark of God, behold the open door!

LIGHT FROM THE ORIENT ON BIBLE TEXTS

Progress in Jerusalem.

By Henry Gaze, London, England.

Being now on a visit to the Holy City for the seventh time, after a considerable interval, I find the changes that have recently occurred so marked and suggestive that I am induced to indicate some of the most prominent for the information of your readers, many of whom, I feel sure, are deeply interested in the future of this land of sacred memories.

On approaching the city from the west, in former years, there were scarcely any

buildings except the Russian convent and the Montefiore almshouses to intercept the view of the city walls; now the whole plain is covered with private residences and colonies of Jews, whilst near to the Jaffa Gate are large numbers of shops already tenanted and numerous others in course of construction. This extension beyond the walls has become necessary, on account of the rapid increase of the population. I am informed by Mr. Moore, British consul here, that within the last three or four years about 20,000 Jews have come to Jerusalem for permanent residence in and around the city. and that of the entire population of about 70,000, it is estimated that nearly 40,000 are Jews. He also stated that the influx of Jews into other parts of Palestine during recent years has been entirely without precedent. The principal streets, which but a few years since were almost impassable in rainy weather, have been paved with stone, a new wide street has been opened up through a densely populated quarter, and five hotels are now opened for the reception of the annually-increasing number of visitors and traders from all lands. Public works of importance have been executed, and others are in progress. The road from Jaffa to Jerusalem, at one time all but impracticable, has been reconstructed by an eminent engineer—over it our own and other carriage services are in full operation; a good road has been formed from Jerusalem to Bethlehem, and another from Jerusalem to Hebron; several others are rapidly approaching completion—from Jaffa to Nablous (Shechem), forty miles; Jerusalem to Jericho (twenty miles), Caipha to Nazareth (twenty miles), and Nazareth to Tiberias (eighteen miles).

Jerusalem has hitherto been almost wholly dependent for its water supply upon its large underground cisterns for the reception of rain water, which after a summer's drought often prove insufficient in quantity, and almost unfit for use. The government is now about to introduce an unfailing supply from a spring of pure water beyond Solomon's Pools—about nine miles distant. A large flour mill established by the Messrs. Bergheim having proved both a great benefit and financial success, others with large steam power are in progress of erection; soap factories have commenced operations, and at Jaffa steam saw-mills have been established. Colonies of Jews following agricultural pursuits, stated to be successful, are located, one about five miles from Jaffa, and a larger one at Limerin, near Cæsarea, originated and assisted by the Rothschild family.

The before-named road to Jericho is being constructed by the government, who have taken up all the land available in the best parts of the valley for the development of an extensive scheme of agricultural operations, which, with such a temperature, so fertile a soil, and well-watered by the copious stream from Elisha's fountain, should promise abundant and remunerative crops. Grapes, bananas, sugar-cane, cotton, and various fruits and vegetables, have for some time past been cultivated here with much success. The increased amount of rain which has fallen the last few years in Palestine has had a most marked effect in larger and more abundant harvests than hitherto known.

The most important results, however, of all may be anticipated from the railway about to be constructed between Jaffa and Jerusalem. As rumors in former years have prevailed which have never been realized, I called upon Mr. Frutiger, the banker, to whom the concession has been granted by the Turkish Government, and was assured by him that the necessary capital had been subscribed. and that the works would commence immediately upon the close of the rainy season in the early spring. and be pushed on urgently to completion. The influence such a line of communication between Jerusalem and the coast may be expected to exert is incalculable, for as a natural sequence the harbor, which is now inaccessible to Mediterranean steamers, must be deepened and enlarged, and the rocky barrier which prevents ingress removed. It is contemplated to subsequently extend this line *via* Gaza and El-Arish over the Short Desert to Port Said and Ismalia on the maritime canal, thus connecting with the railway system of Lower Egypt for Cairo, Alexandria, and Suez, and to the Fayoum and Upper Egypt.

Such important action for the improvement of the Holy City and the development of the resources of Palestine, and opening up the country to commerce, are without precedent in modern times. Viewed in connection with the numerous and active efforts being made by various religious agencies through the country for the evangelization of the people and the conversion of the Jews, these facts must encourage every lover of God's ancient people to hope that His set time to favor Zion is fast approaching.

Beautiful Thoughts

"Lead men through love to love."—*Sailor.*

As certainly as your Master's love is in you, His work will be upon you.—*Bushnell.*

Death will be the funeral of all our evils, and the resurrection of all our joys.—*Mason.*

Let us not run out of the path of duty, lest we run into the way of danger.—*Rowland Hill.*

I ought to see the stripe that was made on the back of Jesus by each of my sins.—*McCheyne.*

Religion is not a thing of noise and spasm, but of silent self-sacrifice and quiet growth.—*James Spilling.*

By their patience and perseverance God's children are truly known from hypocrites and disemblers.—*Augustine.*

The Lord was good to me last year. He will be better to me this year, because I am better prepared to let Him.—*W. P. Lovejoy.*

You think you want faith in God's willingness to help you when you only want a willingness to be helped by Him.—*Christian Advocate.*

"What the law tried to do by a restraining power from without, the Gospel does by an inspiring power from within. That is the difference."—*Mrs. Gen. Booth.*

The Spirit is the only infallible commentator on the Word of God—the revealer of mysteries—the expositor of precepts—the remembrancer of promises—the inspirer of prayer.—*H. White.*

A fallen world must not be a real heaven, for we should not love the land we journey through so well as to want to pitch our tents in it forever, and cease to look and long for the home whither we are bound.—*Mrs. Prentiss.*

This fear of God turns other fears out of doors; there is no room for them where this great fear is; and being greater than they all, yet it disturbs not as they do, yea, it brings as great quiet as they brought trouble.—*Leighton.*

It imparts an abundant sweetness to any mercy to see it growing out of the root of a promise. The good things of the saints are not dispensed out of the basket of common providences, but out of the ark of the covenant.—*M. Henry.*

The earth is the cup of the sun,
That he filleth at morning with wine,
With the strong warm wine of his might;
From the vintage of gold and of light—
Fills it, and makes it divine.
—*A. Lampman.*

"A noble life, but written not
In any book of fame;
Among the list of noted ones
None ever saw her name:
For only her own household knew
The victories she had won;
And none but they could testify
How well her work was done."

See the spider casting out her film to the gale—she feels persuaded that somewhere or other it will adhere and form the commencement of her web. She commits the slender filament to the air, believing that there is a place provided for it to fix itself. In this fashion should we cast forth our endeavors in this life, confident that God will find a place for us.—*Spurgeon.*

There is an Eye that never sleeps
Beneath the wing of night;
There is an Ear that never shuts
When sink the beams of light.
There is an Arm that never tires
When human strength gives way;
There is a Love that never fails
When earthly loves decay.

Christ, the Tree of Life, has clustering on His branches "twelve manner of fruits" (Rev. xxii., 2). Glorious diversity! Comfort for the mourner, support for the troubled, hope for the desponding, faith for the fainting, rest for the weary, salvation for the lost, joy in life, victory in death, triumph in eternity. Who cannot sit down under the Beloved's shadow with great delight?—*J. R. Macduff, D.D.*

"Talk about questions of the day, there is but one question and that is the Gospel. It can and will correct everything needing correction. All men at the head of great movements are Christian men. During the many years I was in the Cabinet, I was brought into association with sixty master minds, and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with divine revelation."—*Gladstone to Talmage.*

There is a constant danger that we lose sight of the distinction which our Lord long ago made between hearing and doing. We are prone to think that there is some virtue in hearing the Gospel, even though the hearing end in itself. But our Lord is most positive and emphatic on this point. The hearing of the Gospel without doing it is but as a house upon the sand. It is the hearing and the doing which is represented by the house built upon the rock which all the force of the winds and the waves could not overthrow.—*George Dana Boardman.*

52. Invitation to Worship.—PROV. xxii., 17.

Joseph Dunman kept a small end shop in Lambeth Walk, in the midst of a crowded population of the poor. He could not preach, but he felt that he could invite others to hear. Every Sunday evening for about an hour before, and at the beginning of service, he used to walk up and down in front of Christ Church, Lambeth (Rev. Newman Hall's), and invite strangers to enter, offering them a seat and a hymn-book. During a year hundreds were thus brought under the sound of the Gospel, of whom several testified that they yielded their hearts and lives to God through him.

53. False Confidence.—PROV. xiv., 12.

In Texas, recently, an old lady met her death in a remarkable and sad way. On board a train running at a high rate of speed, she arose from her couch while asleep, and deliberately walked to the door, stepped off the platform, and was instantly dashed to death. Doubtless, in her dreams, she thought she was walking in a path of safety, and maybe in those of pleasure and joy. But such imaginations did not alter the great laws of gravitation, and momentum, and concussion, which resulted in her death when she stepped off the rapidly moving train. Sin, in the Bible, is sometimes represented as a sleep. And we are told that while blinded and deadened by it, there are ways that seem right, and safe, and pleasant, but which nevertheless suddenly end in death.

54. Blessings in Disguise.—NEH. xiii., 12.

Fire on the farm of George Thurman, five miles north of Pomona, California, brought him singular good fortune. To stop the progress of the fiery monster which was fast devouring his stubble-field, he ploughed a furrow, and in doing so he turned up a tin can, which would hold about half a gallon. He found, upon opening it, a large quantity of gold, both coin and nuggets. The total value of the find was something near seven thousand dollars. Many, in reviewing their lives, find abundant cause for thanking God for the times when the fires threatened them. In seeking something to quench it, they found much more than they sought for—blessings of inestimable value, that otherwise would have lain hidden and unpossessed. We cannot often tell what it is that God is doing for us in times of trial, but one day it will be revealed to us what blessings it has enabled us to reach.

55. The Print of the Nails.—I. PET. v., 1.

I remember a story which runs thus: To a saint who was praying, the evil spirit showed himself radiant with royal robes, and crowned with a jewelled diadem, and said, "I am Christ—I am descending on the earth—and I desire first to manifest myself to thee." The saint kept silence, and looked on the apparition; and then said, "I will not believe that Christ is come to me save in that state and form in which He suffered; He must wear the marks of the wounds and the cross." The false apparition vanished.

The application is this: Christ comes not in pride of intellect or reputation for ability. These are the glittering robes in which Satan is now arraying himself. Many false spirits are abroad; more are issuing from the pit: the credentials which they display are the precious gifts of mind, beauty, richness, depth, originality. Christian, look hard at these professed followers of Christ, and ask them for the print of the nails.—*Dr. J. S. Howson.*

56. Love's Excellence as a Motive.—II. COR. v., 14.

A century since, in the north of Europe, stood an old cathedral, upon one of the arches of which was a sculptured face of wondrous beauty. It was long hidden, until one day the sun's light striking through a slanted window revealed its matchless features. And ever after, year by year, upon the days when for a brief hour it was thus illuminated, crowds came and waited eagerly to catch but a glimpse of that face. It had a strange history. When the cathedral was being built, an old man, broken with the weight of years and care, came and besought the architect to let him work upon it. Out of pity for his age, but fearful lest his failing sight and trembling touch might mar some fair design, the master set him to work in the shadows of the vaulted roof.

One day they found the old man asleep in death, the tools of his craft laid in order beside him, the cunning of his right hand gone, his face upturned to this other marvellous face, which he had wrought there—the face of one whom he had loved and lost in his early manhood. And when the artists and sculptors and workmen from all parts of the cathedral came and looked upon that face, they said: "This is the grandest work of all; love wrought this!" —*J. L. Russell.*

Monthly Survey

Note the startling facts. In the Railroad *Gazette* published in New York, issue of April 26th last, is found this statement, "A calculation based upon accident returns in the reports of state commissioners indicates that every year some 2,700 able-bodied men are killed and over 20,000 injured in the discharge of their duties as employes of the railroads of this country."

Christianity is now the faith of over two millions of the Indian population—a number twelve times as large as that of those who follow the teachings of Buddha. Whereas, in 1830, there were only 27,000 native Protestants in all India, Ceylon and Burmah, in 1871 there were 318,363.

Up to December 10th, 4,632 students in American colleges had expressed their willingness to go as missionaries to foreign fields. Of these 78 per cent. are men, 22 per cent. woman, 35 per cent. graduates; 27½ per cent. are Presbyterians, 18 per cent. Congregationalists, 14 per cent. Methodists, 11½ per cent. Baptists. Forty denominations are represented.

Along the valley of the Nile from Alexandria to the first cataract are 79 mission stations and 70 Sabbath-schools, numbering 4,017 scholars, while the day and boarding-schools have over 5,000 pupils. There has been an increasing demand for Bibles, 6,651 having been sold the last year, with 8,933 volumes of religious literature and 17,179 educational books.

When the native Presbyterian community of Moukden, in Manchuria, where the United Presbyterians have an active mission, were recently forming rules for their church, of their own accord they resolved that no opium smoker should be a member, and it was the missionary himself who got them to make an exception in favor of elderly converts. This is an indication of the opinion which the intelligent Chinese hold as to the mischievous nature of the drug.

The Rev. Mr. Webb-Peploe, in an anniversary sermon before the English Church Missionary Society, asserts that the annual income of Englishmen amounts to $6,575,000,000. Were a tenth of this sum consecrated to God's service, it would be $627,000 000, which is said to be the exact amount of Great Britian's drink bill. The preacher estimated that a tithe of the drink bill, or a hundredth part of the total annual income, was actually given to religious objects, and that perhaps a tenth of this, or a thousandth part of the income, was given to work outside of Great Britian, for the evangelization of the world.

According to the British Catholic Directory for 1890, the estimated Catholic population of the British empire is 9,730,000. It is distributed as follows: Ireland, 3,913,000; England and Wales, 1,360,000; Scotland, 327,000, and the colonies and dependencies, 4,130,000. The distribution among the colonies and dependencies is as follows: America (Canada, Newfoundland, West Indies, etc.), 2,200,000; Australasia (Australia, New Zealand, etc.), 580,000; Asia (British India, Ceylon, etc.), 1,044,000; Africa (South Africa, Gold Coast, Mauritius, etc.), 131,000; European colonies (Gibraltar, Malta and Gozo), 175,000. There are 25 archi-episcopal sees, 96 episcopal sees, and 20 vicariates and prefectures apostolic. Several writers assert that at least 6 000,000 of the British Catholics are Irish.

At a recent meeting of the American Board of Foreign Missions, Dr. Richards read a paper on "The Future of the Negro," in which he stated: The negroes are a great element in the future prosperity of the country and of far more value to the South as freemen than as chattels. They now own $10,000,000 worth of taxable property in Georgia, and $20,000 000 in the South, and about 5,000,000 acres of land. The variety of their occupations was recently shown at the New Orleans Exposition. They edit and govern one hundred newspapers. The illiteracy of the race diminished ten per cent. between 1870 and 1880. "The time is not far distant when we shall see some Mark Hopkins in ebony." They are as well endowed by their Creator and as well fitted for national prosperity as any people.

The exact amounts received from New York City (that is, from the general tax levy and the excise fund) by the institutions named, all Roman Catholic in New York City, for the year 1888, as reported by them to the State Board of Charities, were as follows:

Roman Catholic Orphan Asylum	$7,069
St. Vincent de Paul Orphan Asylum	14 949
St. Joseph's Asylum	49,967
New York Catholic Protectory	221,847
Foundling Asylum	248,915
Association for Befriending Children, etc	9,849
Institution of Mercy	59 960
Mission of the Immaculate Virgin	121,300
St. James' Home	14 100
Dominican Convent	56,616
St. Ann's Home	14,000
Total	$818,572

Book Department, Etc.

FAMOUS WOMEN OF THE NEW TESTAMENT. By Rev. M. B. Wharton, D.D., Pastor of the First Baptist Church, Montgomery, Alabama, and Author of "The Famous Women of the Old Testament." New York: E. B. Treat, 5 Cooper Union. Price, $1.50.

Those who have read "The Famous Women of the Old Testament," by Dr. Wharton, will gladly welcome this volume on the women of the New Testament. The author's habits of thorough investigation, his extensive reading, his power of character analysis, his fund of illustration and his popular flowing style of composition, peculiarly qualify him for the work he has accomplished in this volume. Each character is beautifully and faithfully portrayed, the environment of each set forth, and the lessons taught by each, to the women of our day. The book is a real gain to religious literature and should find a place in every home. Each book contains sixteen lectures and each lecture has an appropriate, well-executed illustration.

OUR HOME PHYSICIAN. The New Encyclopædia of Family Medicine. A Popular Guide to the Art of Preserving Health and Treating Disease. By George M. Beard, A.M., M.D., assisted by Professors Le Fever, Howard, Hunter, Kingsley, St. John Roosa, G. H. Fox, N. M. Shaffer, L. Johnson, and A. D. Rockwell, with an Appendix giving Homeopathic Remedies by T. Lilienthal, M.D., Professor of Clinical Medicine, New York Homeopathic College. Revised, Enlarged and Illustrated. E. B. Treat, Publisher. New York, 5 Cooper Union; Chicago, 199 Clark Street.

This is a new edition of a book that has become a household word in 50,000 families, that number of previous editions having been sold. The present edition has not only been thoroughly revised, but new remedies have been noted, the most recent treatment of the various diseases indicated. A Manikin has also been added, including La Grippe. This ingenious colored phantom has been prepared under the supervision of Prof. LeFever, Lecturer on Medicine in the University of the City of New York, and is a very valuable addition to the book, bringing before the eye one hundred and ten parts of the human body in their precise location, relation and color. The work is a marvel of comprehensiveness, learning, skill, sound judgment and adaptation to household wants. Several of the new and standard remedies down till 1890 have been named, and their place in treatment indicated. *The New York Tribune* says of it—"As a compend of the theory and practice of medicine it is the best we know." *The New York Scientific American*—"We do not hesitate to pronounce it one of great value to every family in the land." *The New York Observer*—"It is a remarkably, sensible, comprehensive and valuable work for old and young."

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

HOMILETIC MAGAZINE, FEBRUARY, 1890. The Scripture Doctrine of Faith, *Rev. J. R. Gregory.* The Miracles of Our Lord, *Rev. W. J. Deane.* Who is the True Gentleman? *Rev. C. L. Ivens.* Angelic Beings, *Theologus.*

OUR DAY, FEBRUARY, 1890. Unsolved Negro Problems, *William H. Thomas.* Free Trade and Protection, *Rt. Hon. W. E. Gladstone* and *Secretary Blaine.* Proposed Reunion Creed for Churchmen and Nonconformists.

ATLANTIC MONTHLY, FEBRUARY, 1890. An Outline of the Japanese Constitution, *K. Kaneko.* One of the Unreconstructed, *John T. Morse, Jr.* Over the Tea Cups, III., *Oliver Wendell Holmes.* Mr. Bellamy and the New Nationalist Party, *Francis A. Walker.*

ANDOVER REVIEW, FEBRUARY, 1890. The Education of the Roman Youth, *Prof. W. O. Sproull.* Some Criticisms on the Andover Movement, *Rev. F. Palmer.* Commissioner Robinson's Report. The Treatment of Crime and of the Criminal Classes, *Professor Tucker.*

HARPER'S MONTHLY, FEBRUARY, 1890. Frontispiece, British Infantry Soldier with New Magazine Rifle. The Standing Army of Great Britain, *General Viscount Wolseley, K.P., etc.* Jamaica New and Old, II., *Howard Pyle.* The Lake Dwellers, *S. H. M. Byers.* The New York Banks, *Richard Wheatley.*

CHRISTIAN THOUGHT, FEBRUARY, 1890. The Service of Free Thought to Christianity, *E. A. Stafford, D.D., LL.D.* The Limited Area of Christianity, *Prof. Wm. W. Olssen.* Christian Scientism, *D. B. St. John Roosa, M.D., LL.D.* Natural Immortality, *G. H. Mandeville, D.D.*

NEW ENGLAND MAGAZINE, FEBRUARY, 1890. Frontispiece, *H. H. Richardson.* The White Mountains in Winter, *Mary F. Butts.* New England in California, *C. H. Shinn.* A Model Village Library, *W. R. Cutter.* Recent Church Architecture in Boston, *A. R. Willard.* The New South, Florence, Alabama, *Rev. S. R. Dennen, D.D.*

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Very fraternally Yours
H. W. McKnight.

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SERMONS

CHRIST'S EXAMPLE OF COURAGE AND STEADFASTNESS.*

BY REV. H. W. MCKNIGHT, D.D., PRESIDENT OF THE GENERAL SYNOD OF THE LUTHERAN CHURCH AND PRESIDENT OF PENNSYLVANIA COLLEGE.

And it came to pass, when the time was come that He should be received up, He stedfastly set His face to go to Jerusalem.—LUKE ix., 51.

THESE words record the invincible firmness and determination of the perfect Man. They reveal strength as well as purity of purpose—a steadfastness in which true manhood is conditioned.

Jesus, when there was everything to bind Him back, and nothing but duty and the impulses of unselfish and wondrous devotion to draw Him onward, faltered not in His work. With the scenes of home and most tender associations behind Him, and of deep humiliation and bitter agony before Him and clearly foreseen, His resolution was taken. Conscious of His mission and determined to complete it, "He stedfastly set His face to go to Jerusalem."

How inspiring is His example! How deserving of your earnest consideration, young gentlemen, as you pass up from your retirement and studies and comparative ease into those more active engagements and stirring scenes which mark the field of life's toils, struggles, victories or defeats! In the mission before you your courage will be tested, and your success will be determined as much by the steadiness as by the nobility of your aims.

* Preached in Christ Church, Gettysburg, Pa., as a baccalaureate sermon to the class of '89, June 2d, 1889.

Therefore, in connection with our parting counsels and as embodying them, we present for your contemplation your Lord's example of heroic courage and steadfastness! It is fitted to lift your view above feats of physical strength and displays of mere animal prowess, so popular nowadays, to that moral determination, that all-conquering resolve, which is far more indispensable and exalted, and without which there may be the brawn of the gladiator, the agility of the athlete, or the valor of the chivalric knight, but there can be no onward movement of life toward its highest ends and richest acquisitions.

I. THE IMPORTANCE OF STRENGTH OF PURPOSE as the essential condition both of well-being and well-doing admits of a wide range of proof and illustration. We shall limit our view to three facts.

1. *First, the frequency with which it is enjoined in the Scriptures.* In their varied and repeated reference to it they bring it into commanding prominence and invest it with impressive significance. It appears with unmistakable distinctness in such passages as these: "If any man draw back, My soul shall have no pleasure in him." "Watch ye, stand fast in the faith, quit you like men, be strong." "Hold fast that which is good." "Beware lest ye fall from your own stedfastness."

In the list of graces which give strength as well as beauty in character, courage, which is but a synonym for stability, holds the second place. To faith we are exhorted to add "virtue" or courage that we may not be unfruitful, or fail in our high calling. Our eyes can look nowhere in Scripture without discovering this truth or some phase of it. It shines out of the examples of such stalwart men as Abraham, Moses, Joshua, Gideon, Daniel and Paul. It is seen in the heroism of that unnamable host of worthies who "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." It is heard in the clarion-peals of this oft-repeated encouragement, given at the beginning of great missions: "Be strong and of good courage; fear not, nor be dismayed." It is inlaid in all the most vivid and inspiring representations of earthly life. Are we pilgrims to a better country? We are to halt in no Haran of ease. Are we runners in a momentous race? All our energies are to be thrown forward; we are to press toward the mark. Are we soldiers battling against a wily foe? We are to "take unto us the whole armor of God that we may be able to stand in the evil day, and having done all to stand." Are we men? We are to be strong, resolute, unbending in integrity, diligent in duty.

So many and varied are the calls to steadfastness in the Word of God that it stands forth as a condition of that perfection for which provision is made in the grace of Christ, and one is reminded of Shakespeare's forceful lines:

> "Oh, heaven! were man
> But constant, he were perfect; that one error
> Fills him with faults; makes him run through all sins."

2. The stability which is thus enjoined is, also, *the basis of all worthy*

achievement. Life is much like the enchanted hill of Oriental legend, whose summit concealed an object of incalculable worth, which was offered as a prize to him who, at the risk of being changed into a stone in case of failure, should ascend the eminence without looking back; but whose sides were covered with the petrified forms of once ambitious and princely youths who, charmed by enticing voices behind them, faltered and fell. The best prizes of earth are never won by the men of feeble purpose, who are easily diverted by solicitation or awed by fear. Jacob hardly needed a prophet's vision to foretell a vacillating Reuben's failure when he said: "Unstable as water, thou shalt not excel." "A double-minded man" is always weak. Like a leaf drifting on the moving current, or a weed tossed by the booming breakers, he is at the mercy of circumstances. He has no fixed associations, plans or opinions. His party affiliation, place of residence, methods of business, views and principles are, like a convenient garment, put off and on to suit occasions. A weather-vane is not moved with more ease by a shifting current of air than does he face about in response to a new public demand or the last inner impulse. He is "a rolling stone which gathers no moss." "Weak as a breaking wave, a helpless idler, wax to take a stamp from anything stronger than himself; if he adopts a right course, it is only by accident, and if he is virtuous, it is only a piece of good luck."

The achievement of anything high and abiding by men of this class would be fortuitous and surprising. Their instability itself is the prophecy of their ultimate failure. Talents, culture, social pre-eminence, hereditary greatness, a throne and a sceptre may keep them from sinking wholly out of sight, but, like a buoy on a dangerous shoal, they reveal, rather than compensate for, shallowness of principle and the absence of a steady onflow of resistless energy. The few examples of instability which have thus secured a place on the pages of history are the more forceful as warnings against it, because they record how by it thrones have been dishonored and lustrous crowns dimmed. John of England and Christiana of Sweden, vacillating, inconstant, undulating as the waves of the sea, though "graced with a sceptre were worthier of a fan." Without a fixed and noble purpose to govern them, they were as little able to meet the demands of their times and grasp the success which awaited them, as a splendid ship, without rudder or compass, is to hold its way through mountain-billows and against the fury of the storm.

One strong, mastering aim, running through life and knitting it into unity and strength is of more value than noble birth, diadems and kingdoms. It gathers into itself conquering energy, and preventing dissipation and waste, lifts a man above his circumstances and leads him steadily onward to large and sure accomplishment.

> "The man who seeks one thing in life, and but one,
> May hope to achieve it before life be done;
> But he who seeks all things wherever he goes,
> Only reaps from the hopes which around him he sows,
> A harvest of barren regrets."

Men do not ordinarily vault at a single bound into greatness. They come

into it slowly, and through patient and sustained exertion. They endured. With steadfast purpose and willing toil they hew their way onward and upward, ascending step by step to goodness and honor.

It was thus that, under God, Joseph went up out of prison to ride in the second chariot of Egypt; that Moses, an outcast child, became the leader and law-giver of the Hebrews, "the most illustrious of men and the master-spirit of all ages"; that David, an humble shepherd lad, ascended the throne of Israel; that Daniel, a captive youth in Babylon, entered into the palace and stood nearest the throne of the mightiest monarch of ancient times; that Luther, a poor miner's son singing for bread from door to door, came into the grandeur of "a right spiritual hero and prophet, for whom these centuries," as Carlisle puts it, "and many that are to come yet, will be thankful to Heaven." It was thus, too, in our own times, that Henry Wilson exchanged a shoemaker's bench for the chair of the vice-president of the United States, and that the elder Astor, a butcher's boy, gathered the vast estate which still bears his name.

As we read of the memorable careers of men like Stephen Girard, Benjamin Franklin, Daniel Webster and A. T. Stewart, it is difficult to realize how hard were the conditions in which they began their work and gradual the steps of their advancement. They were men of resolute minds, who knew what they wished to accomplish, and never faltered in their purpose—

> "Constant as the northern star,
> Of whose true, fixed, and resting quality
> There is no fellow in the firmanent."

But it is needless to multiply examples of this kind. You know that if a man undertake to become a scholar, but cannot toil through the wearying tasks by which knowledge is gained; or that if he aim at great riches, but despises the small gains and slow processes by which wealth is ordinarily accumulated, his plans and hopes must, as a rule, be the sum of his achievement. You know that in any undertaking nothing is more necessary than a strong will and untiring industry. These are better than genius or favorable conditions, for with them the man of few talents may push on into the most inviting fields of usefulness, and far ahead of his more gifted but less determined and laborious competitor.

Not idle brilliancy, but patient, plodding thoroughness fulfils the requirements of honor and reward in any calling. By it you may triumph over yourself as well as over your circumstances and, like Demosthenes, turn your very deficiency into thrilling power.

But we would have you form no low or partial conception of what constitutes true success. The examples we have presented are not all intended to be models of attainment, but rather of the steadfastness which is essential to it. Only so far as they have reached out to and grasped the supreme object of life do they measure up to the stature of successful men.

And what is this supreme object of life? Is it money-getting, or literary and professional honors, or social pre-eminence, or official position, or power,

or fame? All these have been reached and held by those who have been whipped in the battle of life and stripped of the grander possibilities of character and usefulness, who have passed from the field of action, where they ought to have been victors, with such disappointment in their hearts and confession of defeat on their lips as Voltaire, the brilliant wit and literary idol of France, expressed in one significant word, *ennui*—satiety, disgust.

To obey the calls of duty, to grow more unselfish, more pure, more useful, to work in harmony with God's plans and appointments, and finish a career of untarnished excellence and abounding blessing—these are achievements worthy of manhood and included in life's true object. Anything less and lower than these, though gilded over and esteemed success, must ultimately prove as unsatisfactory as it is false.

Going forth now into the busy world to stand in your lot and take up your work, never forget amid your business cares or professional engagements that you are summoned to the daily exercise of such steadfast fidelity as marks the true man

> "Whom neither shape of danger can dismay,
> No thought of tender happiness betray;
> Who, not content that former worth stand fast,
> Looks forward, persevering to the last,
> From good to better, daily self-surpassed."

3. *Again*, the truth before us is not less intimately associated with the joy than with the success of life. Need it be said here and now that "life is worth living"—that in its possibilities of pure character and blessed ministries, there abides a sovereign good, as the diamond sleeps in alluvial beds, or the rose is folded in the bud?

You are filled with joyful anticipations. You are already planning for happy living.

How shall you grasp the coveted good and enjoy it, but by patient continuance in well-doing?

"Happiness," says Froude, "is not what we are to look for. Let us do right, and then whether happiness comes or unhappiness, it is no very mighty matter."

But this very loyalty to right and obligation which girdles life with high resolve, as Sparta was walled with her brave youths, is itself the surest means and strongest safeguard of happiness. It prevents the gloom and self-reproach which a vacillating spirit occasions. It takes duty up into love, and transmutes it into joy. It elevates the mind above the clouds of doubt and depression that hang over the multitudes beneath, and fills it with the sunniest gladness of earth.

For lack of this, many fail utterly in regard to full, good, joyous living. Instead of climbing to the summit of the Hill Difficulty and enjoying a clear, cloudless outlook, they linger in its shadows or hide in its caverns, bemoaning their lot and plaintively asking: "Who will show us any good?"

It is only the tense string of the harp that gives off thrilling harmony; so soon as it is relaxed, it vibrates in jarring discord.

II. But how shall this needed strength of purpose be acquired? *What are the aids to it?*

That there are constitutional differences, as Mr. Emerson has argued, which make it easy for one man to be firm where another wavers, is not to be denied. Some are born with great force of will which enables them to face their duties and difficulties with a persevering courage and an ease of victory unknown to those of an opposite spirit.

But this organic force is not the only strength possible to us, nor is it in all respects the best. There is a moral as well as a physical courage—an acquired force of resolve, fixedness of purpose, that asserts its power over natural weakness, and falters not when mere animal strength blanches and fails.

Mark the triumph which the King of Navarre had gained over himself, when trembling as he was being harnessed for the battle, he replied to the assurance of his servants that the danger was not great: "You understand me very little; for could my body know the danger my courage will presently carry it into, it would sink down to the ground."

The recorded heroism of frail women and naturally timid men, inspired by great truths and animated by a sense of duty, fully confirms the opinion of a recent writer, that "strength of will can be cultivated, and that such cultivated will constitutes a greater power to endure and to do, than that which merely comes from the natural organization."

But, in order that you may be thus stable and strong, two things are indispensable: 1. First, you must have a clear apprehension of your mission. Every life which is not anchored to a foreseen and worthy end, is powerless to prevent drifting, and liable to be cast up an unsightly wreck on any shore. The jacks-of-all-trades, apprehending their calling in none, are found too weak and unsteady to be intrusted with masterhood. They make good mendicants, but not great merchants, or mechanics, or ministers. They may have plenty of aspiration, but being without determination and concentration, the rising fountain of their hopes runs out into shallows and results in nothing better than waste lands. The world is full of weak, indolent, thriftless Micawbers who are always waiting for "something to turn up," but who need to be waked up to the true meaning and design of life.

In God's plan and appointments there is for every man a place and "to every man his work." Diversified as are the talents and spheres of men, each has a design to fill up, an end to reach, something to do—a life to live whose grandeur is to be measured, not by the flash and noise it makes so much as by the simple fidelity with which it accepts and uses its trusts. "The eye cannot say unto the hand, I have no need of thee; nor yet the head to the feet, I have no need of you."

Every garden has its variety of flower and fruit, every forest has its trees differing in species, size and name; every landscape has its peculiar attractions; every night shows a firmament in which "one star differeth from another star in glory"; yet, in all this diversity of the external world, there are no blanks, no ciphers, no random objects. Each is a part of a great design, and,

holding its place, contributes to the beauty and order of Jehovah's mighty universe.

So among men there are thinkers and actors, men to plan and men to execute, some to lead and others to follow, Elijahs and Luthers to beat down hindering errors and prepare the way for the gentler, but not lest needful, Elishas and Melancthons. The humblest life is not meaningless, purposeless. In its place and true intent it is the interpretation of God's design.

The clear apprehension of this fact kindles the spirit of mission and becomes a source of all-mastering strength. Let a man feel that he is needed, that he has a work to do, that he is in his appointed place and engaged upon his allotted task, and he cannot be weak and wavering, easily discouraged or driven from his undertaking.

It was such a clear consciousness of His mission that made Christ so stable, when others about Him were filled with depressing fears. He knew what He was to do, what was the purpose in His life, and, though dark shadows fell on His path and untold sufferings awaited Him, yet, when the trial-hour struck, "He stedfastly set His face to go to Jerusalem."

Nor can it be otherwise now. Tearless eyes and unhesitating steps are for those only who wisely interpret the purpose in their lives and willingly fall into the places for which God has given them fitness. Doubt here brings weakness. Changeable and unsettled convictions and plans invite failure. Only when you can say in the full, clear discernment of your mission, "For this end was I born," can you plant your feet firmly on the ascending way of goodness and honor and bid equal defiance to solicitation and trial. Only thus can you realize such emancipation as he celebrated who sang: "A vast idea rolls before me, and therefrom I glean my liberty."

2. Closely interlaced with this is a still more indispensable aid to stability. It is faith. We live at a time when this truth needs to be specially emphasized; when so-called advanced thinkers are chanting the praises of scientific culture, and offering it as a substitute for the forces of redemption—as a power which meets all the requirements of human need.

The assumption, though false, is specious and misguiding. Knowledge is power, but it is not a synonym for redemption. It is light on our pathway, but it does not enable us to walk therein without faltering and falling. It is a compass to sail by, but not an anchor to hold back the ship from the perilous rocks, toward which the gale is driving her.

Men often "see and approve the better, but follow the worse." They need something stronger than knowledge, and better. They need a living, working, victorious faith. "This the victory that overcometh."

Down in the lower successes of life we see the operation of this principle. Ask the great merchants, physicians, jurists, statesmen, how they succeeded. They answer, "We endured." But why did they endure? What braced their endeavors and made them untiringly industrious and persevering? Whence did they get their inspiration but from faith? They believed in the possibility of their success before they made it actual, and their faith filled them with determination and drew them onward.

But better and far more needful than such visions of possible wealth, or influence, or honor, or power, is the Christian faith, which lifts its possessor above the environments of the seen and temporal, and fixes his gaze on the unseen and the eternal. This is the true vision and inspiration of life. On this depends that living "hope which is an anchor of the soul both sure and steadfast, and which entereth into that within the veil." Only on the Rock of Ages can the stable character be built. "Who is he that overcometh, but he that believeth that Jesus is the Son of God?" Apart from the faith which fastens on Christ and the hope which casts anchor upon Him there is nothing to make the soul invincible, nothing to lift life out of mere animalism and hold it to its true end, nothing to make you strong to endure, or valiant to act.

Young gentlemen, to you this is a time of profound significance; and no apology is needed for presenting this practical subject in an earnest spirit. It relates to those vast interests with which these days are fraught. It brings into view the example of the Chief among men, and who, both as to the purity of His motives and the steadfastness with which He pursued and accomplished His mission is, and must ever be, worthy of imitation. Just in so far as your lives shall be modelled after His, in these respects will you serve the purpose for which you were born, and leave the world better for your having been in it.

Neither the loftiness of your aim nor its steadiness will do alone. You may be characterized by the most dogged determination, but if your plans are formed without regard to a higher will, your most splendid achievements will be only as

"The baseless fabric of a vision."

Turn your back on God and deny His claims, spurn His grace and refuse obedience to His commands and, though you win the so-called prizes of earth by tireless toil, you will live in a sunless land, brightened by no beauties that abide, and barren of all fruits that can satisfy. Perishable meat is the only reward of atheistic toil. "Godless gains go into smallness." "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever."

There is nothing so grand on earth as a life consecrated to God. It deals with realities, not dreams. It grasps the substance, not the shadow of good. It honors manhood by honoring the law of duty, and is full of sweet contentment as the stars with beauty.

Without such consecration there is little to justify and nothing to sanctify the utmost determination with which you may toil. Mere resolve, separated from purity and loftiness of aim, is worse than worthless—a power of evil rather than of good.

On the other hand, noble and even pious purposes without stability are like the blossoms of spring, beautiful and fair-promising enough, but in imminent danger of being blighted and flung away without a setting in fruit.

Good intention discerns the way, determination is needed to walk therein.

The one is the beauty of leafy, branching top, the other is the massive trunk which holds it aloft. The one is the full banks of the stream, the other is the moving current which prevents stagnation. The one is the gray dawn lifting the shadows, the other is the steady, upward march of the sun, filling sky and earth with day.

Neither can be divorced from the other in the formation of right character. Together they constitute the strength and beauty of true life.

With a high aim and corresponding determination you cannot fail. The station you fill may not bring you into prominence, or give you ease. It may be your lot to live and work in comparative obscurity, unnoticed and unapplauded by the multitudes. But impelled by the inspiration of high resolve, your life will grow into the only greatness that is deserving of the name, and touch the sublimest heights of moral grandeur.

Sending you forth now, *Alma Mater* gives you her benediction, and repeats to you the inspired counsel: "Watch ye, stand fast in the faith, quit you like men, be strong." She sets before you duty as the aim and end of the highest life.

No other word is so comprehensive, so grand, so full of solemn and sublime significance. It includes what you owe to God, to man, to yourselves. It holds the secret of life's best work, purest joy, brightest honors.

> "If thou canst plan a noble deed,
> And never flag till it succeed,
> Though in the strife thy heart should bleed,
> Whatever obstacles control,
> Thine hour will come—go on, true soul!
> Thou'lt win the prize, thou'lt reach the goal."

Easter Service

MARY AT THE SEPULCHRE.

By Rev. C. H. Spurgeon, London.

Then the disciples went away again unto their home. But Mary stood without at the sepulchre weeping, etc.—John xx., 10–16.

I wanted to speak to-night to believers who have lost the joyful presence of their Lord, and who are saying: "Oh, that I knew where I might find Him!" But when I thought of that matter, I said to myself, many will be in the congregation who have never yet found Him, and therefore do not know His sweetness by experience, and yet they may be longing to find Him. Is it possible to benefit two classes at once? "Well, well," I said to myself, "I can speak to the saint, for she who figures in the text was Mary; but I can also, at the same time, talk to the sinner; for she was Magdalene, and that name has somehow become connected with penitent sinners." I pray, at the beginning, that, if there be one here who has long been a Mary, and has followed Christ lovingly, and if there be another here who is more like what is commonly, but erroneously, known as a Magdalene, both the Mary and the Magdalene may find direction and consolation in my discourse.

I shall have no other preface but these remarks; for we have before us a long text to be handled in a short time, and I would not perform my task slightingly. We will advance by a series of observations.

I.—Our first observation shall be this:

A soul seeking Jesus has ways of its own. Read carefully the tenth verse: "Then the disciples went away again unto their own home. *But Mary,*" Mary had her own way of proceeding. Mary was seeking Christ more intensely and affectionately than even the choicest of the Apostles. Whether He be dead or alive, she would find Him. When you are seeking the Lord, it brings out your individuality. Every truly anxious soul must seek the Lord in his own way. Each case is peculiar; each seeker feels himself to be one by himself. There are not two Mary Magdalenes, and Mary differs from John and Peter.

One part of her way was this—that she would stay at the sepulchre after others had gone to their own homes. So have I seen the lover of the Lord lingering at the mercy-seat when the prayers of others were ended, and remaining in the use of the means of grace when others had enjoyed a full sufficiency of them. Perhaps Peter and John had other necessary business to attend to, and their duty called them away from the tomb; but Mary stood there still, hoping to hear something about her Lord, and, at least, to know where they had laid His body. It is a blessed thing when the heart becomes so resolved to find Christ that it cannot be happy without Him, cannot even live without Him. When you are resolved to wait at the posts of wisdom's doors until the Incarnate Wisdom appears to you, you will not have to wait long.

Mary had ways of her own besides, for she stood there "weeping." She wept as if her heart would break. Where was her Lord? What had they done with that sacred body? She had seen it wrapped in spices and fine linen, and laid in the tomb of Joseph; where was it now? The tomb was evidently quite empty of all but the cerements; where was the body? What new indignities had the cruel ones put upon it? That dear mangled body—to what malicious treatment was it now exposed? She stood in deep emotion, sorrowing as love alone can sorrow when its beloved object is in peril. It is a great thing, dear soul, when you cannot find Christ, to weep your eyes out till you can. Mary did something more, which was according to her own mode of action—"she stooped down and looked into the sepulchre." *They that would find Christ must stoop* to look for Him. They must not merely wait for Him, but look for Him on their knees. I have known some people pretend to wait for the Lord, and they have kept up the pretence to their soul's ruin, for they never looked to Him by faith. I have known some weep much, but they would not open their eyes to look to Jesus and be saved.

II.—But now, going a little further on, I would observe, secondly, that a soul seeking Jesus makes small account of anything else. Mary, when she looked down, saw the angels at the head and at the feet, where the body of Jesus had lain. At any other time, if Mary Magdalene had seen two angels,

she would have been astounded, so as to lose her balance through reverent fear. A vision of angels, even to the ungodly soldiers that watched the grave of Christ, had made them faint, and become as dead men; but if you read the passage attentively, you will see that Mary talked to these angels as if they had been good men whom she had met before. She was not abashed by them. When they say to her: "Woman, why weepest thou?" she answers them very plainly, "Because they have taken away my Lord, and I know not where they have laid Him." She is not frightened at spirits and angels. Neither is a soul that is in earnest after Christ to be put away from its search by any sort of diversion.

Furthermore, a soul seeking Jesus is glad to confess Him. When she spoke to Peter and John, in the second verse, she said, "They have taken away *the* Lord out of the sepulchre"; but when she addressed the angels, she said, "They have taken away *my* Lord, and I know not where they have laid Him." It might not be necessary to say "*my* Lord" to the two Apostles, who knew exactly what she was; but she had not seen those angels before, and she would not let them go without their knowing that Jesus was her Lord, her very own; and so she puts it, "They have taken away *my* Lord." I like that amazingly. Are you a seeking saint? Whether you see Him or do not see Him, He is still yours; and you must hold to it that He is still your own.

III.—Let us now make a third observation. A soul seeking Jesus may have Him very near, and not know it.

Read: "When she had thus said, she turned herself back and saw Jesus standing, and knew not that it was Jesus." He was behind her while she stood looking into the sepulchre; and though she did not perceive it His presence operated upon her.

There are influences of mind on mind which are beyond the recognition of science. The great spirit of our Lord has means of making itself spiritually known to our spirits—means which flesh and blood know nothing of, and which lips could not describe. I have discerned the special presence of my Lord with me by a consciousness as sure as that by which I know that I live. Jesus has been as real to me at my side in this pulpit as though I had beheld Him with my eyes. I appeal to the experience of many of you. Have you not been moved by a mysterious influence which has overawed, inspired and impressed you beyond description?

What was it, do you think, that prevented her seeing and knowing her Lord? Shall we say that her unbelief and sorrow dimmed her eyes? Was it that, like the disciples on the road to Emmaus, her eyes were holden? Very possibly. I think it was that the sight was not what she expected.

She was longing to see Jesus; but, maybe, she only hoped to see Him wrapped in grave-clothes; and so you notice that the Evangelist puts it, "She saw Jesus *standing* and knew not that it was Jesus." If she had seen Him lying down, with the image of death upon His face, she would have known Him; but to see Jesus *standing* was far more than she could have hoped for.

Beloved, our conceptions of our Lord are so poor and low, that if He were

to come to us in even a moderate degree of His glory we should fail to apprehend that it was really He. It may be that the Lord Jesus is truly appearing to some sinner here; but as the appearance is not what he expected, he is unable to hope that it is his Saviour. You are told simply to trust Him, and this is hardly what you looked for; you thought that you would suffer an experience of amazing sorrow. You looked for an affair which could be put into a biography. Tell me, did you not? But you will not have anything of the sort. You hear a voice which cries, "Only trust Him, only trust Him." Obey that voice and enter into immediate rest. The Lord Jesus is present wherever there is humble faith in Him, for that plant never grows except where He sets His pierced foot. Believe, and then know that it is Jesus.

IV.—Upon my fourth observation I will be very brief: a soul seeking Jesus will do anything to find Him.

Mary Magdalene was still seeking; and when she saw one standing before her whom she thought to be the gardener, what did she do? Why, she inquired of the gardener where she might find Him whom she loved. She was willing to learn from any one. If you are in earnest to find the Lord Jesus you will not be particular about where you go, or of whom you learn. No matter whether the preacher is a doctor of divinity or a converted coal-heaver; so long as he preaches Christ, you will be glad to learn from him. So it was with this holy woman; she desired to find the Lord, and she was altogether absorbed in that one pursuit. She speaks as if everybody was equally intent upon the one theme; for instead of mentioning the name, Jesus, she says, "If thou hast borne *Him* hence." Why, Mary, what art thou talking about? "About *Him*," saith she. But who is this of whom thou speakest? Ah, friends! to her there was but one "Him" in all the world just then!

V.—And that brings us to our fifth point: a seeking soul may find Jesus through one word.

We might be wise to clip our sermons down and make them much shorter. Long discourses have often missed the mark; but our Lord's one word gave Mary all she sought. He said to her, "Mary," and at once she knew Him and cried, "Rabboni." Only one word! Jesus can preach a perfect sermon in one word. O, dear friends, when you cannot say much to an anxious inquirer, say a single word. Who knows what that one word may do? When you cannot repeat a sermon, quote a verse. "A verse may hit him whom a sermon flies." Do not think that strength lies in length; it is often the reverse.

The word from the Master's lips, that word your own name, that word shall wake the echoes of your heart by arousing happy memories and recalling hours of sweet delight. When a soul knows that Jesus knows its name, it soon begins to know Jesus for itself. Who but He could have said "Mary" with that emphatic accent, with that peculiar intonation? "Mary!" was the open sesame of her heart and mind. Oh, now she has Him! Lord, speak in this fashion to some seeker who is here looking for Thee!

VI.—The last head is this: a seeking soul will respond with reverence to the word of Jesus. Mary said at once, "Rabboni." This is a Hebrew word

signifying "Master," or, as Parkhurst says, having a Chaldee particle within it, which makes it to mean "My Master," or, as I have heard some say, "*Great* Master." At any rate she meant that *He was her Lord and Teacher*. He knew her heart. He understood her inmost soul, and therefore she owned Him Lord. He had called her by her name, and she owned that all-controlling voice. He was her Master, since He could so divinely know and move her heart. "My God, my Saviour."

In addition to this, she feels that she knows Him. He is no stranger to her. Had He been a stranger, He might have said "Mary" many times; but because He was the Good Shepherd that knows His sheep, and calls them by name, therefore Mary, as one of His sheep, responded to His call. Mary knew Him; do you know the Master? Beloved, do you know the Lord Jesus! To know Him is life eternal! Have you this life? Not to know Him is an ignorance dark as death. I do not say, do you know *about* Him? But do you know Him? Has the Lord ever spoken to you? If so, you will at once take Him to be your Teacher, and yield your intellect to His instruction. Henceforth opposing philosophies will go to the wind, and you will learn of Him.

May Jesus touch your heart so that your whole body, soul and spirit shall never forget that touch in time or in eternity! Amen.

THE BLESSED HOPE (*Looking for that blessed hope and the glorious appearing of the Great God, etc.*—TITUS ii., 13).—It is interesting to note the manner in which the inspired writers present glorious truths, and how they associate them. Grace teaches what to deny, how to live, and for what to "look." And the first thing noted for which all Christians should look, is "that blessed hope." Let us notice this hope.

1. What is it? Hope is desire, expectation and assurance. This is set forth in our text as the blessed hope. The hope of the resurrection of the dead foretold by Daniel, promised by Christ and preached by Paul—and this includes everlasting life and likeness to Christ. Who wants more than this? But another thought:

2. The point of its consummation. This is presented in the last text: "When He shall appear"—at Christ's coming will be the full consummation of "that blessed hope." Do we look for Christ's coming? Do we wait for it? How often His coming is mentioned by the writers of the Scriptures.

3. In looking for that blessed hope, what is produced?

(1) Sobriety. Sobriety is freedom from enthusiasm; from inordinate passions; from overheated imaginations.

(2) It would produce righteousness. Righteousness implies purity of heart, rectitude of life and conformity of both to the divine law. Could we but continue looking for that blessed hope, how much power would our words be; for, "from the abundance of the heart, the mouth speaketh"; and how much more circumspect our walks and obedient our lives. Oh, Christian! be "looking for that blessed hope."

(3) Godliness would be sure to follow us. We would not only believe in God, but would reverence His character and laws, look, be "looking for that blessed hope."—*Rev. I. M. Billingsly.*

LIVING ISSUES DISCUSSED BY COLLEGE PRESIDENTS.

LAW AND PERSUASION.

By President W. M. Blackburn, D.D., Pierre University, East Pierre, South Dakota.

How are law and moral suasion related to each other? The question is timely whenever reforms are urged upon us, and different methods are proposed for effecting them. One reformer lays stress upon law as a power to remove great social evils; another insists upon the persuasive force of sympathies, facts and truths. Are not both needed? Are not both founded in the revelation which is given us concerning the divine government, and authorized by it? God has revealed a law against all sin: one that may be applied to every iniquity that exists. His Word does not specify every injurious drug or drink, every perilous indulgence and habit, and expressly forbid them, for it is not a book of special rules; but it announces principles that meet all cases of immorality with prohibitive force by bringing them under generic laws. He also offers a persuasion for every evil-doer to abandon his sins and secure the new life. The two methods are recognized in the fervent appeal of an Apostle: "Knowing the terror of the Lord [in the law by which He will judge us all], we persuade men." The assured efficiency of law in punishment—though not always in prevention of crime—does not exclude the use of persuasion. In this present world there is a place and a reason for both of them. Each is a force sent from Heaven into earthly society for the highest purpose. In each is a power for removing public evils and reforming society. How make them as efficient as possible? Is it wise, at the outset, to place them in different latitudes whose lines never meet, so that one shall be ignored, or disowned, by the other? Shall one supplant the other? Which has the right of a supplanter? Must we not recognize their mutual dependence? What can law do without love? What can love do without law? Along these lines let us consider certain possibilities.

I. Whether moral suasion would effect any permanent good in society without law—civil, moral, divine law. We mean law that has penalties, and that is not used merely persuasively. Imagine a society in which it does not exist. It has been annulled, and still the difference between right and wrong, good and evil, is not lost; the people know it, at least as a sentiment; they are conscious that virtue and vice are not the same thing in their nature and effects. The leaders wish to promote social morality, and their method is solely that of moral suasion. Nobody shall be outwardly punished for a misdeed. Then let the men of authority proclaim on the streets and in the markets that henceforth there is to be no more law. There shall be no arrests of

evil-doers; no trials for injuries to person and property; no courts, no penalties; no forcible collection of debts, no recovery of damages for losses by fraud, theft or malice; no legal defence of personal character against a reckless pen or slanderous tongue, and no exaction of a guilty life for an innocent life, nor for high treason. Public economy shall be free from the expense of prisons, and public charities shall no longer be an obligation upon the State.

What would be the result of this method, if it alone were adopted? Less crime? Better morals? Nobler charities? A reign of justice, truth and beneficence? Let us think as favorably of human nature as the facts will justify, and still those facts will show that many people are restrained from crimes, not by love for the right, nor by convictions of conscience, nor by the "beauty of holiness," but by fear of the penalty. The persuasions that affect them are those of the law and the power that executes it with exactness. This is admitted in yonder court, and in the foreign land where fugitives from justice remain in exile so long as the law, which they dread, is in force. The fears of the criminal are his tribute to the civil power, and his motive for reluctant obedience to it. He knows the terrors of the law. But repeal the law, and you remove the terrors, and what can you then do with your rousing appeals to honor, and your gentlest entreaties of love? How can you guard yourselves and all that is sacred to you from an irrepressible lawlessness? How entrench yourself against the havoc by day and violence by night? On what persuasive argument can you lay hold to convince the lawless that you have rights and possessions and privileges worthy of their respect? The sheriff's warrant is cancelled, the policeman's club is broken, the jail is demolished, the penitentiary is an open retreat for wandering beggars. You may point to the worst deed of malice, or extortion, or lust, or intemperance, pleading that for the sake of personal honor, or kindred, or home, or Heaven, it never be committed again, and the guilty may reply, "There is no law against it, no penalty upon it. You are not invited to give attention to our affairs. Look to your own. Who is lord over us?"

Further, let it be taught that the moral law has come to an end, that human progress has carried us beyond it into the larger liberty of thought and life, and that we are not in the childhood of the human race, nor under the tutorage of any divine law with God for its authority, executor and judge, and with the future for complete and final reward or punishment. Teach men that the Ten Commandments are no longer laws with penalties, but merely principles of right or recommendations for general guidance, and then try to persuade them to comply with those recommendations, doing a right deed just because it is right and for the sake of goodness. What will you accomplish? They may not care for "right in itself," nor goodness by itself, and may ask, "Where is your law for it? By what authority is your moral suasion?" They may admit the reasonableness of your plea, but with no divine mandate to deepen its impression, their impulses will die away before the next temptation comes.

Experience teaches us to keep the law—civil, moral and divine—before the people: keep the lessons of it in the home, the church, the school, the court, and then we have a solid basis for the strongest persuasions that can affect the hearts of men. Little can be accomplished by moral suasion without law.

II. Whether law without persuasion will bring the desired social morality. Suppose that we have no moral force but law—rigid, unyielding, inevitable law. No entreating voice in the home reaching the impressible hearts of children, nor in the school where kindness wins more surely than severity, nor from the pulpit, where the plea, "I beseech you by the mercies of God," is always fitting; nor from the neighbor, whose kindly wishes open ways of blessedness to all who know his example. No helpful hand to lift up the fallen, nor benevolent soul to seek and teach the ignorant, nor courteous tongue to say to the erring, "Come thou with us and we will do thee good"; only law and power to enforce it upon every offender.

What may we expect in such a state of affairs? Obedience to law—ready, cheerful, complete, universal in the community? What has prepared the people for it? Not popular education, for it belongs to the persuasive agencies. Ignorance does not make her children good citizens; for, if they have any knowledge of the law, they are apt to know it only through its terrors, and grow defiant of its penalties. Why expect them to be law-abiding and obedient in a cheerful spirit? They have never been taught to love the statutes, nor the government. If arrested for crimes, they may plead their ignorance, lay the blame of it on society, and say, "None ever sought us, nor tried to convince us that our lives were wrong, and that a better way of living was open to us. None have cared for us except to punish us for evil deeds." Is the statement true? It would be true in a society which allowed the various forces of moral suasion to be unemployed.

Where persuasions are now earnestly used there is one fact prompting us to give a larger place in our higher schools to the studies relating to good citizenship: the fact that the penal side of civil government receives more attention in the courts and the public press, if not in the popular mind, than the protective and helpful side of it. Crimes are allowed columns, good conduct may beg for an item. The penalties are more conspicuous than the common benefits of law! If the disproportion seem too great, it would be far greater if moral suasion should cease; for these reports of crimes, arrests, trials in courts, and infliction of penalties need not be imported from afar to meet a demand for such news. Every locality would have a daily supply of its own, and its immoralities might seem to be past remedy by legislation alone. Wise legislators know that a statute which is extremely severe is liable to become a dead letter; or, if it be just, the people must be prepared for its execution by an advance of public sentiment. Law without moral suasion has little power to reform society.

III. Whether a union of persuasion and law be not the more excellent way. How is a community prepared to obey and execute good laws? By

knowing them, receiving benefits from them, honoring and loving them; that is, by the persuasive methods of education, experience, affection and conscience. The school and church logically precede the court-house and prison. The teacher's work comes before that of the sheriff, and it may relieve the policeman of duty. The blessings of the law are set forth before the penalties (Deut. xxviii.). The people learn that they have priceless benefits in a just government, and that when a man forfeits them by lawlessness his loss is irreparable. The better the government the more certainly will privileges be assured to the obedient and punishment fall upon the guilty. Thus the same law which is a terror to evil-doers is the confidence and support of those who do well.

Ill-designing men, choosing a city where they may indulge in immoralities, do not prefer the one which has the most thoroughly executed laws, the most vigilant police, the sternest judges and strongest prisons, for the terrors are too great. But in that same city are quite certain to be schools of high moral grade, active churches, and societies promoting industry, temperance and charity, representing the suasive agencies. All these—the legal and the suasive—are attractions to those who love righteousness and hate iniquity. If you seek to know where law is best maintained, go where the brightest type of social morality prevails. There public sentiment has been created and nurtured by the persuasive agencies. There you will find efforts to reform the vicious by holding out to them the benefits of good citizenship, the persuasives to a better life, the invitations of the Gospel, the divine forgiveness, and the rest which the Christ offers to the heavy-laden when they become His disciples.

This method may be applied to any social reform. We are apt to select some one great evil at a time and try to restrain or remove it. The term "social reform" implies that the evil has gone beyond private limits and become generally prevalent, that it touches public interest and public duty, and that at least two classes of people are involved in it: those who are gainers by supplying a demand, and the losers by whom the demand originally comes; or we may say the tempters and the (usually willing) victims. A third class seeks to bring the other two under its salutary influence and power.

The reform may become a "cause" with formulated principles and organized forces. It may grow without taking party form, or aiming at political supremacy, and still win to itself a majority in the state. As Christianity has changed the spirit and legislation of empires by moral methods (so far as human agencies are concerned), the special reform may leaven the national life; awaken, educate and direct the public conscience; propose and expect great moral changes—if not peaceful revolutions—removing vices and installing virtues; secure the enactment and execution of good laws, though not formally a law-making power, and all the while maintain itself by non-partisan methods.

The mind at once turns to a reform which has tried various methods, passed through many phases, and is still at the front with its problems scarcely

solved. Is it not singular that when we wish to name it, we hesitate whether to say temperance or prohibition? One is taken to represent persuasive methods, the other legislative measures. We query whether to call the evil intemperance or the liquor-traffic, one referring to the drinker, the other to the vender. We find it questioned which of these two men is the prime sinner, the drinker who comes with the demand, or the vender who brings the supply. The whole philosophy of demand and supply enters into the discussion, and it is admitted that law is not able to remove a demand which is in an appetite (or nature), is older than the liquor-traffic, and is the real cause of it. Prohibitory laws will not remove the real cause of intemperance. This is a work for divine grace and power; all that we can do towards it must be through persuasive agencies. We may logically say, no demand, no supply; but we cannot reasonable say, no supply, no demand.

It is admitted that just law can very greatly diminish the supply, and thus restrict the satisfaction of the demand. An appetite ungratified may annoy its possessor, but it is not likely to inflict injury upon home and society. Law may repress, if not remove, those evils which the saloon represents, and which are more public than personal drinking. But law will not produce these results until a community is educated—persuaded—and organized to maintain it.

It is little wonder that certain advocates of reform by law become intensely earnest, and see in their measures the only hope of relief. They have the sharper contest to wage because they ask for a kind of power which the people are apt to grant with reluctance. Their own method seems to them quite infallible, and other means are given a lower place or neglected. Some of them appear ready to say that temperance is not the word for them; their work is not to reform the drunkard, but to annihilate the drink, and then his sobriety will be assured; as if the drink was the cause of his imperious thirst and of intemperance, or food the cause of hunger and of gluttony.

This extreme is offset by another. In a brief notice of four "Gospel Temperance Meetings," at which 500 persons signed the total abstinence pledge, this advice is given: "If the good-meaning people who are gathered in convention to-day to devise means for the better enforcement of the prohibitory law will, on their return home, make a personal effort to save men and boys from becoming drunkards by kindness and sympathy and not rely on the law to do an impossibility, they will accomplish more for God and humanity than the law has done in the past five years in Iowa."

Such antagonism in the ranks of a great reform, which is essentially moral, is needless and dangerous. It tends to create two parties, each hurling at the other the charge of failure. That word "failure" is easily spoken. No principle, no cause, no movement has yet been fully successful anywhere on earth. Persuasion has not failed in behalf of Christianity, liberty, human rights, education, and every great element in our civilization. It has won for law its power, and given to it a field. It has still more to do in the renewal of the world. It will not gain its purpose by any sudden stroke. "It suffereth

long and is kind." Its silent forces are as sure as the laws of gravitation, and its triumph is most certain when they bind us and all our efforts to the orbits fixed for us by the Sun of Righteousness, in whose kingdom there is the union of law and love. It is wrong to assume that any method of reform may not apparently fail at some time and place, yet even then we may remember that

> "The good is grander in defeat
> Than evil is in victory."

GRACE HERE AND HEREAFTER (*And hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.*—I. PET. i., 13).—There are three things we have to note here. The loftiest hope of the furthest eternity is the hope of grace. We usually keep that word in contradistinction to glory as expressive of the gifts of God which we receive here upon earth, in our pilgrimage. But the Apostle here goes even deeper than that and says, "Ah! it is all of a piece from the beginning to the end. The first gifts that a believing soul receives while it is struggling here with darkness and light, are of the same sort as the eternal gifts that it receives when it stands before the throne, after milleniums of assimilation to the brightness and blessedness of Jesus Christ." They are all grace; the gifts of earth and Heaven are one in their source and one in their nature. All the gifts are one in nature, and the loftiest and the last are but the efflorescence, the bright consummate flower and the undecaying fruit of the germinal gift that we receive on earth at the beginning of the Christian life.

Further, says the Apostle, this grace is "being brought to you." It has started on its road. It is being borne toward you as by a flight of angels down through the blue. And is that not so? Does not every tick of the clock bring it nearer? Does not each moment that passes thin away the veil, and will it not be dissipated altogether soon? The light that set out from the sun centuries ago has not reached some of the stars yet, but it is on the road. And the grace that is to be given to us has started from the Throne, and it will be here presently.

We are like men standing in the crowded streets of some royal city through which the king's procession has to pass. If we listened we have heard the gun fired that told that He had left the palace, and He will sweep in front of us and sweep us up into His train before very long. The grace is "being brought to us." And it is brought not merely at, but "in the revelation of Jesus Christ." "When Christ, who is our life, shall be manifested, then shall we also be manifested together with Him in glory." So inseparably is the poor, humble soul that trusts Jesus Christ united with Him through its trust, that Christ's apocalypse is its apocalypse, and that when He is glorified it is sure to be.

We here are moving round a half-veiled Christ, and we get but little, and oh! we give less, of His light and glory. But the day comes when we shall be swept nearer the Throne, and all the light that is manifested to us shall be incorporated within us.—*A Maclaren, D.D.*

A NEW EVANGELICAL MONTHLY.

The Treasury of Pastor and People

Conducted by a corps of eminent Clergymen.

J. SANDERSON, D.D., MANAGING EDITOR.

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Courteous Disputants.—The child of God never should be discourteous to another member of His family. He may differ with him in opinion, and the contention may be sharp between them, but sharp, courteous argument is one thing and angry dispute is another, while words designed to belittle an opponent in the estimation of others are unworthy of anyone who professes to observe the golden rule. It is easy to disparage and to decry and to seek to detract from the force of the argument of an opponent by representing him as of small account, either in the Church or in the world. But it ought surely to be no disparagement to a star that it is not the sun, so while the individual may be of little account apparently in some aspects of his life, his arguments may be strong, may be unanswerable, may be overwhelming. He, therefore, who seeks to detract from the views presented by any individual on any subject under discussion, by seeking to decry him, is acting a mean and unworthy part—the part of the big bully of Gath who disdained the stripling David and cursed him by his gods. But the disdained David's sling and stone were unanswerable and overwhelming, and the big bully paid dearly for his discourtesy and disdain. Moral: Answer, if you can, arguments even if used by one as insignificant in your eyes, as David was in the eyes of Goliath, and keep back your discourtesy to the arguer, even if no Christian motive impels to do so, from the motive of prudence, lest his arguments become the instrument of your overthrow.

ANNOUNCEMENT.

The fifth of the series of articles written expressly for this Magazine by twelve College Presidents and published in its successive monthly issues, will appear in the May number, by President James Harper, D.D., of the United Presbyterian Theological Seminary, Xenia, Ohio, on "Disproofs of an Historic Episcopate."

Increase the Attendance—How?—By the members and adherents of the church being always in their place on Sunday, giving earnest, prayerful, sympathetic attention to the words of the preacher and joining as true worshippers in every part of the service. This will favorably impress those who may be only casual attendants, helping them to realize the seriousness of holy worship, the earnestness of true believers, and the oneness of the preacher and hearer in the great object for which they have come together in the sanctuary. Then there should be courteous, cordial, instant attention given to every newcomer, not only by sexton or usher, but also by any member of the church who may come in contact with

the newcomer in the vestibule or at the church door; followed at the close of the service by a word of kindness and of invitation to return. During the week also, if occasion offers, there should be a word of recognition, at least, given to the newcomer by some one who has observed him at church, accompanied it may be with a cordial shake of the hand, which is often a means of grace. Moreover, every church attendant should speak to others, during the week, of the pastor, his faithful labors, earnest preaching and complete devotion to his work; and if these are non-attendants at any church, an invitation should be given to come, and hear, that they also may share in the blessings. If such a course as here indicated were pursued by church-goers, who can doubt that many churches, whose pews are now only partially filled, would soon overflow, and the demand be made for enlargment. We should never forget that we are *workers together* with God.

"'The Treasury' is all that its name implies. I esteem its monthly visits most highly, and have been helped by it not a little, both in my pulpit and my general pastoral work." P. S. Henson, D.D.
Feb. 18th, 1890.

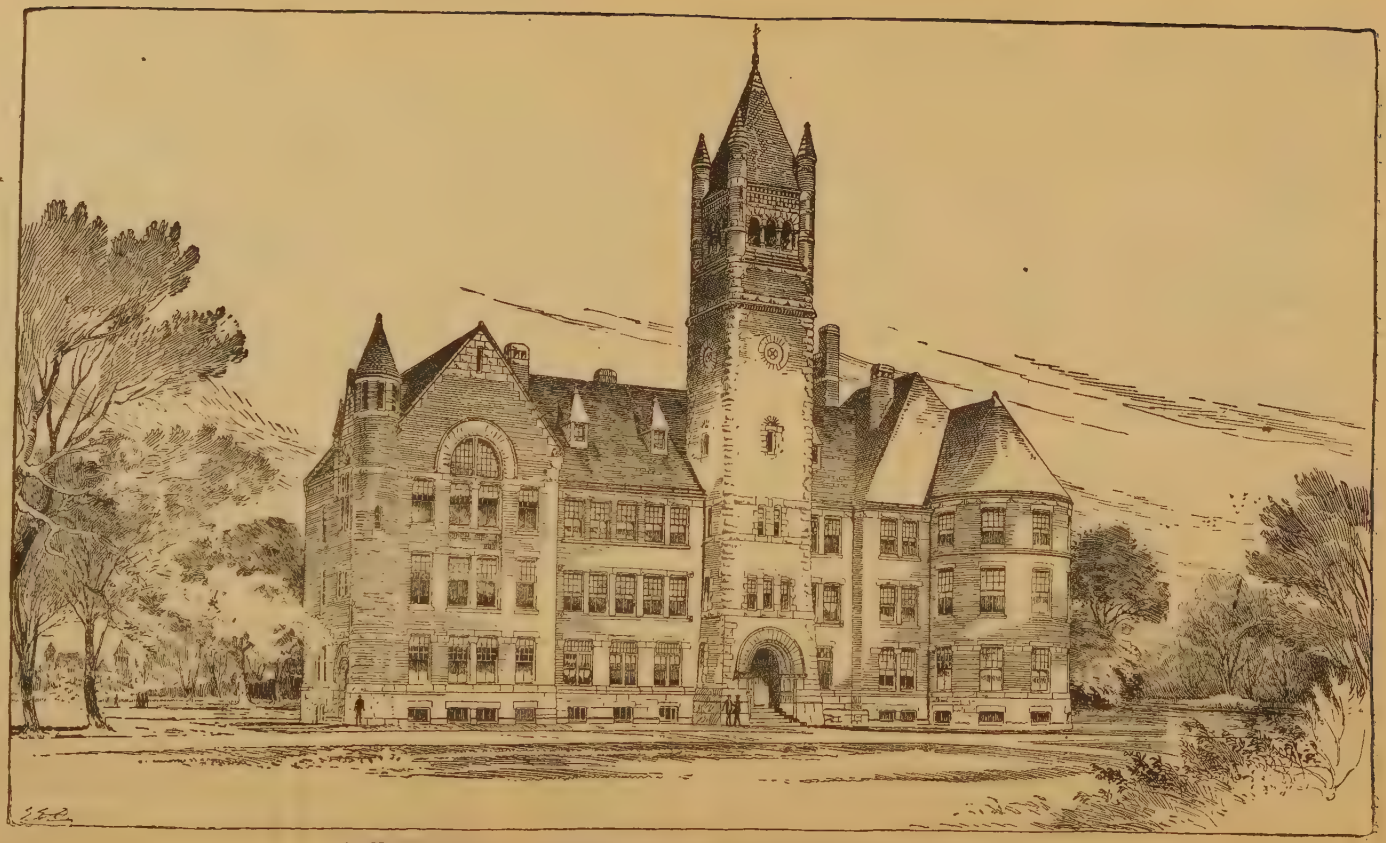
Editorial Dishonor.—This may be incurred in various ways: by emasculating a communication so that it cannot fairly represent the views of the writer, by printing such extracts of a speech as will give a one-side view only of the statement made, or by some gratuitous remarks that have no bearing upon the main point at issue, by which the editor seeks to humiliate his opponent, tend to lower him personally in the estimation of others and deprive his argument of the force which it inherently possesses. By these and various other ways which might be detailed, even editors of some religious journals dishonor themselves, bring opprobrium upon their profession, lower the standard of Christianity in the eyes of the world and tend to call forth the remark, "See by what unworthy ways and shabby means these religionists seek to carry their point against one another."

"'The Treasury' is a necessity to me. Fresh, scholarly, inspiring. I would rather do without my breakfast than to be deprived of its monthly visits. None other compares with it."
Rev. C. J. Greenwood.

Close of Volume VII. of "The Treasury."—In grateful recognition of divine guidance and help we have continued to fill the pages of THE TREASURY with the best and most suitable matter we could procure, and publishing it for the benefit of its many readers, wherever scattered, at home or abroad, and with this number complete its seventh yearly volume. An examination of the contents of any volume will, we think, convince anyone that we have, in a large degree, fulfilled the aim set forth in each yearly prospectus, and also of the wealth and variety of the literature each volume contains, and of the treasure he must possess, who has the seven volumes in his library. Many most valuable books could be compiled from their pages, but we have refrained from making such productions, and would announce to our patrons, that we have a limited number of the complete set of the seven volumes of THE TREASURY in stock, each volume carefully indexed by texts, topics, and authors, and bound uniform in cloth. Back bound vols., $2 each to subscribers.

SPECIAL OFFER.

This number closes Volume VII. and until May 1st, 1890, we offer "The Treasury" one year for $1 to Pastors (others $1.25), who are not now, and never have been subscribers to it. This will not include Premium Offers. Interest your friends and neighbors in this half-price offer.



PENNSYLVANIA COLLEGE—THE MAIN BUILDING—GETTYSBURG, PA.

President Harvey Washington McKnight, D.D., LL.D.

The Rev. Harvey Washington McKnight, D.D., was born April 3d, 1843, in McKnightstown, Adams Co., Pa. His father, Thomas McKnight, was a pioneer farmer, and also for awhile engaged in the mercantile business. He could boast of the honor of being a veteran of the war of 1812, in which he served under General Harrison. His mother, Margaret F., with a long and influential life in shaping her son's career, now lives with her son, Dr. McKnight, at Gettysburg, Pa., aged eighty-eight years. Amongst a family of six sons and two daughters Harvey Washington was the only child who had early impressions for the profession of the Gospel ministry. Pressed by such convictions he entered Pennsylvania College, at Gettysburg, Pa., in 1860. Little did he suspect then that his youthful aspirations for a noble calling in life would suddenly be interrupted by the course of oncoming events. But in his freshman year, having felt the burnings of liberty in his heart, he at once determined to sever his relations with the college where he was studying. So, with many other patriotic youths, he engaged in the service of his country when it was involved in one of the bloodiest conflicts of its entire history. He enlisted at Lincoln's first call, for three years, and was mustered into the United States service August 16th, 1862, as First Sergeant of Company B, 138th Regular Pennsylvania volunteers. But his appreciated soldier services had not long duration. With a delicate constitution, he soon felt himself constrained to resign and leave the army. His health, however, gradually improved, and in June, 1863, he again enlisted in the cause of his beloved land. During the last enlistment he served faithfully and was several times promoted to higher positions. He was present under General Grant when the Confederate army surrendered at Appomattox. June, 1865, he obtained an honorable discharge from the army.

When the war ended he resumed his studies with the hopes of final graduation. This he accomplished with the class of '65. He now entered the Theological Seminary at Gettysburg, Pa., and after a two years' course of diligent study he was licensed to preach the Gospel. He received a call to his first charge at Newville, Pa., where he labored as a faithful servant of Christ from 1867 to 1870. Meanwhile, November 12th, 1867, he was married to Miss Mary K. Welty, of Gettysburg, Pa. Two children have blessed this union.

Near the close of 1872 he was unanimously called to the pastorate of St. Paul's Lutheran Church, at Easton, Pa. During his stay in that city he became very popular, being held a most gifted preacher and a beloved pastor. Here he also came in contact with that whole-souled Dr. Cattel, then President of Lafayette College, by whose ripe experience in college life and government he was gradually and providentially prepared for the work which he now prosecutes with such untiring zeal and vigor.

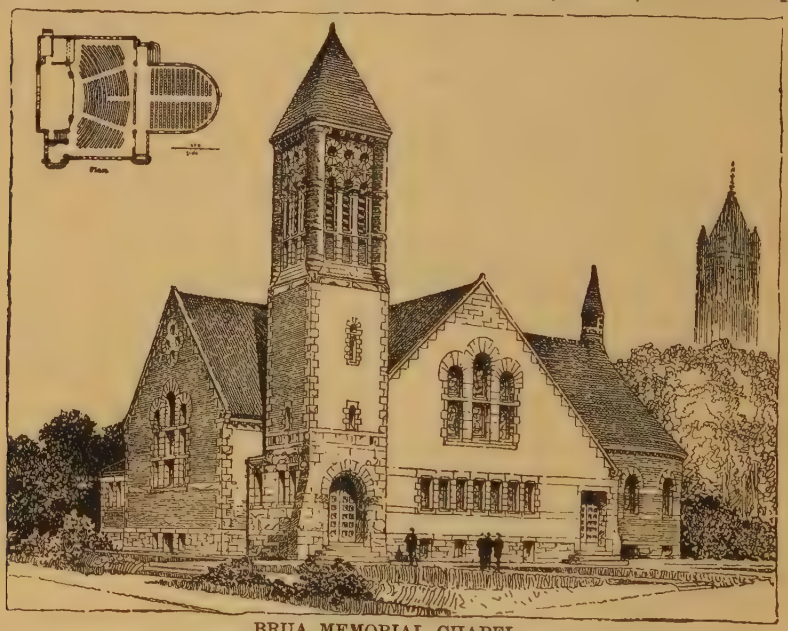
In 1880 he was tendered a call to the First English Lutheran Church of Cincinnati, Ohio, which call he accepted. During his pastorate here he was eminently successful. His eloquence, financial ability and faithfulness won for him reputation as one of Cincinnati's best men. While here he also was elected as one of the trustees of Wittenberg College, at Springfield, Ohio, in which capacity he distinguished himself for his shrewdness and sagacity on points of great financial concern. At this time he received the degree D.D., from Monmouth College, Ill.

His next charge was Hagerstown, Md., where, in 1884, he was enabled to tarry for a very short period. In consequence of the resignation of Dr. M. Valentine, then President of Pennsylvania College, he was elected to that important position

as his successor. He accepted the appointment only after several declinations, and then with the greatest reluctance. But September 3d, 1884, he was inaugurated as president amidst imposing ceremonies and with the highest hopes of his friends for the ultimate success of the college.

Since that time he has been very active in upbuilding the institution. Under his competent and comparatively short administration the college has enjoyed a mighty flow of prosperity in all its various interests. Distinguished for his discriminating judgment, and enthused by an energetic spirit of reform, he has given Pennsylvania College an impulse that will be felt far down the coming years. Meanwhile, he has obtained the enviable recognition of the New York Academy of Anthropology by being made a member of that body. And in 1888 he was enrolled a companion of the Loyal Legion. Last year he was made president of the General Synod of the Lutheran Church of America. Recently Lafayette College has conferred upon him the honorary degree of LL.D.

As a soldier, citizen, scholar and president of an institution of learning Dr. McKnight has few equals. Possessed of a genial disposition, an irenic spirit, engaging manners, profound Christian enthusiasm, great personal magnetism, he is indeed a favorite wherever he goes among his fellowmen.



BRUA MEMORIAL CHAPEL.

PENNSYLVANIA COLLEGE, GETTYSBURG, PA.

Pennsylvania College, situated in the historic town of Gettysburg, originated in a need felt by the Lutheran Church of America for educated men for the gospel ministry. This want was met in 1827 by the Rev. D. Jacobs, A.M., who begun a school of general and classical instruction, called the *Gettysburg Gymnasium.* A charter was obtained from the State, signed by Governor Wolf, April 7th, 1832. In this document the gymnasium got the significant title of "Pennsylvania College of Gettysburg." Its organization took place July 4th, 1832.

PENNSYLVANIA COLLEGE, GETTYSBURG, PA.

1. College Church. 2. Astronomical Observatory. 3. College—Main Building. 4. Linnæan Hall—Scientific Department. 5. Preparatory Department.

The first faculty, composed of five professors, S. S. Schmucker, D.D., E. L. Hazelius, D.D., H. L. Baugher, A.M., M. Jacobs, A.M., and J. H. Marsden, A.M., began operations Nov. 7th, 1832. Meanwhile the college met with success. Several additional chairs were established. The endowment fund was begun and increased from time to time by appropriations from the State legislature and individual bequests. New buildings also went up. And in 1882, the semi-centennial of the founding of the college, 2,800 students had already gone forth from it into the world. Since then over 700 more have joined the ranks of graduates from the institution. Thus has the college progressed, and the faith of its many patrons is that God will bless it yet again in future years.

The following presidents have served the college up to 1884: Rev. C. P. Krauth, D.D., 1834–1850; Rev. H. L. Baugher, D.D., 1850–1868; Rev. M. Valentine, D.D., LL.D., 1868–1884.

In the second period of development the college made the most rapid forward strides. Since Dr. McKnight has assumed the presidency, prosperity has indeed crowned every effort put forth in behalf of its welfare. More than $225,000 have been expended for various purposes within the last ten years.

The buildings of Pennsylvania College number twelve. They are all located upon a fine campus of forty-five acres, shaded by evergreen and other beautiful trees. The first building that the observer beholds as he enters the college ground is the *Brua Memorial Chapel.* This is a large brick and sandstone building now in the course of erection and almost completed. It is the gift of Col. J. P. Brua, who, upon his demise, designated the sum of $15,000 for a chapel. It is built in the style of our modern churches, and has a seating capacity of 700.

The President's House.—This is a large two-storied brick edifice, standing between the Brua Memorial Chapel and the main college building. It is the home of the genial President Dr. McKnight and his family.

The Main College Building.—This is a very fine and imposing four-storied brick and red-stone structure, standing almost at the western boundary of the campus. It contains vast halls for libraries, recitation and reception rooms and offices, all of which are fitted up with the best modern and ornamental equipment for easy and successful work by professors and students. The entire cost of it is over $90,000.

Pennsylvania Hall.—This is a large four-storied brick building, occupying the central portion of the campus, and is capable of accommodating a large number of students, and is now the dormitory.

In addition to those mentioned there are other buildings, viz., Linnean Hall, McCreary Hall, the Observatory, Preparatory School and several of the professors' houses. All these buildings are heated by steam from a central plant. A chair of Physical Culture and Hygiene has recently been endowed.

Pennsylvania College now ranks among the foremost colleges of the land, with its large endowment fund, with its able corps of instructors, led by President McKnight and the Dean of the College, Dr. P. M. Biklé, and with its more recent signal prosperity it bids fair to afford the finest educational advantages in the State.

LEADING THOUGHTS OF SERMONS

The Man of Sorrows.

By C. J. Vaughan, D.D. (Episcopalian), London, England.

A man of sorrows.—Isa. liii., 3.

This was one of the marks by which Israel was to know Christ. The power by which He was to draw men to Himself was not to be the charm of cheerfulness, nor the gladness of His character. It was to be His acquaintance with grief.

I. His own personal life was sorrowful. He was away from home, from His father's presence—a stranger in a strange land. He was a lonely Man. His sympathy with others did not imply their sympathy with Him.

II. His sorrows like His labors were for others. He sorrowed over bodily, mental and spiritual suffering.

III. He was a man of sorrows chiefly in relation to sin. He had to see sin and bear it.

IV. He was a man of sorrows, that He might be a suitable Saviour for sinful and, therefore, sorrowing men. Sorrow brings a man near to the truth and to reality—makes him more useful by giving him a new experience and a larger sympathy.

V. How do we stand in relation to this Saviour?

Samaritanism.

By Rev. J. I. Blackburn, M.A. (Presbyterian), Murrysville, Pa.

And he went to him and bound up his wounds pouring in oil and wine, etc.—Luke x., 33, 34.

Samaritanism, what is it? It is well to ask the question—dwell at some length upon the definition. The story, though often told, is seldom analyzed and its real meaning gotten into, and less often still does its great principle get into us so that we act it out fully in our lives.

I. *It is compassion towards the suffering and distressed neighbor, be he near at hand or even far away.*

Compassion (*con* and *patior*), it is a good, large, wide-meaning word. Pity does not equal it. The Levite pitied. Pity is speculation. Most of us do not care to be pitied. Pity is not enough better than indifference to benefit materially either agent or recipient. Pity is too often only by the high to the low, by the rich to the poor, but compassion is a deep, rich, noble sentiment which may be extended to persons in all circumstances and conditions of life. This is what the Good Samaritan had towards the traveller who fell among the thieves, and this is what the world needs more of to-day than anything else, and the great regret is that it should be so rare. The proportion still holds good, notwithstanding the demand for an increase. Priestism—Levitism is still two to one and the consequences are both sad and sickening. Gaping wounds stand open and no bandage is applied, the oil and wine abound but do not find their way to the sores, men who are half dead are dying outright, and those who are alive are less alive than they ought to be and would be were they to repeat in act the story.

II. *Samaritanism is real sympathy.* I say real sympathy, for much of what the world calls sympathy is no sympathy at all. Sympathy is two hearts tugging at one load, bent beneath one sorrow. The Levite came and looked on and may have said, "I sympathize with you, poor fellow," but that was no sympathy at all. That was one man tugging at his own load and another standing and looking on. There is a vast deal of just such sympathy. That is too much the Church's attitude to-day in regard to a dying world and the attitude of Christians in regard to the brother who is out of Christ. When I meet an evil and suffer and you meet an evil and suffer, it does not follow that we sympathize with each other. That is two hearts tugging at two loads, while real sympathy is two hearts tugging at one. The Good Samaritan is off his horse close up to the wounded traveller, and while the poor traveller is trying to bear up under his wounds, the Good Samaritan is making them more easy to bear by binding them up, pouring in the oil and wine. That is real sympathy, and O for more of it.

III. *Samaritanism is identifying oneself with those who need help.* This is the very model of the way all true help must come. We can help a man only by identifying ourselves with him, getting into his circumstances, into him. When Christ would save the world He entered into it. The first step God took towards making us like Him was to identify Himself with us. "He became flesh of our flesh and dwelt among us." It is thus Christ saves. "He was made sin for us," not that He was a sinner, but because He was identified with us and bore the penalty for us. "He bore our sins in His own body on the tree." I do not mean that we can fully imitate Christ in this for His was the great sacrifice, but until we get so interested in those who need our help, as to become identified with them, getting underneath their necessities, we can do but little to help them.

When I feel the fire burning my hand I withdraw it; when I feel the fire burn my brother I seek to withdraw him.

IV. *Samaritanism is lovism.* That, too, in its highest form. To love one's neighbor as we love ourselves—Oh, the power of self-love. What will it not do? Let it be equalized upon our neighbor; let us love him as we do ourselves; let us love him with a Christian love, with the love of Christ, with that love that "suffereth long and is kind," etc., and what will be the consequences? Why, our neighbor will become as ourselves, his interests will be ours. His wounds will be cared for, bound up, the oil and wine will be poured into them. The Gospel will be sent to heathen, and sinners all around us will be saved. And I tell you, my reader, we will do but little of account for our neighbor until we can love him with the Samaritan's love.

V. *Good Samaritanism is walking, if need be, that our wounded neighbor may ride.* "And he set him on his own beast." In this one act, as it seems to me, the "Samaritan's Samaritanism is most deeply lodged and most gently evinced." The Samaritan walked and his crippled, wounded neighbor rode his beast. How beautiful the picture. It is altogether too rare a scene. The common view which meets us every day is every man on his own horse, going as fast as he can, while his poor neighbor traveller is limping behind or not being able to go at all. Why this unequal distribution of things? Some have oil and wine and beasts on which to ride, and others have nothing but wounds and aching bones. I don't know why, except that God has permitted it to be so that we might help one another.

VI. *I must say further of Samaritanism, it is Christian.* Of what was Christ telling when He gave us this parable? Was it not of Himself, of His own action towards the world and towards us all? What was it which brought Him down to this earth? Was it not compassion for us in our helpless and lost condition? How did He save us? Was it not by entering into sympathy with us, identifying Himself with us, loving us, and oh, what love, surmounting the heavens and God's throne, whereon He sat and coming down to this world and walking that long, weary march of years, even up to the cross, which enables any of us to ride heavenward upon the wings of faith? I repeat it, it is Christian and no better picture can ever be drawn of just what Christ has done for the world and us all, only His was in a more magnified and glorious form than is here pictured in the story of the Good Samaritan.

VII. *Once more, Samaritanism is Christianity.* Of course it is and that, too, in its highest form, Christ Himself being the pattern; and what the world needs most of all to-day is a greater practice of it under this particular type. It would be hard to give a definition of much of the professed Christianity of to-day. I would not like to attempt it, but true Christianity, how easy. Here it is—*Samaritanism.* Let men everywhere learn it and practise it.

The Secret of True Strength.

By Alexander Maclaren, D.D. (Baptist), England.

I have written unto you young men because ye are strong.—I. John ii., 14.

1. The true strength, not bodily, physical, or mental. "To be weak is miserable doing or suffering." Not obstinacy of fools, "I will"; not the weakling, "I would like"; but a strong will, relying on God, and defying the devil's hindrances: "I ought, therefore I will." Paul, though "bodily presence weak," etc., and "thorn in flesh," stronger than Sampson.

2. The source of the true strength, "because the Word," etc. Young men have time for everything, and to read newspapers, novels, etc., and sermons, and religious books, but no time for this Bible, the Word of God, the only "source of true strength."

3. The victory, and how given, at onset, by faith; the "victory that overcometh the world." By the act of enrolment under this Captain the battle already virtually decided. Though life is all before you, though the great adversary oppose you and "swing the scaly horror of his folded tail," the act of faith pins this dragon with his head to the ground, and

he is a conquered monster. Satan now a beaten Satan, beaten once in the wilderness, twice in Gethsemane, thrice on the cross. Your Captain, if you choose Him, will "teach hands to war," etc., "will cover your heads in day of battle," and give victory over world, flesh and devil.

Flourishing Christians.

By Professor W. Taylor, St. John's College, England.

The righteous shall flourish like the palm-tree. —Ps. xciii., 12.

Here is one of the most beautiful thoughts of the Psalmist.

I. The palm only grows in warm countries. It was once common in Canaan, and at one time Jericho had a grove of palm trees seven miles long. It has a very tall, slender, tapering trunk, jointed, without branches; its leaves are large, long, feather-like, evergreen and cluster gracefully at the top. Its fruit is plentiful, nutritious, and grows in large, rich, golden clusters. Its roots are unseen, but tough, deep and far-reaching. It grows where no other tree can grow, needing no rich soil or sheltered, moist situation. It finds its supply of water underneath the burning sand—out of sight but unfailing. All seasons are alike to it. Its growth is not quickened by spring rains, nor retarded by scorching suns. Its fruit after a century's growth is still plentiful and excellent; serves many desert tribes and their camels with food. From its hard seeds oil is extracted, and nets and baskets are woven from its leaves. No tree serves so many varied and useful ends. Its very sight refreshes the weary desert traveller and tells him a shady resting-place, food and water are near.

II. The resemblance of the righteous to the palm.

1. They thrive in unlikely places—Joseph in Egypt, converts in Cæsar's household, and many now amidst everything which would seem to hinder spiritual life.

2. They are nourished by unseen supplies. God is unseen, but ever near; supplies all His children's need.

3. Their progress is steady, sure, upward; God knows what they need, sends it, and all tends to their spiritual growth and they keep on in the straight path of God's commandments.

4. The righteous flourish—their example cheers fellow-pilgrims, their usefulness is many-sided and far-reaching, their fruitfulness increases in old age.

5. Their character grows in beauty. Only one altogether lovely. They shall be changed into the same image.

6. The righteous shall triumph. The leaves of the palm have always been an emblem of victory. The final victory of the righteous represents them as clothed with white robes and palms in their hands.

CHRIST'S TESTIMONY OF HIS DIVINITY IN THE GOSPEL OF JOHN.

By Rev. J. Alexander Anderson (Presbyterian), Ballywalter, Belfast.

I.

Before entering on the consideration of this point, it will be necessary to premise a few observations touching the relation of John's Gospel to the rest of the evangelical history. Matthew set forth Jesus as the Messiah, whose coming was foretold by the Old Testament prophets. Mark pictured Him as the Wonder-worker, who by His miraculous deeds proves Himself to be the Messiah. Luke, in accordance with his Pauline spirit of universality, demonstrates Him to be the Redeemer of mankind. But behind the Messiahship, and the miracles, and the Redeemerhood of Jesus, and as lending to them all their reality and efficacy, lay the central mystery of His person. John's aim is to portray this mystery in all its far-reaching relations, to show that the Son of man is also the Son of God. The first three Evangelists tell us of the manifold outward activities of Jesus. John seeks to reveal the august Personality from whom these activities spring. Again, the aim of the

synoptic Gospel is to set forth the relations which Christ held to humanity, while that of the fourth is to unfold the relations which He held to God. With the Synoptists, "He is man's Mediator with God"; with John, "He is God's Mediator with man." Finally, the difference of standpoint is noticeable. The Synoptists starting with a view of the perfection of Christ's manhood, reach the conception of His divinity; John commences his Gospel with the revelation of the Godhead of Christ, and thence descends to a contemplation of His real humanity. In a word, while the other Gospel writers never weary dilating on the human sympathy, the marvellous deeds, and wondrous sayings of Jesus, so that we may catch a glimpse of something greater still, the "beloved disciple" rests not until, with the unerring instincts of love, he guides us into the immediate presence of the incarnate Word. These observations all prepare us for expecting that the fourth Gospel will be rich in the sayings and discourses of Jesus concerning Himself. And so in truth we find. This matter is so abundant that we shall be obliged to confine our attention to the salient points.

I. Our Lord asserts His sinlessness in John viii., 46. He is here vindicating the truth of the Gospel by a reference to the moral purity of His own character. He challenges His enemies to place their finger on a dark spot in His life, in the memorable question: "Which of you convinceth Me of sin?" That challenge reveals the inner consciousness and the outer walk of Jesus in all their unsullied purity. It may be said that those whom our Lord addressed could judge His outer life only, but could not see into the inner, where evil might be lurking in secret. The answer is at hand. Admitting Jesus to have been at least a man of saintly character, would it not be utterly inconsistent with such a view of Him to maintain that He could fling out a challenge to His enemies, a favorable answer to which depended upon their ignorance of facts as to His inner life—facts with which He alone was acquainted? Jesus could look within Himself, though His opponents could not, and were He to discover any sin there, would it not be the height of hypocrisy for Him to challenge the world to find any guilt in Him? In a word, knowing Himself to be a sinner, how could He ask a question implying that He was not? But in addition to this challenge we have a broader and, if possible, more dogmatic assertion of our Lord's sinlessness: "He that seeketh His glory that sent Him, the same is true, and no unrighteousness is in Him" (vii., 18). Here, indeed, we find the germ of a more positive truth than His sinlessness. "No unrighteousness is in Him"—no want of conformity to the Divine will, the eternal archetype of all moral goodness—that is, Jesus asserts His own perfect sinlessness. And why? Because "He seeketh His glory that sent Him." He was sinless because He was swallowed up with love of the Father. He who loves God perfectly can never sin against Him. If any further evidence is needed, is it not to be found in the remarkable fact that nowhere throughout the Gospels is there a record of a confession of sin by Christ? Wielding as He does the keenest spiritual analytic wherewith He disentangles the tangled web of motives, brings out the most secret sins with the clear light of day, and passes due condemnation upon them, why is it that He is never conscious of sin Himself? Must it not be because in Him there is no unrighteousness?—that He always spake the words and did the will of Him that sent Him? Human history and experience testify that in every saintly soul, there is a double growth—growth in grace and growth in the consciousness of sin. Yet, in the case of Jesus, there is not the most remote evidence of this latter kind. We are brought, then, face to face with this dilemma. Either Jesus was perfectly sinless, or He was a sinner greater by far than any scribe or Pharisee whose guilt He so relentlessly exposed. Admitting the fact of His sinlessness, what bearing has it upon our theme? This much: in conceding the perfection of Christ's humanity, you concede a miracle; not, indeed, of a physical, but of a moral kind, and for that reason the greater. By this one step you lift Him out of the natural sphere altogether;

you disconnect Him from man as fallen; you make Him a miracle greater than any ascribed to Him in the Gospel. Jesus Christ thus becomes the central miracle of Christianity. Does not a miracle imply the presence of superhuman powers? But the admission goes farther than this. If Jesus be a sinless man, we cannot conceive of Him speaking an untruth, or anything calculated to foster a false impression in the minds of His hearers. Now, we find Him, all through the evangelical writings, asserting Himself to be divine—to be essentially one with the Father, "the same in substance, equal in power and glory." Are we not then shut up to the conclusion expressed in the words of Tertullian: "Christ was the only man without sin, because Christ was God"? The sinlessness of the Saviour is the vestibule that leads us into the innermost sanctuary of His Godhead.

II. Our Lord asserts His pre-existence. (1) In chapter viii., verses 56–58, we have His most explicit testimony on this point. The Jews had boasted of their reverence for Abraham, though they rejected the claims of Jesus to be the Messiah; but He convicts them of insincerity, for said He: "Your Father Abraham rejoiced to see My day; and he saw it and was glad." In this, indeed, there is nothing more than a claim to be the Messiah whom Abraham had seen by the light of prophecy. But the Jews imagined that He claimed to have seen Abraham, and indignantly asked: "Thou art not yet fifty years old, and hast Thou seen Abraham?" And now come the deeply significant words: "Verily, verily, I say unto you, Before Abraham was, I am." πρὶν Αβρααμ γενεσθαι, before Abraham came, that is, came into existence, ἐγώ εἰμι, "I am." Our Lord here does more than assert His pre-existence, for He could have done that by saying: "I was." But the "I am" of Jesus lifts Him out of the time-sphere altogether, and makes such a word as "pre-existence" strictly inapplicable to Him. The period of His life is not pre-temporal, or post-temporal, but eternal in its most absolute sense. Abraham "became," but Jesus "is." With Abraham there was a transition from a state of not-being to being; with Jesus there was no transition, but a state of unchangeable being in eternity. As Meyer says: "In ἐγώ εἰμί the thought is a backward glance of the consciousness of Jesus upon His personal pre-existence." Some endeavor to evade the force of this argument by asserting that the existence here predicated of Jesus is ideal, not personal. It is a sufficient answer to say that Christ speaks not of an impersonal principle, but of Himself—ἐγώ—for, as Godet remarks, "there would have been a touch of charlatanism on the part of Jesus in suddenly substituting an impersonal principle for His Person"—in contrast with the person of Abraham. We must hold, then, that the passage teaches the absolute eternity of Christ's being.

(2) In chapter vi., 41–62, we find the Jews murmuring at Jesus, "because He said, I am the Bread which came down from Heaven." Jesus answers them by repeating His assertion: "I am the living Bread which came down from Heaven," and shows them that spiritual life can come only from eating His flesh and drinking His blood. Understanding Him in a carnal sense they ask: "How can this Man give us His flesh to eat?" And then we have the reply involving an assertion of His pre-existence, "What and if ye shall see the Son of man ascend up where He was before?" There is here an undoubted allusion to a pre-historic state, when He had seen the Father (viii., 38) from whom He had come forth (v. 42), and to whom He would again return (xvi., 28). If it be said that the pre-existence here asserted is in idea and not in fact, then the ascension must also have been an ideal and not an actual one. For the language evidently implies that the post-ascension and prehistoric states were identical. If the ascended Christ has a distinct personality, the pre-incarnate Christ had the same. In chapter xvii., 5, He says: "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee, before the world was." In these most solemn words, addressed to the Father by the Son, the latter prays that He may be glorified with the glory which was His in a pre-mundane

state. What was that glory? Clearly full possession and unlimited exercise of divine attributes and powers. These He had voluntarily laid aside in becoming man, in taking on Him the form of a servant. Looking on the death of the cross as an accomplished fact, and seeing the work of servanthood achieved, He prays the Father to take Him back into that state in which He had lived before the world came into being, where a glorified humanity, instead of being a limitation, would be the flexible organ of His divine energies. Here, again, we see that the pre- and post-historic states of Christ are identical, because they alike involve the existence of a distinct personality. He who prays thus was the same person who loved and was loved by the Father before the foundation of the world (xvii., 24), who was sent by the Father (v. 21), who was one with the Father (v. 23), and who consummated a work worthy of the Father's approbation (v. 4). We are free to admit that the above passages, if taken singly, might be interpreted, on an Arian hypothesis and by severe critical ingenuity, to mean that Christ was a time generated though pre-existent person; but taken collectively, the argument based on them, "looks you in the face, refuses to be conceived in that manner, and reasserts itself to be a great burst of coherent light and life, centring in Christ," as the God-man. As Canon Liddon suggests, His oneness with the Deity, and His personal pre-existence are complementary truths; the first denying any theory assertive of creaturehood, the second conserving His distinct subsistence in the Godhead.

III. Our Lord asserts Himself to be the Son of God. This title is as characteristic of John's Gospel as the title, "Son of man" is of the Synoptists. A selection of the most expressive passages is all that we can attempt. (1) Chapter iii., 16. In the discourse to Nicodemus our Lord implies to Himself the title: "only-begotten Son of God." How significant this title is we can only see when we remember that the thought in the speaker's mind is the intensity of God's love to the world. The measure of the divine love is this—"He gave His only-begotten Son"! It is acknowledged on all hands that the filial relation here asserted is not merely moral or theocratic, but metaphysical. He is a Son, *i.e.*, a partaker of the divine nature; He is "only-begotten," *i.e.*, He is a Son in a sense in which no created being could be. His Sonship is unique: unshared by any creaturely existence. "God has one only Son, who by nature and necessity is His Son." (2) Chapter x., 30–38. During the Feast of Dedication Jesus asserted His unity with the Father. The Jews took up stones to kill Him, because, as they said, being a man, He made Himself God. On the supposition that Jesus claimed to be divine, there was no alternative for an unbelieving Jew but to kill Him. If the Jewish interpretation of His language was false, surely it was not too much to expect that He would have corrected it, and at the same time have saved Himself from the charge of blasphemy. So far from doing so, however, is He, that we find Him actually vindicating it and rebuking them for their unbelief by a quotation from their own Scriptures. Asaph in the lxxxii. Psalm, in addressing wicked judges, called them "gods": "I have said, ye are gods: and all of you are children of the Most High." They were so termed because they represented a feature of God's character, that of judge, rewarding the righteous and punishing the evil-doer. Now, our Lord's argument runs thus: If these men who were mere creatures were named "gods," and if the Scripture cannot be broken, how can He be held guilty of blasphemy whom "the Father hath sanctified and sent into the world," in whom the entire revelation of God is made, when He calls Himself the Son of God? The argument is *á fortiori*.

Taking the Jews on the ground of their own admissions as to (1) the indestructibility of a divine revelation and as to (2) the theocratic sonship of Israel's judges, He shows that His Sonship is higher still, because constituted in a period prior to time and implicative not of the judicial functions merely, but of all the functions of God. The foundation of this argument is laid in the grand thought that every creature to whom a power or func-

tion is delegated by God, does, in the very act of exercising that power or function, come into vital relation to God; that is, he is a manifestation of the divine nature to a limited degree. "The Old Testament is, in its deepest tendency, ever increasing towards the incarnation, the climax of the increasing approximation between God and man." This "tendency" culminates in Christ, who can say: "I and the Father are one." If the stream of the olden revelation was in the strictest harmony with the divine mind, can He be accused of blasphemy, to whom it flows and in whom it issues? The following points are conclusively established by our Lord's language:

(*a*) The Sonship here claimed is not theocratic, official, moral, or physical, but in the most absolute sense, eternal and divine. In defending His essential unity with the Father (v. 30), He is here re-asserting it in the title "Son of God." (*b*) It is not Messiahship so much as absolute Deityship that is claimed. An assertion of the former could not constitute an excuse for putting Him to death; but an assertion of the latter could. The Messianic office is but a part of His godlike dignity and glory. (*c*) His filial relation is not temporal, but eternal. He who *calls* Himself the "Son of God," is dedicated to the Messianic function, and sent into the world. Here is a most manifest allusion to a pre-earthly state from which the Son was sent forth. He is born into time, but out of eternity.

(3) Chapter xiv., 8–13. In this discourse delivered on the eve of His death, our Lord tells His disciples that because they had known and seen Him, they had also known and seen the Father. Philip, not appreciating the spiritual vision here implied, demands an outward spectacular appearance, and says, "Show us the Father, and it sufficeth us." Our Lord's reply reveals a profound consciousness of His unique relation to the Father. Philip's request betrayed a radically false notion of God. God is not a mere Power, overawing the outward senses and coercing the free spirit by some magnificent and terrible appearance. He is a Person; and therefore a satisfactory revelation can be made only in a person, who shall display all the wealth of divine tenderness and love in a human life, and acting under human conditions. Such a revelation Jesus claims to be—"He that hath seen Me, hath seen the Father; and how sayest thou, then, show us the Father?" Could words express deeper identity of Himself with God? It is as though He says: Wouldst thou see God in His true nature, in His innermost essence as Love, Holiness, Truth, in all the unsullied glory of His character, then behold Me! "for I am in the Father and the Father in Me." Dare any created being, howsoever high his rank and attainments, utter such words as these? And now observe the twofold ground on which the Lord claims that His testimony should be believed. (*a*) His words—"The words I speak unto you, I speak not of Myself." The teaching of Jesus, having for its central point not His own, but the Fathers's glory, is the luminous expression of His heart-communion with the Father. He whose eye is always directed to the divine honor, is surely worthy of belief when He stays to speak of the relation which He Himself holds to God. (*b*) His works. "Believe me that I am in the Father, and the Father in Me, or else believe Me for the very work's sake." A miraculous work is possible only to a miraculous being. The community of power displayed by Jesus in His wonder-working energy must be based on a community of essence. His miracles are the credentials of His divine nature and authority; for He who works as God alone can work, must be God. Every miracle that He performed, was but an outflashing beam of the glory which He had with the Father.

Gathering up into a sentence what we have gained from the above cited passages, we see that our Lord claims Sonship not figuratively but really—Sonship involving participation in the divine essence, and therefore embodying the perfect manifestation of the divine character. Such is the unquestionable conclusion to be drawn from our Lord's testimony concerning His Sonship.

HADES, GEHENNA, TARTARUS.

Dear Sir:

In the February issue of THE TREASURY you reprint from *The Independent* a paper on "The Biblical Hades," by Dr. Spear. Will you allow me to indicate where I think Dr. Spear's pen "errs and strays from the right way"? I write this not to intimate what may or may not be my own opinion, but to urge the readers of your excellent magazine to search and see for themselves, and devoid of all preconceived ideas to ask of the Scriptures what is revealed.

It surely will be granted by any who believe that it has pleased the Almighty Father to make certain communications to His children, that He would take care that there should be channels capable of conveying His communication. The Greek language, we may well believe, was one of the elements which went to complete "the fulness of time," at which it was best to bring "light and immortality to light" by the Gospel.

No language by which men have attempted to interchange thought is more accurate and more sensitive. But like all language it is but an imperfect medium of communication; imperfect, not so much from any inherent clumsiness, as from the want of vocabulary in those who spoke it, and also from their incapacity of expressing the idea they sought to convey. Now, we who believe in the inspiration of the Bible, must believe that the Holy Ghost would, in the writers He selected, overrule these two incapacities. That, even if they did not apprehend the full meaning of the idea they uttered, they did at least understand that meaning of it which was in the field of their thought. And also He would restrain them from using words which would not be in consonance with the idea developed to its fullest limits.

Therefore our difficulty chiefly lies in determining the meaning of the words as used by the sacred writers. This difficulty is not so great as it is usually represented. It is not necessary to possess a wide knowledge of classic Greek. The New Testament itself affords ample field of observation wherefrom we may deduce the meaning in which the writers used the words they selected to express themselves. Moreover, the reasonableness of this procedure is greatly enhanced by remembering that the language had no opportunity of changing, that the New Testament was all written and completed within the lifetime of one man. The lapse of considerable periods is required for a change in the meaning of a phrase, much more of a word. Our knowledge of the Egyptian sign language has been altogether derived by this method, and under circumstances incomparably less favorable than in the case of the Greek of the New Testament. And yet Egyptologists are very satisfied with the results. Now in applying this natural process to the subject of Dr. Spear's article, we shall find not a little that is unwarrantable. The general purport of the article is to indicate, what is true enough, that Hades is the Greek equivalent to the Hebrew Sheol. The relative value of the two words is decided to be equal by the translators of the Septuagint; men who were masters of both languages, they put one in the place of the other. And their work received the imprimatur of our Lord and of His Apostles. The words do nothing to decide anything concerning the condition of the departed; the word simply indicates they are "out of sight." Both words are unfortunately translated by the Saxon word Hell. This word in its original meaning would have well performed the duty—for it is the Saxon for "hole"; but of later times it has taken on a further meaning, and now stands for "the place of torment." "Hell" is, further, the translation of each of the other two words which concern this subject, Tartarus and Gehenna. These two terms, according to Dr. Robinson in his "Greek and English Lexicon" and Dr. Gloag in his "Commentary on the Acts of the Apostles," who are quoted by Dr. Spear, and according to the learned doctor himself, are equivalent; he writes, "that region

of Hades which the Greeks called Tartarus, for which Gehenna was the title amongst the Jews." But is this the case? did the Jews understand Tartarus to convey the same idea as Gehenna?

There is no difficulty in knowing what the polite Pagan world in the New Testament times meant by Tartarus. In the days of Homer, Tartarus was a vast pit in the bowels of the earth.

> "That gulf which iron gates and brazen ground
> Within the earth inexorable bound.
>
> . . . . . .
>
> No sun e'er gilds the gloomy horrors there,
> No cheerful gales refresh the lazy air,
> But murky Tartarus extends around."—*Pope.*

About the Christian era, however, Tartarus was the place of eternal torment. Here Tantalus in vain tried to slake his thirst; here Sisyphus endlessly rolled his stone. Virgil well preserves the popular belief as he describes what Æneas saw.

Therefore Dr. Spear is perfectly correct in saying, "Tartarus corresponds with the English term Hell, in the usually accepted sense."

Was this the sense in which the Jews understood Gehenna? or, perhaps, it would be more pertinent to ask, is this the sense in which a Jew, "moved by the Holy Ghost," and, therefore, prevented from inaccuracy, understood Gehenna? Tartarus is only once used in the New Testament.

"God spared not the angels that sinned, but cast them down to Hell (Tartarus), and delivered them to chains of darkness to be reserved unto judgment" (II. Peter ii., 4).

Here St. Peter, a Jew, writing to Jews dispersed among the Gentiles, and therefore familiar with Gentile thought, takes care to say that the fallen angels are in Tartarus. Now if Tartarus were the equivalent of Gehenna, why should he have gone out of his way in writing to Jews, to use a word from the classical vocabulary when the Hebrew word Gehenna would come more naturally to his pen? No one will venture to say that it was not a deliberate selection; we are sure that for some very good reason he chose Tartarus. And we may certainly conclude from even this single use of the word, that Tartarus and Gehenna are not one and the same thing.

Now what was the meaning of Gehenna? Of its primary signification we have no doubt: it referred to a precipitous defile to the northwest of Mount Zion, in early times called the Valley of the Son of Hinnom, because, as Stanley suggests, a hero of that name had probably encamped in its rocky fastness. In later years its pronunciation gradually passed from Gihinnom to Gehenna. It was in this place that in the days of the kings the practice of infant sacrifice to the Fire God was perpetrated and it was because of this that Josiah so polluted the valley that it became the dumping ground of the city. Jerusalem having no "water way," could only be clarified by carting away the refuse to some common receptacle; and what more natural than to consume it with fire? It is true that Robinson says there are no signs now of any such fires having existed; but Lightfoot finds rabbinical expressions pointing to the fact of their constant burning, and common sense declares they must have been in use, for there was no other way in which the offal of the city could have been disposed of. Moreover such superficial and slow-burning heaps, would not be likely to leave evidence of their existence for eighteen centuries. That Gehenna was a place of pollution; where decay and putrefaction were ever in process; where fires for consuming what was "cast out" never ceased to burn, cannot with reason be questioned. And what more graphic and yet more truly eastern mode of expressing this abhorrent condition, than the words of Isaiah, quoted by our Lord? prophetic of the final destruction of the wicked, when cast out of the Holy Jerusalem, "Their worm shall not die, neither shall their fire be quenched" (Isaiah lxvi., 24), which appears to indicate that just as the earthly Jerusalem had a means of doing away with that which did not incorporate itself into its life, so there was in the Heavenly Jerusalem a like means, ever at hand, to destroy "the carcases of the men that have transgressed against the Lord."

Our blessed Lord is recorded as having used the word seven times. In every case where a verb describes the act, it is intimated that some external power "casts" the object of his warning into the Gehenna; except in a solitary instance. "Fear Him which is able to destroy both soul and body in Hell (Gehenna)" (Matt. x., 28). The word our Blessed Lord used to express what is here rendered "destroy," is the same word used in the verses, "Herod will seek the young child to destroy him"; "The flood came and destroyed them all"; "The same day Lot went out of Sodom, it rained fire and brimstone out of Heaven and destroyed them all." Unless, therefore, our Lord is be charged with inability to express accurately His meaning, we must conclude that "the Gehenna of fire" (Matt. v., 22) puts out of existence; for such is the clear meaning of "destroy" in the passages quoted.

Now, sir, I express no opinion as to the near deductions which some are inclined to draw from these considerations. I only write these things to indicate, what we may, and what we not, say concerning Tartarus and Gehenna. I only would emphasize the fact, that the Holy Ghost has seen fit to reveal to us that the fallen angels are in Tartarus; whilst unredeemed men will be consigned to Gehenna. That Tartarus was the current term for the place of torment, while Gehenna was the place where the forces of putrefaction and the vehemence of fire were ever at work to dissipate that which was at once useless and offensive.

H. Martyn Hart.

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

April 6, **Christ's Law of Love.**—Luke vi., 27–38. **1890.**

I. Introduction. (1) The Sermon on the Mount was preached during the second year of our Lord's ministry, in Galilee, about seven miles from Capernaum southwestward. Matthew and Luke record it. (2) The night before it was preached Jesus spent in prayer in the mount where it was delivered (Luke vi., 12). It should be observed that very many of the most noteworthy events in our Lord's life were preceded by a night of private prayer. If our blessed Saviour thus needed communion with God, how much more do we. (3) It was after this season of prayer that Jesus called to Him twelve disciples, constituting them Apostles (Luke vi., 13–16). (4) On the same day a great multitude came to Him (vs. 17–19); then it was that the discourse in question was delivered. (5) The sermon itself is from beginning to end Christ's great proclamation of love. Lange makes, at least for Luke's report of the sermon, the following division: (*a*) the salutation of love (vs. 17–26); (*b*) the requirement of love (vs. 27–38); (*c*) the importunity of love (vs. 39–49). Our lesson is the second of these heads—the requirement or law of love.

II. Love your enemies. Vs. 27–30. (1) It is the spirit of the natural heart to love those who love us, and treat indifferently or with hatred all others. How wide from this is the teaching of Jesus. He makes love to be extended to even our enemies. One of the great lessons to be learned from His life is this, that He loved His enemies, even to die for them. If we have His spirit we will go and do likewise. This is not a mere matter of choice, we must do it in order to be Christians. (2) What is meant by loving our enemies is here fully stated: (*a*) We must do good to them (v. 27); (*b*) we must bless them—wish them well, speak well of them (v.28); (*c*) we must pray for them (v. 28); (*d*) we must refrain from all retaliation—this is what is meant by verse 29, "And unto him that smiteth thee on the one cheek offer also the other." We are not to take this literally, as even Jesus did not turn His left cheek when the enemy had smote Him on the right. The thought is we

must, under the ill-treatment of our enemies, preserve the spirit of meekness and forbearance, so as not to strike back a vindictive blow. Paul says: "Love suffereth long" (I. Cor. xiii., 4); "is not easily provoked" (v. 5); its possessor has a good disposition—a temper under the influence of the spirit of Jesus, who, when He was reviled, reviled not again. (*e*) Love for our enemies demands also such an exercise of our unselfishness and consideration toward them as to be ready and willing to submit to their unreasonable demands. This seems to be the thought involved in the expression: "And him that taketh away thy cloak. forbid not to take thy coat also" (v. 29). It is the great requirement of Christian forbearance that is laid down here, in order that through such the kingdom of Christ and the welfare of souls may be benefited. How wonderful Christian love is when it involves doing good, making happy, praying for, forbearance, and the greatest self-sacrifice—all these toward our enemies! Truly the teachings of Jesus are most wonderful! How many have declared them to be impractical. Yet in them is the power that is elevating the race and filling the world with sweetness, light and hope. (3) This love must be universal, including all men (v. 30).

III. The law of love—the golden rule. "And as ye would that men should do to you, do ye also to them likewise" (v. 31). Matthew adds, "for this is the law and the prophets." James calls this the "royal law" (ii., 8). "If ye fulfil the royal law according to the Scriptures, thou shalt love thy neighbor as thyself, ye do well." Paul also in Ro. xiii., 9. Moses said the same thing (Lev. xix., 18. Christ, in Matt. xxii., 39, restates this wonderful summary of all relative duty. (1) This is the true test of Christian conduct. What we desire others to be to us, so must we be to them. Our very demand from others must be an act on our part toward them. The measure of our love for ourselves must be the measure of our love for others. (2) It is absurd for any but true Christians to talk about being guided in life by this "golden rule." A Christian is one who loves God supremely. Until this love is in his heart a man cannot love his neighbor as himself. The essence of sin is selfishness. Until this selfishness has been broken, our neighbors must stand far in the background of our true affection. (3) This golden rule forbids that love which is partial, limited to those that love us (v. 32). The unconverted world do as much as this. It forbids partiality also in our doing good (v. 33). It forbids also the doing of good when we are expecting good in return—remuneration (v. 34). We must love our enemies as ourselves, do them good for the sake of the good, expecting nothing in return. We must look for reward from God, from the fact that such conduct will prove us to be the sons of the Most High and heirs of His glorious inheritance.

IV. This law of love must guide us in our judgment of others. Vs. 37, 38. (1) There is a true, legitimate judgment to be passed on our fellow-man. As to this our Lord takes no cognizance here. What He condemns is a censorious condemnation born of the spirit of malice—opinions expressed void of love intended to do the person harm. Such a state of heart is rife in gossippers, backbiters and slanderers. (2) Their conduct toward others lays the foundation for their own just condemnation: "Judge not that ye be not judged, and condemn not that ye be not condemned; release and ye shall be released; give and it shall be given unto you." All this shows the grand results that flow back to the man who acts toward others in the true spirit of love!

April 13, The Widow of Nain.—LUKE vii., 11–17. **1890.**

The miracle here recorded took place soon after the calling of His Apostles and the preaching of the Sermon on the Mount. Our Lord was now making another journey through Galilee, preaching the Gospel and performing wonderful works. He had gone south-westward about twelve miles from Capernaum, and was about to enter the little village of Nain, when He met a funeral procession, the person dead being a young man, the only son of a widow woman. Beholding her grief, Jesus raised the young man to life.

The lessons we may learn from this extraordinary circumstance are the following:

I. Occasions for doing good are ever at hand, if only we have the disposition and power. Wherever our Lord went there were those who needed His help. It is the same with us. About us are the hungry, the lonely, the sick, the sorrowing, the lost and the dead. If we will,

we can help, turning the bitterness of this world into sweetness and joy. O, for the Spirit of Jesus to make us willing and able to do good at all times. We can if we will, make, as Jesus Christ made His, our pathway full of light and blessing to the afflicted, sinful world.

II. The providential care of God regarding us especially in our afflictions. He comes to us when we most need Him, and often in very strange ways. How marvellous that Jesus, visiting Nain for the first and possibly the only time, should be at the gate of the city at the very time when this funeral procession was passing out and when this poor mother, of all other times in her life, needed His blessing. Had He been a few minutes later or earlier, He would have seen nothing of the mourning company, and the young man would not have been raised from the dead; a home would not have been filled with joy; and one of the greatest miracles of His life would not have been performed. Let us bear in mind that there are no accidents in the divine government. Time, place and circumstances are all involved in our Heavenly Father's care of us, and whatsoever He does is at the right time in order that we may receive from Him the greatest good.

III. Mark the compassion of Jesus. V. 13. We miss altogether the crowning element of our Lord's life and ministry, if His compassion is not ever before us. Out of His compassion He worked all His miracles, preached all His sermons, and suffered all His agony. The Gospel of Jesus Christ is a Gospel of compassion. If we are like Him, this pity, tenderness of heart, kindness, love, must be the ruling force of our hearts and lives. Christianity is a religion of compassion for a lost and sorrowing world!

IV. Through sorrow, if only God is with us, we come into the greatest joy, and widest experiences of His goodness. How pathetic the twelfth verse: "Behold, there was carried out one that was dead, the only son of his mother, and she was a widow." We are often rash in our judgments when afflictions come upon us. We think that we have had more than our share, and that there is heartlessness somewhere in striking us with so many and such hard blows. Yet how often is it that the blow that seems the most cruel is the very one that brings the greatest blessing from God and the greatest joy to our hearts and homes. It was terrible to think that this widow woman of Nain should now be called upon to part with her only son. But had it not been for this overpowering sorrow that made all the people of her town weep with her, she, perhaps, never would have heard of Jesus and never would have known anything of the unspeakable joy of His love and power. This is a glorious truth, that the afflictions of life work out for us, through Christ, an eternal weight of glory.

V. We learn also from this narrative as from the other two similar ones, the raising of Jairus' daughter and Lazarus, that Christ is the source of life and has power over departed spirits. This teaches us that Jesus Christ was divine as well as human, and as such He is Lord both of the dead and of the living. As such He can vanquish death. This, after all, was the purpose of His coming to this earth—it was to destroy the power of sin, which is death to the soul.

April 20, **Forgiveness and Love.**—LUKE vii., 36–50. 1890.

No one will think of making the anointing of this lesson the same as the one recorded in Mark xiv. and John xii. They took place at different places, several months apart and through different women.

The lessons to be learned are numerous and most practical:

I. We behold here the elements of true penitence for sin. (1) The woman wept as she stood in the presence of her Saviour. Her tears were caused by a sense she had of her sinful and lost condition. There can be no salvation without this heartfelt grief. Some one has said that "the first physic to recover our souls is not cordials, but corrosives; not an immediate stepping into Heaven by a present assurance, but a bitter bewailing of our former transgressions." (2) Her going to Jesus and not to Sinai, or to some priest, sinful like herself, or to despair or to suicide, gives us the second element in true repentance. Let all bear in mind that Jesus has grace for the chief of sinners, and to Him alone must we go; to Him also shall we go if our sorrow for sin has been caused by the convicting power of the Holy Spirit. (3) In her repentance love was a most powerful element. Of her Jesus said: "She loved much." Though perfect love cast out fear, it does not cast out grief.

She loved her Saviour while she was heart-broken over her own wretched condition. The more we know of God the greater must be our affection for Him; and the greater our affection for Him the keener is our own consciousness of sin and the greater our sorrow in consequence. Job, Isaiah and Peter illustrate this. The great love of the woman is graphically presented; the wetting of Jesus' feet with her tears; the wiping them with her hair; her kissing them; and her anointing him with ointment—all this was a marvellous demonstration of her love for Jesus Christ. (4) Her repentance was also full of holy boldness. She entered a Pharisee's house in order to get the blessing. She did not stop to consider what others might say of her. A soul in earnest for salvation never stops to think of the world's opinion or criticism.

II. In contrast with this poor woman, full of sorrow and love and courage and faith because of her sinful condition, look at Simon. How different his spirit—the condition of his heart. He has no sin to be sorry for, no love to bestow on Jesus; no act or word of generosity for anyone outside himself. He considers the woman as a sinner and hence worthy of no consideration. He concludes from Jesus' conduct towards her that He is no prophet, perhaps not worthy even the little hospitality he was giving Him. The man was full of pride, cruelty and selfishness; as great a sinner at heart as the poor woman ever was, yet he knew it not. We always find these two classes of sinners about us—the penitent sinner and the self-righteous sinner. The former, however vile, is pardoned and blessed; the latter never.

III. Look at Jesus. (1) At first He is passive, receiving silently the strange acts of the woman. (2) The rough, rash judgment of Simon brought from our Lord a grand parable—one of the most expressive in all His teachings. There are those who make this the first of our Lord's parables. (3) It shows: (*a*) that we are all debtors to God. (*b*) That we are unable to settle with Him, so completely involved are we, that ours is a state of hopeless bankruptcy. (*c*) Through His grace we must be forgiven and this grace He freely offers to all. (*d*) Those having the deepest sense of free forgiveness will love God the most. (*e*) Without love in our hearts to Him we have no evidence of our sins having been forgiven.

April 27, The Parable of the Sower.—LUKE viii., 4-18. **1890.**

I. The truth involved in this lesson is that the effect of the Gospel depends on the condition of the heart; hence the responsibility of being saved is wholly placed on man. The seed being absolutely perfect, all failure must spring from the state of the soil. Observe: (1) The seed falling by the wayside, or upon the hard, beaten ground and picked up by the fowls of the air (v. 5) represents the man whose heart is hard, whose mind is dull of comprehension, whose attention is diverted to other things while the Gospel is being preached, and who has no desire for the truth, nor disposition to be influenced by it. Evil thoughts, habits and associations, as so many birds, at once take from such a person every grain of truth, every good impression that is made (v. 12). This man is absolutely indifferent to his salvation and to all the claims of God upon him. He is without understanding and feeling. He is hopeless! (2) The seed falling upon the rocky places, where there is not much earth (v. 6), represents the man who is moved in his feelings when he hears the Gospel preached, but who has no deep conviction of sin, neither has he any determination to bear the cross for Christ—interested he is for the time being, but the fallow ground of his heart is not broken up, hence affliction, opposition, or persecution drives him back to his former state of unbelief, indifference and sin (v. 13). (3) By the thorn grown ground (v. 7) we behold men of deeper and stronger natures than the two classes considered. They receive the Gospel more firmly—the seed takes a deeper root; everything shows a greater vitality and gives a brighter hope. The trouble is they have not oneness of purpose—singleness of eye. The heart is divided. It is terrible to have a divided heart. Other seed gets into the strong productive soil, exhausting its strength and choking the good harvest. The "thorns" of verse seven are explained in verse fourteen as "cares, riches and pleasures of this life." These are carnal things which destroy all spiritual influences and impressions. O what multitudes of souls are lost through anxiety about the things of the home, the shop, or the office; or through the desire to make money or enjoy life! (4) The "good ground" shows us the faithful hearer of the Word, whose mind is full of understanding, whose

heart is soft, whose life is fully consecrated to the Lord, and who uses every means of grace in order to give the Gospel power in his heart and make great the harvest of his usefulness and honor (v. 15). (5) The most faithful Christians are not all equally fruitful; some bring forth an hundredfold and some less. All however yield fruit "with patience," each according to his capacity—none can go beyond this. The one thing that is common to all true believers is fruitfulness—always the same in quality, but not in quantity. (6) "The seed in the Word of God" (v. 11). (*a*) The grain of corn or other seed has in it the germ of life, so the Word of God contains in itself the principle of eternal life. (*b*) The seed-corn must be placed in the ground in order to produce a harvest; so must the truths of the Gospel be planted in the heart before anything can be effected. (*c*) The seed in the soil germinates and produces a harvest through the influence of the sun, rain, dew, etc. The Gospel in the soul must be developed into life, holiness, love, character, glorification, through the agency of the Holy Spirit and a proper use of the means of grace with all our effort put forth to resist sin and do good. (*d*) In sowing his seed the husbandman has faith in its vitality; so must we have in the seed of the Word of God. (*e*) The work of the farmer is most hopeful; so also is that of preaching the everlasting Gospel of Jesus Christ. (*f*) We must bear in mind that in a good harvest there is a very great difference between the quantity sowed and that reaped. After all it takes but little earnest work on our part to produce a great harvest of souls. God gives the increase, and what He gives is always great! (*g*) Bear in mind, too, what Jesus says in another place: "One soweth and another reapeth" (John iv., 37). (*h*) Nothing but good seed must be sown if the husbandman desires a good harvest. We must preach the Word of God, not science, philosophy, human opinions, trash, but the Gospel! (*k*) Both the sowing and the reaping must be seasonable. We must do God's work in time. We may both preach the Word and accept the Word too late! (*l*) As Christian ministers and teachers we must sow the seed of the Word everywhere: on stony, thorny, hard soil as well as on the good. It is not for us to judge. We know not where it may take root. (*m*) We must sow not sparingly, but bountifully. Don't stint your scholars when you have the opportunity to freely give them the Gospel—give good measure, pressed down, running over!

LIGHT FROM THE ORIENT ON BIBLE TEXTS

Jerusalem as it Appeared to Christ.

By H. B. Tristram, D.D., LL.D., Durham College, England.

The locality of our Lord's triumphal procession and entry into Jerusalem is unique. It would be difficult to find any other spot where the spectator is more suddenly transported from a region of barren desolation and solitude to the rich gardens and orchards fringing a populous and magnificent city. At Damascus the transition from desolation to luxuriance is as abrupt, but there the whole scene is before the eye at a distance of many miles. Here the Mount of Olives entirely shuts out any glimpse of the city till the brow behind which lies the village of Bethany is reached; and then on a sudden, as the road winds round the southern base of Olivet, the whole bursts on the sight in a moment. It is by far the most impressive view of the Holy City. Even now, in its comparative desolation, it is grand. Just across the Kedron, on the eastern face of Mount Moriah, is spread the massive platform wall, rising from the crowded cemetery which covers either slope of the Kedron valley, and extending for two thousand yards. That platform wall existed in our Lord's time. Over it towers the grand dome of the Mosk of Omar; and to the south of it, a cluster of smaller domes and towers; while the crowded buildings of the city of David cover the higher ground in the rear, and the rest of the city stretches to the north. If the prospect be impressive now, what must it have been when the grand colon-

nade of Herod, gleaming with white marble, ran along the southern face of that platform for a thousand yards, and reaching a height of two hundred feet? Then, too, the golden gate, just facing us, but long since built up, showed its gorgeous facade, opening on to the light bridge which spanned the Kedron ravine in front of it. The castle of Antonia (the fortress or "keep" of the city, the "Millo" of the Old Testament), with its grim battlements, and the grey towers of Hippeius and others, might be seen in the background; but the dazzling marble and gilding of Herod's temple dominated over all else, so that the city seemed built for the temple, not the temple for the city. No wonder that prophets and psalmists rejoiced in the walls and the bulwarks of the temple; that simple peasants gazed upon it with awe, and that Tacitus described it as "built after the fashion of a citadel." "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces."

Riding on an Ass's Colt.—Just opposite Bethany, on the hill to the south, are the remains of an ancient village, "the village over against you," where the ass and colt were procured by the disciples. The colt provided had never before been ridden by man, in accordance with the rule that animals used for a sacred purpose must never have borne the yoke. So the Philistines restored the ark of God drawn by kine on which no yoke had come (I Sam. vi. 7). In reading the record of the fulfilment of the prophecy that the King should come "riding . . . upon a colt the foal of an ass," we must not associate with it the idea of humiliation, still less of degradation. Rather the contrast is between the entry of an earthly conqueror and a peaceful judge. The sons of the judges, Jair and Abdon, rode on asses' colts, a mark of dignity; and so Deborah addresses the judges as "ye that ride on white asses." To the present day, the pacha of Jerusalem, though surrounded by mounted cavalry, rides about the city and its suburbs on a white ass, symbolizing his civil dignity.

Spreading Garments in the Way.—The spreading of their cloaks by the crowd on the road, so that not even the animal on which the king rode might touch the ground, is an Oriental custom which still survives and is strictly confined to royal personages, or to the very holiest of holy men. I once saw the brother of the Shah of Persia so received in a Mesopotamian town by his brother's subjects. On another occasion, just before the outbreak which led to the English occupation of Egypt, I saw Arabi Pacha thus honored as he was riding through the streets of Cairo. Umbrage was taken at this, as shadowing his intention to grasp supreme power. But he allayed suspicion by remarking that the honor was done him while escorting the holy carpet on its way to Mecca, and therefore had only a religious, and not a political, significance. We must remember that the branches the people cut down to strew on the road were not branches of our trees, but the great leaves of the palm-tree, often ten or twelve feet long and a yard wide. Thus, though peaceful and humble, this last entry of our Lord was in the eyes of all a royal progress.

QUESTIONS OF THE DAY

The Observance of the Lord's Day.

By R. S. MacArthur, D.D. (Baptist), New York.

There are two great questions now before the American people; they are the suppression of the liquor traffic and the preservation of the Lord's Day. These questions are really one. Destroy the saloon and you do much to preserve the Sabbath. Preserve the Sabbath fully, and you cripple the saloon greatly. The so-called Personal Liberty League, whose aim was to rob us of God's day, had its birth in the saloon. It stole the linguistic livery of Heaven in which to serve the

devil. The man who lifts his hand against God's day is an enemy to the public, to the race, and to God Himself. This nation is aroused. The saloon must no longer rob us of God's image in their souls. We do not insist on the observance of this day as the Lord's day. We who are believers in Him appropriately use that term. It is dear to us; it is scriptural. But those who are not believers in Christ and His Word cannot in the same manner use the term, and we ought not to insist that they shall use it. But all American citizens can speak of the day of rest as the American Sunday; and all citizens, as citizens, ought to observe that day. It is enshrined in the tenderest memories and holiest associations of our national life.

What a blessing is the Christian Sunday now, as was the Jewish Sabbath in ancient times! Happy is that land, and blessed is that family, where the Sabbath is kept holy, and God is loved and served! A week without Sunday is like the country without the smell of flowers or the song of birds. It is like a year without a summer—nothing but bleak, barren, frozen winter. It is like a night without a morning—nothing but sorrow, darkness, death. Sunday is the embankment which God has built, against which the waves of care and sorrow, which have been rolling over the heads and hearts of anxious men and weary women, may break their fury, and scatter themselves in harmless spray and beautiful foam. Sunday is God's benediction on a troubled world. He stretches out His mighty and loving hands, and the benediction falls. He speaks the word "peace" and every heart should be uplifted in holy song or bowed in humble prayer. Such is God's idea of Sunday; such should be ours.

A period of rest for man and beast is an unavoidable necessity. Even if God had made no positive law on this subject, the necessities of the case would compel the observance of periods of rest. Extensively also among many heathen nations, the seventh day, or the seventh part of the time, was given to rest. It was even called "holy day." The French nation, during the Revolution, when they denied the existence of God and despised the Bible, were still obliged to observe a period of rest. They appointed the "Decade," taking for rest one day in ten. It has been proved by many actual tests that man and beast will accomplish more work in a year by obeying God in observing the Sabbath; and many men are now in lunatic asylums just because they disobeyed God by working on the Sabbath—failing to give their brain the rest it needed, they brought upon themselves inevitable punishment. No class of men are more interested in the subject than the laboring men, so-called; and yet many of them have shown great blindness in their foolish and wicked opposition to the proper observance of the Lord's Day. They are their own worst enemies. In striving to break God's law of the Sabbath, they are also breaking His law of health in their own bodies, and prosperity in their worldly concerns.

Every business man knows that morals inculcated in our churches tend greatly to restrain wickedness and foster righteousness. Close all our churches to-day, forever, let our ministers abandon the city, and real estate would not be worth much one year hence. Dr. South spoke the truth when he said, "If there were not a minister in every parish, you would quickly find cause to increase the number of constables. If the churches were not employed to be places to hear God's law, there would soon be need of them to be prisons of the law of men." A church or mission is better as a conservator of peace than any police force. Looking at this whole subject from the point of good citizenship only, there is great reason for observing the command of God, "Ye shall keep my Sabbaths and reverence my sanctuary."—*The Christian Inquirer.*

The Lord has given us the Sabbath, not to relieve us of our religion, but so to revive our religion on that day as to impel its healthy tide into the remotest nook and corner of every-day duty.—*Dr. Andrew Thomson.*

HELPS IN PASTORAL WORK

Letter from the Pew to the Pulpit.

Dear Pulpit:—One of your preachers lays some very serious charges at our door. He even grows personal in his remarks, and, while calling us pet names, says that we are empty, uncertain, irregular, given to petty excuses, not to be depended upon, unresponsive; that we frown, are inattentive, given to wordly-mindedness, sleepy, evasive, stingy, and that we are responsible for the janitor's sins. He then intimates that in addition to juicy steaks (to say nothing of other toothsome viands with which we regale him) we ought to feed him on "taffy!" And still more, after all this naughty talk to us, he wants us to write him a letter! We do not intend to apologize for any of our faults, but we want you of the pulpit to take your share of the blame, and not expect to get all of the petting, while we take all of the thumps. As long as we are yoked up together, we are not going to lay all of the blame at the pulpit steps. Before shaking hands with you across this wordy chasm, allow us to suggest, *sub rosa*, that if you did not preach so much cold philosophy we would not be empty. When you give yourself more to study, we will be more regular. If we could always count on you, you could depend on us. Should you, by way of variety, mean what you say, in the way you say it, we would agree to put aside all excuses. If you always had the moral earnestness you pretend to have, we would be compelled to respond. When you scold large audiences with the same unction you do small ones, in bad weather, we will take our medicine without frowns. When you substitute simplicity for affectation, and earnestness for noise, we will be all attention, and lavish on you our sweetest smiles, never once thinking of secular affairs, nor ever getting drowsy. As for the salary, the janitor, etc., why, all of these little considerations will fall into line, as a matter of course, when you do your duty. While in a whispering mood, may we ask you a question or two? Why do you make such outlandish gestures? At one time you seem to be choking a viper, at another to be throttling a monster; then you thrust, and menace, and pound as if something dreadful were happening, when all the time you are treating a mild and prosy theme, that suggests no such pyrotechnics! We always thought that gestures were to explain something, and that they were a kind of sign language to quietly illuminate the utterances of the lips. The best orators are as elegant in their manner as they are in their language.

It is said that Edward Everett rehearsed for many weeks, with the tips of his fingers and a glass of water, a pleasing little gesture, which every one thought was purely accidental, so natural and unaffected did he make it. Your movements should be spontaneous, natural, automatic, descriptive, and pleasing. If you should rehearse some of them before a mirror, we fear that they would startle you as they did us, until we got used to them.

Then, your voice at times is almost as unpleasant as your mannerisms. When you get excited, you are apt to talk out of the top of your head instead of your mouth. Why do you speak so loud? We do not need to be bombarded. We prefer to have you address us in a straightforward, manly, natural, distinct, earnest, affectionate, business-like way. If you have anything to say, dispense it in the most impressive way you can; but, if you overdo it, it becomes ridiculous. By putting on too much steam the driving-wheels will simply revolve at a high rate of speed, and, failing to take hold on the track, will not move the train. If you wish your sermon to draw, do not give it too much steam: Wendell Phillips, Rufus Choate, Daniel Webster, Henry Ward Beecher, etc., etc., were after all, only great talkers. They were seldom loud but always eloquent and effective. Noisy and labored declamation befits the stump and

forum more than it does the sacred desk. Frantic gestures, excited manner, and affectation of voice are not eloquence. Earnestness is always natural, harmonious, and eloquent. The law that hedges and fosters it provides for its consistency and beauty. People go to church to worship, to think, to commune with their own hearts, to feed on spiritual food. How can they do so if the attention is distracted by a tornado of pantomime and a rushing, mighty wind of declamation from the pulpit? Again, performance is one thing, and worship quite another. The music of the concert or the opera, the comedy and tragedy of the stage, and the evolutions of the ring are performances.

When the choir and the preacher strive to simply pamper idle curiosity by their exaggerations, like the hypocrite on the street corner, they want to be seen of men. They who under the solemn garb of worship seek for applause are worse than the clown. He is what he pretends to be, and prostitutes to base purposes no high prerogative. To adopt his methods is to worse than secularize the Gospel; it is to trample it into the mire of human contempt.

Affectionately yours,

THE PEW.

—*Missionary Weekly.*

MISSION FIELDS

Why Should I Give to Missions?

BY J. C. HIDEN, D.D., BAPTIST.

1. Because, if Christianity is true, we are bound to feel interested in the well-being of every human creature. When the author of our religion was illustrating the meaning of the word "neighbor," he told a story in which a Jew and a Samaritan figure as the most prominent characters. The Jews and Samaritans were on the worst possible terms. For generations they had been trained in hereditary hatred. Now the parable of the "Good Samaritan" gets much of its point from this hereditary hatred. The humane Samaritan traveller felt the claims of a brother-man who was in sore need of help, and thus he behaved in a neighborly way.

Dr. Thos. H. Skinner, of Raleigh, N. C., is said to have approached a man and asked him for a contribution to foreign missions. "No," said the man, "I have enough to do to help my neighbors." "Well," said Dr. Skinner, "who are your neighbors?" "The people who join lands with me," said the farmer. "Very well," said Dr. Skinner, "and how far down does your land extend?" "To the centre of the earth, I suppose." "All right. Now the man who joins lands with you on the other side of the globe is living in heathenism, and I want you to give me something to help to send him the Gospel." Christianity teaches that every man who needs your help is your neighbor.

2. Because it will help my own soul. This is not a selfish, but a thoroughly Christian motive. Anything that will broaden our souls and open them, and expand within them the purer, more unselfish instincts of our nature is a good thing for us to do. "Charity" does not "begin at home." The comfort, convenience and happiness of your own household are so much a part of your own personal happiness that "charity" is really never thought of when you pay for your wife's new shoes, or your daughter's new piano. But when you put your hand in your pocket to help a man who has no claim upon you, except that he is a human being, then you are doing a charitable act; and it is by training ourselves to sacrifices of this kind that a really broad and Christian charity is built up within us. If it is ever to be worth much to us, or to the world, it must be a growth; and this growth requires careful, painstaking cultivation. If this is not true, why

should Paul have taken the trouble to write such a passage as the thirteenth chapter of I. Corinthians?

3. Because Christ commands it. "How shall they hear without a preacher?" and "How shall they preach except they be sent?" These questions are arguments, made by one of the closest of all reasoners, and based upon the assumption that the spread of the Gospel is a part of the Gospel; that the good news must be circulated.

The life of Christ, as given by the evangelists, was really a missionary tour. The Acts of the Apostles is a missionary magazine, containing little but missionary intelligence. The epistles are mostly letters written by missionaries to the mission churches they had founded. The Apocalypse ("Revelation") is full of instruction and warning to mission churches. The whole New Testament is a mission document. Can you be an intelligent, conscientious Christian and not help missions?—*Watchman.*

PRAYER MEETING SERVICE

Curing Dull Prayer-Meetings.

By T. L. Cuyler, D.D., Brooklyn.

Every intelligent pastor recognizes the vitally important place which the prayer-meeting holds in the spiritual life of a Church. And every pastor also sees the difficulties in maintaining it at a high point of interest and effectiveness. In the large towns the meeting encounters many rivals in the shape of social entertainments and lectures, concerts, etc. An eminent New York pastor once told me that forty years ago his church was down-town, and many of his members lived over their stores in a very plain, unostentatious style. Then they had no difficulty in keeping up a crowded weekly lecture and a crowded prayer-meeting. After he moved up-town, his members lived in finer style; but such was the pressure of dinner-parties and various social attractions that it was difficult to keep up on a single evening a devotional service. Outside competitors—legitimate and illegitimate—thin prayer-meetings sadly. Revival-seasons that fill up and fire up the meeting, are more infrequent than formerly. A generation is growing up in our large cities who know almost nothing about such scenes of powerful awakening as were enjoyed in 1857 and 1858.

If outside competitors thin the prayer-meeting, there is a difficulty within doors that is equally serious—and that is the difficulty of imparting interest and variety and life to the exercises. Usually a small minority of the male members of the Church take part. In some congregations the same dozen voices are heard throughout the year; and unless they are remarkably gifted in prayer or in address the repetitions are apt to become monotonous and wearisome. "I don't attend the prayer-meeting any more," says Mr. A—; "I have heard the same things from Elder B— and Deacon C— and Capt. D—, until I am tired of them." Yet Mr. A— is a member of the church, professes to be a servant of Jesus Christ, and is under a solemn convenant to let his light shine before men, and to bear his part in maintaining the spiritual life of the Church. He is in good health, and goes to his business in all weathers. He can talk glibly enough behind the counter or in his warehouse. In a political caucus, he can speak to the point. He is eloquent in selling goods, or in making bargains or in securing votes. In the prayer meeting, he is as silent as an Egyptian mummy. He only recovers his organs of speech when he gets home, and begins to denounce the dulness of the meeting.

For the monotony and dulness of that service, brother A— and the rest of the alphabet who are like him, are *chiefly responsible.* His and their cowardly silence throws upon a faithful few the whole brunt of maintaining the service. Those who engaged in the service have got the

benefit and the blessing; the silent critics and cowards went empty away. Having done their utmost to kill the meeting, they are fluent at the coroner's inquest which they hold over it afterwards. If our average prayer services suffer from the indiscretions or tediousness of one or two incessant speakers, they suffer tenfold more from the indifference and the silence of those who shirk their duty. Four-fifths at least of all the persons who attend our devotional meetings, *could take part* if they would only set about it. Timidity would soon be overcome. It is the first step that costs. Good old Gen. Casey used to say to me, "I can face a battery on a battle field, but I can't face a prayer-meeting." He *tried* it one evening, and ever after that he spoke freely and frequently.

Even natural impediments can be overcome by the divine help. In my little church at Burlington was a goodly old man who stuttered terribly in ordinary conversation. When he prayed, his voice flowed smoothly along without obstruction! We who listened to his impassioned fervor at the mercy-seat, always believed that the Holy Spirit helped his utterance. Another man who had been mute, and said "he *could not* speak," was so moved by seeing his daughter rise for prayer in our meeting, that he arose himself, and broke forth in a fervent prayer that melted all hearts. He had broken the ice, and had no difficulty afterwards. Difficult things are not always impossible. It is perfectly possible for at least four-fifths of all who attend devotional and social services, to take part in them if they will do just two things.

First, let them bring something to the meeting; and secondly, let them ask God to help them *out with it!* It will come, and they and others will be the better for it. I do not pretend that all can be equally fluent, or equally interesting and edifying, but almost all men or women who have tongues in their heads, and any love of Christ in their hearts, can bear an honest though humble part in the family gatherings of Christ's flock. Our meetings ought to be less formal, cut and dried speeches are not needed; brief, simple, honest prayers are better than long and stereotyped repetitions. Paul's first recorded prayer, Peter's prayer when sinking in the stormy sea, the publican's prayer, were each *only one sentence*. Have something to say, and then say it. If the vast majority of all our church members, male and female, would go to the family gatherings of the church with this simple determination, there would soon be an end of all dull prayer-meetings. The Holy Spirit helps those who help themselves. It is a sin and a shame for God's people to play truant and to play coward, and then excuse themselves by saying that they "need an outpouring of the Holy Spirit." *The Holy Ghost needs them;* and when they do their duty, the blessing comes.—*North Western Presbyterian.*

Prayer for Missions.

Twenty or twenty-five years ago the Christian women of the churches of this country as well as of Great Britain were moved by the Spirit of God to undertake the work of enlightening and reclaiming the benighted women of heathen lands. The Woman's Boards bore the work of missions to the mercy seat. Many of their committee rooms became Bethels. The great work was taken to their homes and their closets. There was coupled with the prayer not only the consecration of their means but of their children. The work of missions to the children became a household word. They were organized into missionary bands and furnished with tracts, maps and catechetical exercises, until in a few years they really possessed greater knowledge of the mission fields and of the mission work than many adults had possessed before.

The Church of Christ proceeds upon the assumption that the whole work must be divinely guided and inspired. On this principle it ought not to be thought strange, after twenty years of prayer, that multitudes of the young are rising up and saying, "Here are we, send us." It is the very thing that should have been looked for with earnest expectation, and if now the blessing has come, there is reason to ask that God will enlarge the faith of His people in another direction —in one word, that the wealth, as well as the children of the Church, may be consecrated to missions.—*Missionary Review of the World.*

Beautiful Thoughts

Teach by your lives.—*Bonar.*

A Christian is a man who is restoring God's likeness to his character.—*Robertson.*

It is dangerous for a Christian to dress himself by the looking-glass of this world.—*Secker.*

It is the little things that make the world's history and fix the destiny for eternity.—*Weekly Witness.*

More dear in the sight of God and His angels than any other conquest is the conquest of self.—*Dean Stanley.*

Love is the refreshing water; the law is the channel for it to flow in; and the spring is the bosom of God.—*McCosh.*

Practice in high life whatever thou prayest for, and God will give it thee more abundantly.—*Bishop Huntington.*

One reason why the world is not reformed, is because every man would have others make a beginning, and never thinks of himself.—*Adam.*

All the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.—*George MacDonald.*

Keeping Christ's commandments keeps the eye clear and the temper sweet and the will submissive and the affections pure; in these lie the rich reward.—*Cuyler.*

Not in the clamor of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves, we triumph and defeat.
—*Longfellow.*

As the word of God, well studied, will help us to understand His providences, so the providence of God, well observed, will help us to understand His Word, for God is every day fulfilling the Scripture.—*Henry.*

God's treasury where He keeps His children's gifts, will be like many a mother's store of relics of her children, full of things of no value to others, but precious in His eyes for the love's sake that was in them.—*Fenelon.*

Regard not much who is for thee, or who against thee; but give all thy thought and care to this, that God be with thee in everything thou doest. For whom God will help, no malice of man shall be able to hurt.—*Thomas à Kempis.*

The Christian is he whose life-work glows and grows under his hand, who is conscious of an unceasing call for strenuous activity, who takes for his watchword the great Apostle's question, "Lord, what wilt Thou have me to do?"—*Rev. A. P. Peabody.*

Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers and martyrs, the greater part will never be known till that hour when many that were great shall be small, and the small great.—*Charles Reade.*

In the course of a long life I have observed that when people are getting religion they are full of self-abasement, and are ever ready to condemn themselves; but when they are losing it, or have lost it, they are often full of self-confidence, and find their pleasure in censuring and condemning other persons.—*Dr. Newton.*

Thou camest not to thy place by accident;
It is the very place God meant for thee;
And shouldst thou there small scope for action see,
Do not for this give room for discontent.
—*R. C. French.*

A little light too much, and you are blind; a little too much sound and you are deaf. Perhaps a little more knowledge of God and immortality than is allowed us here would dethrone reason. So I sit in the evening-tide shadows, and say, "My God, give me patience to wait."—*Elizabeth Thompson.*

The sweeping tempest and the beating surge teach the mariner to prize the haven where undisturbed repose awaits his arrival. In like manner afflictions, crosses, anxieties, teach us to long for those happy mansions where all tears will be wiped away, and nothing, nothing subsist but the "fulness of joy and pleasures for evermore."—*Hervey.*

You may preach the law of God, and remain on the level of paganism. The Greek philosophers and poets did that. You may preach the universal fatherhood of God, and remain on the level of Judaism. Moses and David and Isaiah did that. John and Paul did more. Fear rules paganism. Hope smiles in the Old Testament. Assurance is the ringing key-note of the Gospel.—*Dr. A. J. F. Behrends.*

As far back as I can remember I had the habit of thanking God for every thing I received, and of asking Him for every thing I wanted. If I lost a book or any one of my playthings I prayed that I might find it. I prayed walking along the streets, in school and out of school, whether playing or studying. I did not do this in obedience to any prescribed rule—it seemed natural. I thought of God as an everywhere present being, full of kindness and love, who would not be offended if children talked to Him.—*Charles Hodge, D.D.*

Gratitude

57. Love For the Saved.—PHIL. ii., 30.

Travelling down the Ohio River on a steamer, a gentleman passenger's attention was called to the pilot, who was a coarse looking man. "The captain informed me," he said, "that recently, as the boat was going through the rapids, the pilot called him to take the helm. He had just seen a boy struggling for life in the rapids. He sprang into a mere skiff, and ventured himself among the boiling waters without an oar, and saved the boy. I went up to the brave man and spoke to him: 'Do you ever see the boy whom you saved?' 'Yes,' he answered, 'at every trip he comes down to the boat to see me.' 'And how do you feel when you see him?' 'More than I can tell you,' he replied, 'more intense interest than in any of my own seven at home, for whom I have run no risk.'"

58. Power to Withstand.—I. JOHN v., 18.

It is said that electricians are much interested in an exhibition recently given by one, who claims to have invented a personal insulation that is perfect. The account of the experiment says that the inventor, after fortifying himself by this newly discovered means, took hold of the buzz rods of the dynamos with his bare hands, and received the full charge, over 500 volts. To the surprise of every one, he was not in the least harmed by this powerful current, which ordinarily would instantly kill the strongest human being. He seemed to feel not the slightest effects. If such an invention has really been discovered, it is a wonderful one. But far more wonderful is that gracious invention of the great God, whereby a soul may be so strengthened and fortified that though surrounded by, and fiercely assaulted by, sin and Satan he remains unpolluted and unharmed.

Self-Dedication

59. Self-Mortification.—COL. iii., 5.

Many have read an account of the distinguished conduct of a young Englishman who nearly lost his life in Egypt in the spring of this year. In the prosecution of a favorite study he had left his boat on the Nile, when he trod on a snake of the species which more than 1,900 years ago put an end to the life of Cleopatra. Feeling that he was bitten, and seeing the deadly nature of the snake, he lost no time in regaining the boat, when he asked for a hot iron, which with his own hands he applied to the bite, holding it there and pressing it down to the very bone. "Less decision on your part," said to him a distinguished physican on his return to Cairo, "and your life would have been forfeited." In matters of more importance, though so much is at stake, we are less capable of heroism. We shrink from acute mental pain, and cannot probe our souls to the bottom, but stop at a certain point and bandage them up.—*Canon Liddon.*

60. A Deliverer Needed.—ROM. vii., 24.

While crossing the Illinois river, at Peoria, the first span gave way, and let the engine and three cars down into the river. The engineer was caught in the wreck in such a manner that his head appeared just above the water, while the remainder of his body was beneath. In that position he remained alive and conscious for nearly four hours. It was a most pitiful scene to see and hear him as he gave orders how to remove the great weight holding him down and help him out, and saying that he could feel one of the dead men beneath his feet. But all his efforts, and directions, and the labors of his friends were unavailing; and in that condition he remained for four hours, dying at last from cold, and his injuries. And so the spiritual condition of man in sin is beyond all human help. Our own strength, all that others can do for us, is of no avail. A Divine Deliverer, must come to our rescue. And oh, thank God, it is written of Him that He is able "to save to the uttermost."

61. Pitiful Bondage.—GAL. v., 1.

A case almost beyond belief, was recently before the courts, in the State of Missouri. At the commencement of the war, a planter bought a negress slave in the market, and took her to his farm. Since that time she has never been allowed to go beyond the bounds of the farm, and in her petition she alleges that she has never been permitted to hold converse with any of her race, and none of the family were permitted to tell her the results of the war. Three weeks ago she ran away, and then for the first time learned that the slaves had been emancipated and that she was a free woman. She now sues for wages for the twenty-five years she was thus kept in bondage. Are there not souls in a like pitiful condition? Jesus has redeemed them; they are now privileged to become the sons of God; and yet they remain in terrible bondage to sin, and fear, and misery. Oh, that we might all claim our heritage, and receive and rejoice in our freedom.

Monthly Survey

Their are in India, on an average, two missionaries for every million inhabitants.

London alone has 1,000 more ministers than there are ordained missionaries in the whole heathen and Mohammedan world.

There are 1,000 Christian Chinamen connected with the Congregational missions in California and Oregon.—*Spirit of Missions.*

The Bible is now translated into the languages of nine-tenths of the people of the earth. In the early part of this century it could be read by only one fifth.

Of the 247 Indian students sent from Hampton in ten years who are now living, only seventeen are doing poorly or have fallen back into their old ways of living.

The City of New York has 600 Sunday-schools, with a total of 187,000 scholars and teachers. Philadelphia has 616 Sunday-schools, with a total of 195,802 teachers and scholars.

America publishes more papers than all the rest of the world combined. Last year its 17,107 periodicals printed the enormous number of 2,959,566,500 copies—enough to supply every soul on earth with two newspapers.

About thirteen years ago the first Protestant church in Japan was formed with sixteen members, now there are 250 with 25,500 members. In five years the number of Protestant ministers in Japan has increased from 240 to 443; the number of native ministers from 50 to 142; of licentiates and helpers from 160 to 287. But best of all, the church-members, in five years, from 1883 to 1888, grew more than fivefold, from 5,000 to 25,514.

The most beautiful and efficient feature of the order of the King's Daughters is "The Prayer of Consecration," which each King's Daughter offers every morning upon rising. It is this: "Take me, Lord, and use me today as Thou wilt. Whatever work Thou hast for me to do, give it unto my hands. If there are those Thou wouldst have me to help in any way, send them to me. Take my time and use it as Thou wilt. Let me be a vessel close to Thy hand and meet for Thy service, to be employed only for Thee and for ministry to others 'in His name.'"

Judge Gildersleeve, of the Court of General Sessions of the city of New York, in sentencing a prisoner recently said: "Your trouble is due to rum, and that is the cause of nine-tenths of all crimes. When we have prohibition, if we ever do, we shall have only one judge here, and one district attorney, and probably only two or three assistants. These will be able to do all the work. That would be a saving to the county of $75,000 to $100,000 a year, and of millions of dollars to the people throughout the country, and it would make happy thousands of families who are now miserable."

The Covenanter (Reformed) church has doubled its ministry since 1856, numbering now 118, and the increase of membership has been threefold, 10,170 being reported for 1888. Its foreign missions have been richly blessed. In Syria and Asia there are nearly thirty stations with schools, and one has been established in Cyprus. The delegates sent to visit the missions report nineteen native Christians as nearly ready for licensure. The work has reached the point at which more complete local organization is necessary, and the organization of the presbytery of Asia Minor is recommended. Successful mission work is carried on in this country among the Chinese and freedmen.

Nothing was known of the interior of the Dark Continent until within a few years; now Africa is girded with Christian missions. Thirty-four missionary societies are at work, and all its 200,000,000 souls are practically within the reach of Christian ministers. Thirty-three societies have begun work in China, and all its 350,000,000 souls may be visited with the message of the Gospel. More than fifty societies have entered India, and the light is dawning on its 250,000,000. Turkey and Persia and Japan are filling with mission churches and schools. Practically, the whole world is open, and the grandest day of opportunity for the kingdom of God that the earth has ever seen has fully dawned.

At the end of 1887 there were 38 missionary societies represented in China by 1,030 missionaries, of whom 489 were men and 221 were single ladies. There were 175 native ordained ministers and 1,316 unordained helpers, 31,290 communicants, 13,777 pupils in schools, and the contributions by native Christians amounted to $38,136.70. The increase over the preceding year was, of missionaries including men and woman, 111, or over 11 per cent.; of communicants, 4.268, or over 12½ per cent.; and of contributions, $19,862.14. or over 100 per cent. Last year the Chinese Christians, in their extreme poverty, doubled their contributions to every benevolent work. Do not they set a noble example to their brethren in this more favored land?—*Missionary Review.*

Book Department, Etc.

CHURCH AND CREED, Sermons by Alfred Williams Momerie, M.A., D.Sc., LL.D., Late Fellow of St. John's College, Cambridge, Professor of Logic and Metaphysics in Kings College, London. Thomas Whittaker, New York. $1.50.

Professor Momerie belongs to what is usually called the Broad Church. While his Sermons are not what is strictly called Evangelical, they contain very many noble ideas beautifully expressed. Many erroneous notions about religion, in its essence and manifestations, are also corrected, but there is a tendency to place in a doubtful light several doctrines which are most surely believed among Christians. The style of the author is lucid, his subject intensely interesting, and his logic, if his premises are admitted, remorseless.

MARIE BASHKIRTSEFF. The Journal of a Young Artist. 1860–1884. Translated by Mary J. Serrano. Illustrated. New York: Cassell & Co.

It is absolutely impossible to give a fair and full idea of this book in the few lines at our disposal. The young authoress gives here the very gushings of her inmost soul in her loves, aspirations and ambitions. At the age of twelve, when this Journal commences, she writes with a precocity of feeling and of mind that almost startles the reader. Her ideas are often those of a genius, and her modes of verbal expression are both original and apparently reckless. Love, singing, dancing, painting take in turns, possession of her very being. At times she has the reverence of one exceedingly devout, and anon she has the abandon of an infidel. The most contradictory characteristics are constantly developed. But no one can obtain a just idea of this book without reading it. We know of nothing like it in literature.

THE LOST CAUSE: Comprising a full and authentic account of the rise and progress of the late Southern Confederacy, the Campaigns, Battles, Incidents and Adventures of the most gigantic struggle of the World's History. By Edward A. Pollard, of Virginia, late Editor of the Richmond *Examiner*. Embellished with twenty-four steel portraits of Confederate Leaders. New edition, with a sketch of the Life and Public Services of Jefferson Davis. By Hon. Wm. F. Sanford, LL.D., of Alabama. 778 octavo pages, originally published at $5. Reduced to $3.75. New York: E. B. Treat.

The history incident to the civil war of 1861–5 has found its champions in every department of the service, and every phase of the struggle, from whatever side it may be viewed. The volume in question is the few that have made their impres the permanent record of those times Southern standpoint. The history vanquished has too often fallen to the the victor. Mr. Pollard's well known as a journalist and writer, his access Confederate archives, his familiarity w leaders, and the parts they performed conflict, gave him unequalled facilit producing a history which should ch the criticism of the intelligent and inv attention of all honest inquirers. This chronicles the sixty-six thousand co ready required to meet the deman appropriate sketch of the life, charact memorial services of Jefferson Davis f fitting close to the great drama.

HELPFUL LITERATURE IN EXCHANGES.

[Space will permit us to only na articles in the various magazines on ou which will be of special interest to ou ers.]

ATLANTIC MONTHLY, MARCH, 1890 Trial, Opinions and Death of Giordano *W. R. Thayer.* Loitering through the Exposition. Over the Tea Cups, IV., *Wendell Holmes.* Dangers of Elec *John Trowbridge.*

THE HOMILETIC MAGAZINE, MARCH Timothy's Guide Book, *Rev. J. M.* Sermon to Women, *Rev. C. L. Ivens.* A Beings. *Theologus.* The Cultivation of tian Love, *Rev. C. New.* The Sig Saint, *Rev. S. R. Aldridge.* Good Ne Storm, *Rev. J. Burnett, B.D.*

HARPER'S MONTHLY, MARCH, 1890. Army of Samothrace, *Gen. Wesley M U. S. A.* How to Listen to Wagner's *H. E. Krebiel.* Venetian Boats, *El Robins Pennell.* John Ruskin, an *Anne Thackeray Ritchie.* Manila a Surroundings, *Dr. Samuel Kneeland.*

METHODIST REVIEW, MARCH–APRIL The Prophecy of Isaiah, *Prof. James S S.T.D.* Philosophic Principles in Orth *J. W. Webb, D.D.* The Christ of the C *A. J. Nelson, D.D.* The Semitic Que *W. A. Heidel.* Aggressive Moveme Modern British Methodism, *R. W. A. D*

THE CENTURY, MARCH, 1890. F piece, Joseph Jefferson as Dr. Pangloss Heir at Law. Autobiography of Jose ferson. Gloucester Cathedral, *Mrs. S Van Rensselaer.* An Artist's Letters Japan, *John La Farge.* Glasgow: A M pal Study, *Albert Shaw.* Some W Places in Palestine, *Edward L. Wilson*

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